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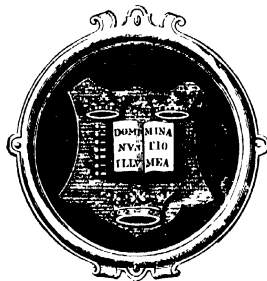
*Anecdota Oxoniensis*  
THE  
AITAREYA ĀRANYAKA

EDITED FROM THE MANUSCRIPTS  
IN THE INDIA OFFICE AND THE LIBRARY OF THE ROYAL ASIATIC SOCIETY  
WITH INTRODUCTION, TRANSLATION, NOTES, INDEXES  
AND AN APPENDIX CONTAINING THE PORTION HITHERTO UNPUBLISHED  
OF THE ŚĀṆKHĀYANA ĀRANYAKA

BY

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OF THE COLONIAL OFFICE



Oxford

AT THE CLARENDON PRESS



HENRY FROWDE, M.A.  
PUBLISHER TO THE UNIVERSITY OF OXFORD  
LONDON, EDINBURGH, NEW YORK  
TORONTO AND MELBOURNE

38624

## PREFACE

THIS book owes its existence to the Boden Professor of Sanskrit, Dr. A. A. Macdonell, who suggested to me the writing of it, and who secured its acceptance for publication by the Delegates of the Clarendon Press. Professor Macdonell was also so good as to read the proofs of the first three sheets before he left England in 1907 for his tour in India, and for this and all the other help he has given me in the course of my Sanskrit studies I desire to express my most sincere thanks.

The editing of the text has been rendered possible for me by the liberality of the India Office and of the Royal Asiatic Society, which lent to me the manuscripts on which the text is based. To the Secretary of the Society, Miss Hughes, and to the Librarian of the India Office, Mr. F. W. Thomas, I owe grateful acknowledgements of the assistance afforded me in this and other ways.

I have tried by the translation and commentary to extract as much as possible from the Aitareya Āraṇyaka, as I recognize that a text of this class should as far as practicable be made by its editor to yield all that can be derived from it for the knowledge of the period when it was produced. With this end in view I have added a series of Indexes which contain in great fullness the lexical material of the work, while the material will also serve for grammatical purposes, as in each case the precise form which occurs is specified. I need make no apology for the distinction made between the Mantra, the Āraṇyaka, and Sūtra forms; not to distinguish the different strata of the text would be merely misleading.

In the commentary I have tried to avoid repeating what can easily be found in such standard works as the *St. Petersburg Dictionaries*, Colonel Jacob's *Concordance* to the Upaniṣads, and Deussen's treatise on the *Philosophy of the Upanishads*. Nor have I thought it worth while to note in detail the verbal coincidences between the Aitareya Brāhmaṇa and the Āraṇyaka. As might be expected they are constant and show unmistakeably the connexion of the two works. Some other points arising out of the book I hope to deal with elsewhere.

I had not originally any intention of including in the book the text of a portion of the Śāṅkhāyana Āraṇyaka which now forms the appendix. I hoped that Dr. Friedländer would complete his projected edition of that text, and it was only after a considerable portion of the book was in type that I learned that there was little or no prospect of the appearance of an edition at any early date. I then obtained the permission of the Delegates to print so much of the text of the Śāṅkhāyana as was unpublished, and the Royal Asiatic Society were so good as to include a translation of the whole Āraṇyaka in their series of Oriental Translations, and to publish an article of mine on the Śāṅkhāyana Āraṇyaka in the Journal of the Society for 1908. The translation and the article will be found to supplement in some important points the information as to the Śāṅkhāyana contained in this book.

The printing of the work has occupied over two years, and has entailed a good deal of trouble on all those concerned with it. I desire to express my thanks to Mr. R. W. Chapman, of the Clarendon Press, for the interest which he has taken in it and for valuable suggestions which he has made from time to time on points of form. It gives me also much pleasure to acknowledge the great pains taken by the Oriental Reader of the Clarendon Press, Mr. J. C. Pembrey, Hon. M.A. of Oxford, in dealing with the proofs. For such errors as remain I must accept responsibility. This is the fourth book of mine which has had the advantage of Mr. Pembrey's care and skill, and I feel that it would be difficult to exaggerate the value of his assistance.

A. BERRIEDALE KEITH.

LONDON,  
*June 11, 1909.*

## CONTENTS

	PAGE
INTRODUCTION . . . . .	I
I. The Text . . . . .	I
II. The Commentaries . . . . .	11
III. Divisions of the Āraṇyaka and their date . . . . .	15
IV. The Mahāvratā ceremony, and the relation of Aitareya Āraṇyaka I and V to the Śāṅkhāyana Āraṇyaka . . . . .	26
V. The Upaniṣads of the Aitareya Āraṇyaka . . . . .	39
VI. Style and Grammar . . . . .	52
TEXT AND CRITICAL NOTES . . . . .	75
TRANSLATION AND NOTES . . . . .	161
APPENDIX : ŚĀṆKHĀYANA ĀRAṆYAKA VII-XV . . . . .	305
INDEXES . . . . .	329
I. Quotations from Ṛgveda . . . . .	329
II. Quotations from other sources, &c. . . . .	334
III. Proper Names, excluding those of Deities . . . . .	342
IV. Words in Verses other than Ṛgvedic, &c. . . . .	344
V. Words in Āraṇyakas I-III, other than words in quotations . . . . .	354
VI. Words in Āraṇyaka V, and in the parallel passages of Śāṅkhāyana Āraṇyaka I and II, other than words in quotations . . . . .	378
VII. Beginnings of Khaṇḍas of Āraṇyakas . . . . .	385
VIII. Introduction and Notes . . . . .	388





# THE AITAREYA ĀRANYAKA

## INTRODUCTION

### I. The Text.

WHEN, in June, 1905, I commenced preparations for the production of an edition of the Aitareya Āranyaka, I was mainly influenced by the expectation, raised in part by the reference in Prof. Buhler's Report<sup>1</sup> on his Kashmir journey to differences in the text in a birch-bark MS., that it might be possible to amend considerably the text of Rājendralāla Mitra's edition. Rājendralāla used only two complete MSS. of the text, and three of Sāyaṇa's commentary, besides three other MSS. of parts of the text or commentary, and it seemed reasonable to suppose that the employment of additional MS. material would add to the correctness of the text. This expectation has not been justified. The use of additional MSS. enables me to correct a good many slips and one or two serious omissions in Rājendralāla's text, but it establishes the fact that the tradition as to the text seems unbroken. Variant readings occur here and there, but none of sufficient importance to justify the idea that any different recensions of the text ever existed, and it is hardly ever possible to feel serious doubt as to the correct reading. What is especially important is that MSS. from both the extreme north—as Buhler's MS. from Kashmir—and the south agree in presenting the same text. Further, the commentary of Sāyaṇa presents the same text as the commentaries of Śaṅkara on Books II and III, and of Ānanda-tīrtha and Viśveśvara on the same books.

### The MS. Material.

The MSS. which directly or indirectly have been used for this edition are as follows :—

1. **A.** This MS. is dated *saṃvat* 1854 (= A. D. 1797), and contains the text of the Āranyaka complete. It belonged to Colebrooke, who

<sup>1</sup> *Journal Bombay Branch Royal Asiatic Society*, 1877, Extra No., p. 34.

annotated it, and used it when writing his *Essays*. The substance of his note on the authorship, *Essays*, I, 46, occurs on fol. 60<sup>v</sup> of the MS. The MS. is No. 78 in Eggeling's *Catalogue of the Sanskrit MSS. in the Library of the India Office*, Part I. Written on paper in Devanāgarī.

**2. B.** This MS. is on birch-bark and in Śāradā characters. It contains the R̥gveda Saṃhitā, the Khilakāṇḍa, and on ff. 188<sup>v</sup>-191, the Aitareya Āraṇyaka, Book III, only. It was discovered by Prof. Buhler, and the information it offers regarding the Khilas is discussed by Prof. Macdonell, *Bṛhaddevatā*, I, xxxi. See also Max Müller, *S.B.E.*, I, lxxviii, lxxix, who used it in preparing his translation of the Upaniṣad, and Dr. Scheftelowitz, *Die Apokryphen des R̥gveda*, pp. 32 sq., 167, 168. It probably dates about A.D. 1575.<sup>1</sup>

The variants of this MS. have been referred to as important, both by Buhler and Dr. Scheftelowitz. This view appears to me erroneous. Whatever may be the value of the MS. for the criticism of the text of the R̥gveda,<sup>2</sup> it contributes, in my opinion, not a single correction to the text of Āraṇyaka III. It contains many errors, e.g. *prajaya*, *prajayah* for *prajayā*; *saṃhitāya* for *saṃhitāyā*; *sandhiny* for *sandhin*; *ābhyāsam* for *abhyāsam*, &c. Most of its variants can be proved incorrect from the context. In III, 1, 4, *cen* is omitted in the first clause, but in the second *cen* occurs and it is most improbable that the word should be omitted in the first of two precisely parallel clauses. Then also *chakmrvantam* is read without the negative, which reduces the passage to nonsense. In III, 1, 5, *pūrva* is omitted before *rūpam*, but the context urgently requires its presence; the words *putra āha* are also omitted, but leave *madhyamah* unintelligible, and *ekikurvan* for *anekikurvan* is contradicted by the next clause. In III, 1, 6, a whole clause is omitted because it begins and ends with the same words as the preceding clause; *taṃ* is omitted in a R̥gvedic quotation, while by diplography *sa saīṣāditiḥ* stands for *saīṣāditiḥ*. In III, 2, 1, an unnecessary *iti* is inserted before *etat proktam*, presumably because an *iti* is expected with the form *proktam*, and the whole phrase *trayaṃ tv eva na ity etat proktam* is repeated in III, 2, 2, where it is not in place. In III, 2, 1, it is required because it contradicts a view of Hrasva Māṇḍūkeya that there was a fourth class. In III, 2, 2, the threefold division is accepted. The same tendency to

<sup>1</sup> See my note, *J.R.A.S.*, 1907, p. 225.

<sup>2</sup> Cf. Oldenberg, *Gott. gel. Anz.*, 1907, pp. 235 sq.

diplography is seen in the double *ahar* in the same section. In III, 2, 3, the obvious *brāhmaṇam* appears for *brahmāṇam*, but just before we have *brahmā rasah*. In the list in III, 2, 2, *manomayaḥ* is wanting, but it appears in the precisely similar list in III, 2, 3. Another omission is seen in *nasyānūkte*, III, 2, 4, for *na tasyānūkte*, and 'mato has fallen out between 'gato and 'nato. The defective *āskandati* is balanced by *jīvaṇiṣyati*.

Other alterations are inferior in sense. In III, 2, 4, *vāśariram* for *vāśirasam* after *jihmaśirasam* postulates the possibility of perceiving a disembodied spirit, which is difficult; *candramā evādityo*, *ibid.*, is inferior to *ivādityo*; *apagirati* is required rather than *avagirati*, &c.

The only passage in which B offers at first sight a better text is III, 2, 6: *Prajāpatih prajāḥ sṛṣṭvā vyasraṁsad ā saṁvatsaram*, where it may be suggested to take *ā saṁvatsaram* as = over a year. This is not quite impossible, but it is not likely, and then the proper form is undoubtedly the middle, cf. *visraṁsata*, Aitareya Brāhmaṇa, III, 27, &c. Further, it is very difficult to see how the standard text could ever have been altered from this reading. But palaeographically the corruption found here is quite easy. *d* and *t* are not very different in Śāradā MSS., and *t* actually appears for *dh* in III, 2, 3, *anuvitān* for *anuvdham*, a much less easy mistake. Then *a* and *ā* are often interchanged, as in *anuvitān* just cited, and in *ānyāni*, III, 2, 3, for *anyāni*; *anusamhitām*, III, 2, 6, for *anusamhitam*. *saṁvatsaram* may have followed when *a* became *ā*, or have been an independent attempt at an easier reading.

Other errors are the interchange of *a* and *i*, *°samhitah*, III, 1, 1, for *°samhitāḥ*; *baṭirakāṇi*, III, 2, 4, for *baṭarakāṇi*; of *a* and *e*, the characteristic stroke for the latter being omitted, *agnar* and *rātrisūktana*, III, 2, 4. *r* is treated like *ri* and so written in *rite*, III, 2, 2; so in the Khilas, V, 3, *vajrin rñjase* is written for *vajrinu*; cf. Scheftelowitz, p. 175. *i* and *ī* are also confused.

In some points the MS. is accurate. Before gutturals and labials the appropriate sign for *ḥ* is used. For *ḥ s* or *ḥ ś*, *śś* or *ss* always occur, and anusvāra is practically never misused. After *r* and *m* duplication of consonants is regular, and for *d ha* is always written *d dha*.

But on the whole, I consider the MS., though in many ways valuable, yet to contain many corruptions due in part to the errors inevitable in transcription and copying of Śāradā MSS. and in part to attempted correction of the text. The result of the comparison with the text of the

Āraṇyaka and with the Śāṅkhāyana Āraṇyaka leads me to look with doubt on the readings of the MS. where they differ from other sources.

**3. C.** This MS. was written in *śake* 1585 (= A. D. 1663), *śobha āśāḍhavadi* 7 *bhrgau* by Śāradānandavaṃśodbhava Mahādeva. The first sixteen leaves, however, are in a different hand and originally formed part of another MS. They contain part of Book II, while the rest of the MS. contains part of Book III (ff. 17-103) and the last Khaṇḍa of the third Adhyāya of Book V, in each case with Sāyaṇa's commentary. See Eggeling, No. 83. Written on paper in Devanāgarī.

**4. D.** This MS. is one of the Whish collection in the Library of the Royal Asiatic Society. It is on palm-leaves and in Grantha characters, legible and not very incorrect. See Thomas in Winternitz, *Catalogue of South Indian Sanskrit Manuscripts*, No. 191. It contains the Āraṇyaka complete. Its probable date is A. D. 1700.

**5. E.** This MS. was presented by Dr. Burnell to the India Office. It is fairly well written in Grantha characters on palm-leaves. It is No. 84 of Dr. Burnell's collection, see *Catalogue of a Collection of Sanskrit Manuscripts*, Part I, *Vedic Manuscripts*. It contains the Āraṇyaka complete. It probably dates from the eighteenth century.

**6. F.** This MS. belonged to Colonel Claud Martin, and like G appears to have been presented to the India Office by Colebrooke. It forms part of a corpus, consisting of the Āśvalāyana Śrauta Sūtra, Pūrvaṣaṭka (ff. 1-20), Uttaraṣaṭka (ff. 1-11), Grhya Sūtra (ff. 1-17), Sarvānukramaṇī (ff. 17<sup>v</sup>-24), and Āraṇyaka (ff. 25-35). It contains the Āraṇyaka complete. See Eggeling, No. 80. Written on paper in Devanāgarī about the end of the eighteenth century.

**7. G.** Like F this MS. belonged to Col. Claud Martin, and was presented to the India Office by Colebrooke. It also contains a corpus, consisting of Āśvalāyana Śrauta Sūtra, Pūrvaṣaṭka (ff. 1-64), Uttaraṣaṭka (ff. 1-40), Grhya Sūtra (ff. 1-26), Sarvānukramaṇī (ff. 1-28), and Āraṇyaka (ff. 1-45), complete. See Eggeling, No. 79. Written on paper in Devanāgarī about the end of the eighteenth century. This MS. is closely connected with F.

**8. H.** This MS. contains the commentary of Viśveśvaratīrtha on a commentary by Ānandatīrtha on Books II and III of the Āraṇyaka. The text is not cited in full, but the commentary shows that it was identical with the text of Sāyaṇa. See Eggeling, No. 84. Written on paper in Devanāgarī in the seventeenth century.

**9. I.** This MS. contains Sāyaṇa's commentary on Book II, 4-7. It is dated *śake* 1685 (= A. D. 1763). See Eggeling, No. 88. Written on paper in Devanāgarī. It formerly belonged to Colebrooke. Very inaccurate.

**10. J.** This symbol denotes two copies of Śaṅkara's commentary on Book II, 4-6, dated *śake* 1665 (= A. D. 1743) and *saṃvat* 1848 (= A. D. 1791). See Eggeling, Nos. 85 and 86. Written on paper in Devanāgarī. Only pratikas are cited, but the commentary shows the usual text. They formerly belonged to Colebrooke.

**11. K.** This MS. contains the Āraṇyaka complete. It was written by Devagovinda Rāya at Benares in *saṃ* 1827, *śake* 1692 (= A. D. 1770), and was presented by Colebrooke to the India Office. See Eggeling, No. 81. Written on paper in Devanāgarī.

**12. L.** This MS. contains the Āraṇyaka complete. It was written in *śake* 1684, *saṃvat* 1819 (= A. D. 1762). See Eggeling, No. 82. Written on paper in Devanāgarī. This MS. is closely connected with K.

**13. M.** This MS. contains the text of the Upaniṣad together with Śaṅkara's commentary and Ānandatīrtha's super-commentary. Ānandatīrtha here is styled Abhinavanārāyaṇendra as in several other MSS. This is one of the MSS. in the Bodleian, and is described in Winternitz and Keith's *Catalogue of the Sanskrit Manuscripts in the Bodleian Library*, No. 977. Written on paper in Devanāgarī in A. D. 1819.

**14. N.** This MS. has the same contents as M, and Ānandatīrtha is here also styled Abhinavanārāyaṇendra. It is one of the Wilson collection in the Bodleian; see the *Catalogue*, No. 1010 (5). Written on paper in Devanāgarī about A. D. 1801.

**15. O.** This MS. contains, like H, Viśveśvaratīrtha's commentary on Ānandatīrtha's commentary on Books II and III of the Āraṇyaka. It is one of the Wilson MSS. in the Bodleian, see the *Catalogue*, No. 1011 (3). Written on paper in Devanāgarī about the end of the sixteenth century.

**16. P.** This MS. contains Śaṅkara's commentary on Book II of the Āraṇyaka, but is imperfect, extending only to Adhyāyas 1-3 and a small part of 4. It is one of the Mill collection in the Bodleian and is described in the *Catalogue*, No. 1014 (1). Written on paper in Devanāgarī in the eighteenth century.

**17. Q.** This MS. contains the Upaniṣad with Śaṅkara's commentary and Ānandatīrtha's (called Abhinavanārāyaṇendra) super-commentary.

See Eggeling, No. 87. Written on paper in Devanāgarī in *saṃvat* 1853 (= A. D. 1796).

**18-25. R<sup>1-8</sup>** are the MSS. used by Rājendralāla Mitra for his edition, *Aitareya Āraṇyaka with the Commentary of Sāyaṇa Ācārya*, *Bibl. Ind.*, Nos. 325, 329, 335, 337, and 345, Calcutta, 1875-1876. Their description is (Introd., pp. 20, 21) as follows:—

*Ka* (= **R<sup>1</sup>**), lent by Paṇḍit Vāmana, of the Benares Sanskrit College, dated *saṃvat* 1816 (= A. D. 1759), *virodhisamvatsare kārṭtikaśukla-saptamyaṇi Viśveśvararājadhānyāṇi*. It contained the commentary of Sāyaṇa on the whole Āraṇyaka.

*Kha* (= **R<sup>2</sup>**), from the Sanskrit College at Calcutta, containing Sāyaṇa's commentary on Books I and II. Apparently old.

*Ga* (= **R<sup>3</sup>**), from Dr. G. Buhler, of Bombay, dated *śrāvaṇavadi 30 śanivāre śake* 1788 (= A. D. 1866) *kṣayanāmasamvatsare*, containing the commentary complete.

*Gha* (= **R<sup>4</sup>**), copied for Rājendralāla under the superintendence of Bābū Amṛtalāla of Benares and collated with two different codices, the codex copied being dated *saṃvat* 1828 (= A. D. 1771) *śrāvaṇavadi 3*. It contained the commentary complete.

*Ka* (= **R<sup>5</sup>**), copied for Rājendralāla under Amṛtalāla's superintendence and collated with a MS. dated *saṃvat* 1775 (= A. D. 1718) *kilakanāmasamvatsare dakṣiṇāyaṇe varṣā rtau bhādrapade māsi kṛṣṇapakṣe bhṛguvāsare taddine pustakaṇi samāptaṇi*. It contained the text complete.

*Kha* (= **R<sup>6</sup>**), copied for Dr. Burnell, of Mangalore, and lent to Rājendralāla. The original belonged to a paṇḍit in Tanjore. It contained the text complete. Cf. E.

*Ga* (= **R<sup>7</sup>**), from the Library of the Asiatic Society of Bengal, containing Book II only of the text, written in the śaka year named Vyaya by Nārāyaṇa, of Candrapūra, for his master Śivarāma.

*Gha* (= **R<sup>8</sup>**), from the Library of the Sanskrit College, Calcutta, containing Book IV, with Sāyaṇa's commentary.

Of these *ka* and *kha* (presumably **R<sup>3</sup>** and **R<sup>6</sup>**) are said to belong to the same class. But it is clear that Rājendralāla merely compiled an eclectic text from the various MSS., and that he did not contemplate a critical text. R denotes the reading of the edition when it appears to rest on all the MSS. available.

**26-34. S<sup>1-9</sup>** are the MSS. used in the edition in the Ānandāśrama

series, 1898, No. 38, with Sāyaṇa's commentary by Bābāśāstri Phadake. They are as follows :—

*Ka* (= **S**<sup>1</sup>), containing text and commentary complete, belonging to Śrīmat Gurumahārāja, of Karavirapura.

*Kha* (= **S**<sup>2</sup>), containing text and commentary complete, belonging to Gaṅgādhara Śāstri Dātāra, of Puṇyapattana.

*Ga* (= **S**<sup>3</sup>) and *Gha* (= **S**<sup>4</sup>), containing text and commentary complete, from the Ānandāśrama library.

*Na* (= **S**<sup>5</sup>), containing text and commentary of Books II–IV, belonging to Bhāūsāheba Bālāsāheba Kibe, of Indūrapura.

*Ca* (= **S**<sup>6</sup>) and *Cha* (= **S**<sup>7</sup>), containing text only, from the Ānandāśrama library.

*Ja* (= **S**<sup>8</sup>), containing text only, belonging to Bhāūsāheba Bālāsāheba Kibe, of Indūrapura.

*Jha* (= **S**<sup>9</sup>), containing text only, belonging to Śaṅkararāva Bhāgavata, of Thāne.

There is no doubt that some care has been taken in giving the variant readings which are practically confined to the commentary. Where the MSS. appear to agree, S is used to denote the reading of the edition. The text of the Āraṇyaka in this edition contains some errors and omissions, but is superior to that of Rājendralāla.

**35. T.** This is the version found in the collection of 108 Upaniṣads published in Telugu character at Madras in 1883. It contains no important variants, and seems conclusively to prove that the South had no separate recension. See Deussen, *Sechzig Upanishad's des Veda*, p. 534. In view of Śankara's influence in Southern India, this was only to be expected.

**36. U.** This symbol is used to denote the text of the Upaniṣad with Śaṅkara's commentary, Anandatīrtha's super-commentary, and with Vidyāraṇya's (Sāyaṇa's) Dīpikā, published in the Ānandāśrama series, 1889, No. 11. For this edition were used five MSS. (*ka, kha, ga, gha, na*) of the text, commentary, and super-commentary; six MSS. (*ca, cha, ja, jha, tha, da*) of the commentary, two MSS. (*ka, kha*) of the text alone, and four MSS. (*ka, kha, ga, gha*) of the Dīpikā, besides two editions (*na, ta*). The variants are, however, almost confined to the commentary.

**37. W.** This MS. contains Sāyaṇa's commentary on Book I of the Āraṇyaka. It is on palm-leaves and in Malayālam characters, and is very



inaccurate. It is one of the Whish MSS. in the Library of the Royal Asiatic Society. See Winternitz, No. 1 (b), who assigns it to the eighteenth or nineteenth century.

**38. X.** This MS. contains Śaṅkara's commentary on Books II and III of the Āraṇyaka. It is written on palm-leaves in Malayālam characters. The MS. is much damaged. It is No. 158 in Winternitz's *Catalogue*, and may be assigned to the seventeenth century.

Of these MSS. I have collated all save R<sup>1-8</sup>, S<sup>1-9</sup>, and those used in U. There are many other MSS. and editions of the Upaniṣad in existence and several MSS. of the Āraṇyaka (see Aufrecht, *Catalogus Catalogorum*, s. vv.), but there is no reason to suppose that any of them would add anything new to the text. Max Muller used (cf. *S.B.E.*, I, xcvi) a MS. of the text with Śaṅkara and Ānandatīrtha's commentaries, and also a commentary by Śaṅkara<sup>1</sup> on Book III, Adhyāya 1, but he states that the MSS. he used gave little aid. It appears from Weber's *Catalogue* that the Berlin MSS. have no independent value.

The MSS. used are on the whole decidedly inferior. They are modern copies and contain many clerical errors. No useful purpose would be served by recording all the blunders of the scribes. I have therefore printed only those which seemed of more importance, either textually or palaeographically, save in the case of B, in view of the special—if somewhat artificial—interest of that MS.

In Rājendralāla's edition, and in Max Muller's translation of the first three books of the Āraṇyaka (*S.B.E.*, I), the text, besides the division into Adhyāyas and Khaṇḍas shown in all the MSS., is divided into short sections which are numbered. These numbers seem to be attributable to Rājendralāla himself, as there is no trace of them in any of the MSS. I have used or in the Ānandāśrama edition. The divisions follow the treatment by Sāyaṇa of the text in his commentary, but they cannot be said to be always satisfactory, consistent, or convenient, and I have not felt bound to adopt them. None of the MSS. show any satisfactory or consistent punctuation—such a punctuation being practically unknown in Sanskrit MSS. of prose works—and I have therefore adopted what seemed to me the most convenient punctuation.

<sup>1</sup> That this is the correct description of the work follows from a comparison with X, though the MS. does not name the author (Wickremasinghe, *J. R. A. S.*, 1902, p. 632).

In the Upaniṣad (II, 4-6), within the Khaṇḍas there is a division into sections in accordance with Śaṅkara's commentary which differs greatly from that of Sāyaṇa, and which has been adopted in the editions of the Upaniṣad. This enumeration might have been retained for convenience of reference, but for the sake of consistency I have preferred to omit it.

With regard to the text of Sāyaṇa's commentary it may be observed that neither Rājendralāla nor the Ānandāśrama edition gives a very correct version. It is clear that Rājendralāla freely corrected his MSS., and that even the numerous variants given in the Ānandāśrama do not exhaust the variations of reading. Curiously enough the editors of the latter cannot have consulted the former. For example the commentary on *madhumatī* in V, 2, 2, reads: *saraso (cāsaṁ is suggested as a correction) madhuvādimādhuryarasopetatvān madhumān*. Rājendralāla has: *sa ca somājyādīmādhuryarasopetatvān madhumān*, which, as the noun is (*upa*) *prakṣe* glossed as *yāgapradeśe*, is neat and convincing. Or again V, 2, 1, where Rājendralāla has the obvious *śavaḥ vairiṇāṃ balam*, while the Ānandāśrama has [*vairi*] *nāṃ* [*śavo?*] *balam*, while just after *im ativyathir* is rendered according to Rājendralāla *enaṃ śatrum atīṣayena calitavān*, and according to the Ānandāśrama *imaṃ sattum* &c. One MS., S<sup>3</sup>, has *santum*, and of course there is no easier mistake in MSS. than that of *tr*, *tt*, and *ut*, while interchange of sibilants is constant. Or again in the quotations at the end of V, 1, 5, both editions present bad texts, but Rājendralāla has *etac karma* while the Ānandāśrama has *etac ca karma*, which in view of the context is absurd. Many other instances could be quoted, and undoubtedly either in many places Rājendralāla's MSS. were superior or his critical judgement was better, probably the former. Further, there are repeated,—sometimes very serious, e. g. I, 5, 2,—omissions in the Ānandāśrama text, and in places, e. g. I, 5, 1, the text has been badly confused.

On the other hand, there are many instances where the Ānandāśrama text is superior to that of Rājendralāla. For example the note in the latter edition on II, 3, 4, p. 226, line 3 from foot, *dhyānaṇḍīyam*<sup>1</sup> *auenaikapakṣaḥ* is meaningless, but a perfectly good sense is given by the Ānandāśrama reading (see note on p. 135) *Dhānaṇḍīyam*.

<sup>1</sup> Cf. the absurd reading in the ed. of Latyayana Śrauta Sutra, III, 12, 11, *Dhananḍīyam*.

The comparison of the two editions would give a satisfactory text in all respects save in quotations from unknown works. In these Rājendralāla is usually superior to the Ānandāśrama, but neither is very accurate, and further MS. authority would be requisite.

From a comparison of the recorded readings the MSS. of the commentary appear to be divisible into the following classes. (1) R<sup>1</sup>, and R<sup>3</sup>, with which may be classed C, and so far as it goes I; (2) S<sup>1</sup>, S<sup>2</sup>, S<sup>3</sup>, S<sup>4</sup>, which approach closely to class (1),—in this class S<sup>1</sup> and S<sup>2</sup>, and S<sup>4</sup> and S<sup>5</sup> are closely related; (3) S<sup>1</sup> which falls into a distinct class of its own; (4) R<sup>2</sup> and R<sup>4</sup> which again form a distinct class, and (5) W.

The MS. material available would not suffice to form a text either of Śaṅkara's commentary on the Āraṇyakas II and III, or of Viśveśvara's super-commentary on Ānandatīrtha's commentary on those Āraṇyakas, the more so in the latter case that no MSS. of the commentary itself have yet come to light.

In the edition of Rājendralāla and in the MSS. A and E only are accents used. These accents are clearly confined to those verses not occurring in the Ṛgveda Saṃhitā which are quoted in full in the Āraṇyaka V. Unfortunately in the edition the accents are often obviously incorrect, one word having two accents, or a series of words being incorrectly accented so as to show that an error in printing must have taken place. The MSS. also, as often, are carelessly and inaccurately accented, and it is therefore not possible to lay stress on the accentuation of any rare words, especially compounds. The matter is of little consequence, however, as the total number of accented words is small, and nearly all, save a few compound words, are recorded in well-accented texts.

It may here be mentioned that I have, wherever necessary, restored correct spellings, e.g. *paṭtram*, not *paṭram*, and have, in accordance with the normal practice of the MSS.,<sup>1</sup> omitted visarga before a sibilant followed by a hard consonant. In the case of *ch* I have never inserted the *c*,<sup>2</sup> but in deference to the ordinary practice I have always written *tad dhi*, not *tad hi*, and, of course, *uddhī tya* for *ud-hī tya*. On the other

<sup>1</sup> Cf. Macdonell, *Bṛhaddevata*, I, xxvi, n. 4. Allowed by Vartuka on Pāṇini, VIII, 3, 36.

<sup>2</sup> Cf. Whitney, *Sanskrit Grammar*, § 227. In Lanman's edition of Whitney's translation of the Atharvaveda *ch* is

written everywhere, even when *ch* represents an assimilated letter + *ch*, e.g. *brhachanti*, in which case *cch* is used in this edition. Cf., however, Wackernagel, *Altindische Grammatik*, I, 154 sq.; Macdonell, *Vedic Grammar*, p. 31.

hand, duplication after *r* has been omitted, though it is usual in all the MSS., while the avagraha is inserted wherever it is properly required despite its omission in the MSS. The nasal in Pluti is represented by the ardhacandra mark. In R the ordinary anusvāra is used as is done in the MSS., but not in S.

## II. The Commentaries.

The commentaries on the Āraṇyaka which I have used are the following :—

1. Śaṅkara's commentary on the Upaniṣad (II, 4-6). Śaṅkara's date has now, through the evidence of the Āryavidyāsudhākara and Pathak's researches (*Journal Bombay Branch Royal Asiatic Society*, XVIII, 88, 218 sq.), been definitely fixed from A. D. 788 to the middle of the ninth century. The date A. D. 820, formerly assigned to his death, must refer to the commencement of his labours. This commentary has been repeatedly printed, best in the Ānandāśrama series, Poona, 1889.

2. Śaṅkara's commentary on Book II, the first part of the Mahaitareyopaniṣad. This is only available in the MSS. P and X, neither of which presents an accurate text. In the Adhyāyas 4-6, it is, of course, identical with (1). Fortunately the analogy of Sāyaṇa's commentary on Adhyāyas 4-6 and comparison of the two commentaries on Adhyāyas 1-3 establish the fact that Sāyaṇa followed Śaṅkara with considerable fidelity.

3. Śaṅkara's commentary on Book III, the Saṃhitopaniṣad. This is only available in the MS. X, but is followed by Sāyaṇa.

4. Ānandatīrtha's super-commentary on Śaṅkara's commentary on the Upaniṣad. Ānandatīrtha is said to have died in A. D. 1198, and to have been a pontiff of the Mādhva sect (Bhandarkar, *Report on the Search for Sanskrit Manuscripts*, 1882, 1883, pp. 18, 103). The date has recently been questioned by Harikṛṣṇa Śāstrin (*Epigr. Ind.*, VI, 261), who prefers to date him from A. D. 1238-1317, on epigraphic evidence of considerable weight. This commentary has frequently been printed, best in the Ānandāśrama series. As has been mentioned above, in several MSS. the commentary is attributed to Abhinavanārāyaṇendra, who in one of the MSS. in the Bodleian Library (*Catalogue*, No. 977) is thus described : *iti śrīmatkaivalyaṇḍrasarasvatīpūjyapādaśiṣyaśrīmatjñāṇendrasarasvatīpūjyapādaśiṣyaśrīmadabhīnavaṇārāyaṇendrasarasvatīviracitāyaṃ Āitareyaubhāṣyaṭīkāyaṃ* | There can be little doubt but that we

must assume Ānandatīrtha's real name to have been Abhinavanārāyaṇendra Sarasvatī, especially as he is indifferently called Ānandatīrtha, Ānandagiri, or Ānandajñāna, the name he probably took as pontiff.<sup>1</sup> Cf. also No. 1010 (3) in the *Catalogue*, where he is called Nārāyaṇendra Sarasvatī.

**5. Viśveśvaratīrtha's** super-commentary on Ānandatīrtha's commentary on Books II and III. This is only available in the MSS. II and O, and no MSS. of the commentary itself appear to be extant. Ānandatīrtha, who is called *bhagavatpādācārya*, must, I think, be identical with the Ānandatīrtha above mentioned, and must have written two different works in connexion with the Āraṇyaka, first the super-commentary on Śaṅkara's commentary, and second an independent commentary on the Āraṇyaka, in which he interprets it in a Vaiṣṇava sense. Max Muller (*S. B. E.*, I, xcvi) appears to doubt this identity, but it must be remembered that Ānandatīrtha was a Mādhva and so not unlikely to be disposed to adopt a Vaiṣṇava interpretation, and that there is nothing rare in Indian literary history in finding an author ready to comment on both sides of a question. Compare the case of Vācaspatiśiṣya,<sup>2</sup> who wrote commentaries on the works of all the philosophical schools save one. Further the interpretation of Śaṅkara had always to contend against that of Rāmānuja,<sup>3</sup> and it was by no means unnatural for a scholar like Ānandatīrtha to set forth both views, the Vaiṣṇava interpretation representing his own.

Viśveśvaratīrtha appears to have been the pupil of Ānandatīrtha, and to have written this work in the lifetime of his master, as is indicated by verse 3 of the introduction: *Āitareyopaniṣado vyākurmo bhāṣyam uttamam | śrīmadānandatīrthāryān natvā tatpratikāmukāḥ || 3 ||* It is worth noting that Jayatīrtha, the successor of Ānandatīrtha, similarly wrote a super-commentary on Ānandatīrtha's commentary on the Praśna Upaniṣad, and that that commentary is distinct from Ānandatīrtha's super-commentary on the commentary of Śaṅkara on that Upaniṣad.<sup>4</sup> The same remark<sup>5</sup> applies to Ānandatīrtha's commentary on the Iśāvāsya Upaniṣad and to his super-commentary on the commentary of Śaṅkara

<sup>1</sup> So Jayatīrtha's original name was Raghunātha, Bhandarkar, l. c.

<sup>2</sup> See Cowell and Gough, Translation of *Sarvadvaśanasamgraha*, Preface, p. vii, n. 1.

<sup>3</sup> See Thibaut, *S. B. E.*, XLVIII; *J. R. A. S.*, 1906, pp. 490 sq.

<sup>4</sup> See the Bodleian *Catalogue*, No. 1013 (2).

<sup>5</sup> *Ibid.*, No. 1013 (3).

on that Upaniṣad. Viśveśvara was evidently closely connected with Ānandatīrtha, as a MS. of Ānandatīrtha's super-commentary on Śaṅkara's commentary on the Brhadāraṇyaka Upaniṣad of the seventeenth century is described by a later hand as *Viśveśvarānandatīrthamaṭhaṣṭhaṇ* (Bendall, *Catalogue of Sanskrit Manuscripts in the British Museum*, p. 15). Bendall, l.c., refers to a commentary by Viśveśvaratīrtha on the super-commentary of Ānandatīrtha on the Brhadāraṇyaka Upaniṣad, but the evidence cited above leaves little doubt but that the commentary of Viśveśvaratīrtha is on an independent commentary by Ānandatīrtha and not on his super-commentary. The exact locality of this Maṭh is unknown, but Jayatīrtha, it may be noted, was a native of Maṅgalavedhēm near Paṇḍharpur.

**6. Sāyaṇa's** commentary on the whole Āraṇyaka. Besides the edition of Rājendralāla Mitra and that in the Ānandāśrama series, I have used MSS. C, I, and W. There are many minor variants in the text, but there is no trace of any double recension. In the Ānandāśrama edition of the Upaniṣad the commentary is attributed to *śrīmatpara-mahāṇṣaparivrājakācāryavidyāranyamuni*. This, as Klemm has shown in the *Gurupīṭhakaumudī*, is the title of Mādhava, the brother of Sāyaṇa, and not of Sāyaṇa. This attribution to Mādhava is an error; Sāyaṇa, in the preface, tells us distinctly that the work is his: *tatkātākṣeṇa tadrūpaṃ dadhad Bukkamahīpatih ādiśat Sāyaṇācāryaṇi vedārthasya prakāśane* || 3 || In all probability it was genuinely composed by Sāyaṇa himself; it agrees with his Ṛgveda commentary in general, and was written after the commentary on the Aitareya Brāhmaṇa. It was written probably under Bukka I, who was certainly reigning in A.D. 1354. That Sāyaṇa died in A.D. 1387 is probably an error, though that may be the year of Mādhava's death. His commentary throughout is dependent on that of Śaṅkara on Books II and III, as he admits in the introduction to Book II.

Śaṅkara, Ānandatīrtha in his super-commentary, and Sāyaṇa all interpret the Upaniṣads in II and III in the light of the Vedānta. On the other hand, Viśveśvara in the super-commentary follows Ānandatīrtha in giving a Vaiṣṇava interpretation. I have not followed either view. The Upaniṣads can only be satisfactorily explained by regarding them as what they are, early attempts at philosophy, and by refraining from reading later ideas into them. The interpretations given by the com-

mentators have, however, a value as showing the development of philosophical ideas, and I have therefore whenever desirable referred to them. In several cases too they afford great assistance in the interpretation of the text.

It may here be mentioned<sup>1</sup> that most of Book II, that is, Adhyāyas 1-3, 4, and Adhyāyas 4 6, are translated by the author of the Persian translation which was made for Dārā Shukoh between A.D. 1656-1657, and retranslated into Latin in 1801, 1802, by Anquetil Duperron. This translation, besides being much less intelligible than the original, adds, as far as I can see, nothing substantial to our knowledge.

The commentary of Śaṅkara establishes for the ninth century the text of the second and third books of the Āraṇyaka as we now have them. Whether there were variants in his time we cannot determine with certainty, as his text has clearly alone formed the subject of study. The other commentators all depend to some degree on him. Ānandatīrtha, in his own work, uses him, and Sāyaṇa uses both him and Ānandatīrtha. The evidence for the time before Śaṅkara is wanting. The later Upaniṣads borrowed their doctrines and phrases from works which were more developed and displayed more literary pretensions than the Aitareya, while the secular literature makes no direct quotations. All we can say is that the Mokṣadharmā of the Mahābhārata and Bādarāyaṇa in his Brahma Sūtra (III, 3, 16, 17) probably used the Aitareya Upaniṣad,<sup>2</sup> but the next evidence is again Śaṅkara's commentary on those Sūtras.

Though strict proof beyond Śaṅkara cannot be attempted, there is no reason to doubt the integrity of the text of these books. They are not, in subject-matter, open to easy interpolation, and in all probability in their present form they fairly represent their original shape in the time of Śaunaka.

Nor is there any special reason to assume alteration in the verses which make up Book IV, for which there is considerable independent evidence.

For Books I and V we have no earlier authority than Sāyaṇa. But he appears to have had before him a fixed text, and the various readings which he gives are practically limited to the last chapter of V, 3, the contents of which certainly lay it open to interpolation: yet Sāyaṇa of

<sup>1</sup> Cf. Max Muller, *S.B.E.*, I, lvii sq.; Deussen, *Sechzig Upaniṣad's*, pp. 535 sq.

<sup>2</sup> Cf. Deussen, *Philosophie der Upaniṣad's*, p. 28; English Translation, p. 29; and, for the Mokṣadharmā, note on II, 5.

course was not the first to write a commentary on the Āraṇyaka. He expressly refers, on V, 1, 1, to differences of interpretation, as to whether *tīrasyābhivayaśah* (RV., X, 160, 1) meant four verses or one only according to rule, and on V, 3, 3, he refers to differences both of reading and of opinion. We are therefore justified in regarding the text he gives as practically a *textus receptus* by the fourteenth century A.D.

Whether or not it is original cannot be answered with certainty. Amongst others, Hillebrandt (*Śāṅkhāyana Śrauta Sūtra*, pp. x-xv) considers that the text of the Sūtras is much altered from the original, but in the case of the Āraṇyaka I, or V, it would be difficult to prove this doctrine, inasmuch as the Āraṇyaka seldom presents the truly remarkable variety of rules and exceptions shown by the present text of Śāṅkhāyana. Further the text of the first book assists in checking the fifth book, and appears throughout to agree with it. Again in the former case, where the work is a true Āraṇyaka, the idea of later alteration is less probable than in a formless work like the fifth book, which is practically a Sūtra itself. Moreover, although a certain fluidity of text may be admitted in the Sūtras, the extent of such fluidity appears to be greatly exaggerated by Hillebrandt.

### III. The divisions of the Āraṇyaka and their date.

There is some uncertainty as to the exact meaning of the word Āraṇyaka. Sāyaṇa gives two somewhat different interpretations of it. In the preface to the Aitareya Brāhmaṇa (Aufrecht's edition, p. iii) he describes it as *Āraṇyavratarūpaṃ brāhmaṇam*; in the preface to the Āraṇyaka itself he says: *Aitareyabrāhmaṇe 'sti kāṇḍam Āraṇyakābhūtam | aranya eva pāthyatvād āraṇyakam itīryate || 5 ||* and: *sattra-prakarane 'nuktir aranyādhyayanāya hi | mahāvratasya tasyātra haustram karma vivicyate || 8 ||* The latter view is energetically supported by Oldenberg,<sup>1</sup> and is adopted by Macdonell.<sup>2</sup> The former has the support of Weber,<sup>3</sup> and Deussen<sup>4</sup> argues in favour of it on the ground that the aim of the Āraṇyakas was to supply a substitute for the sacrificial rites to be used by Vānaprasthas. This view, however, is rather far-fetched. The Āraṇyaka seems originally to have existed to give secret explanations of the ritual, and to have presupposed that the ritual was still in use and was known. No doubt the tendency was for the secret explana-

<sup>1</sup> *Prolegomena*, p. 291.

<sup>2</sup> *Sanskrit Literature*, p. 34.

<sup>3</sup> *Indian Literature*, p. 48.

<sup>4</sup> *Philosophie der Upanishad's*, p. 3.



tion to grow independent of the ritual until the stage is reached where the Āraṇyaka passes into the Upaniṣad, and contemporaneously the life of the Hindu is differentiated into the four Āśramas. But originally an Āraṇyaka must have merely meant a book of instruction to be given in the forest.

It is not now possible to decide exactly why the Aitareya Brāhmaṇa does not deal with the Mahāvratā rite. In Sāyaṇa's time it was already held that the author of the Aitareya Brāhmaṇa was also the author of the Aitareya Āraṇyaka, Books I–III,<sup>1</sup> and Śaṅkara may conceivably have held the same view, as he calls the Upaniṣad the Bahvṛcabrāhmaṇa Upaniṣad.<sup>2</sup> It is, however, impossible to accept this version as correct. It is probable enough that Mahidāsa Aitareya is the editor or arranger of the Aitareya Brāhmaṇa, as Aufrecht thought. It is true that the Aitareya Brāhmaṇa is not in all probability the work of one hand or period,<sup>3</sup> but it must have been at some early date welded into one work, and tradition may fairly be considered to have given us the name of the man who did it. We know from Pāṇini, V, 1, 62, that in his day Brāhmaṇas of thirty and forty Adhyāyas existed, and Weber's<sup>4</sup> conjecture that the reference is to the Sāṅkhāyana and Aitareya Brāhmaṇas is almost certainly correct. But though we can fairly ascribe to Mahidāsa the arrangement of the Brāhmaṇa, it would be incorrect to ascribe to him even the first three books of the Āraṇyaka, since in them he is cited as a teacher. He is named expressly in II, 1, 8 and 3, 7, and is clearly referred to in I, 1, 1. This must be taken as decisive<sup>5</sup> against his authorship of these books of the Aitareya Āraṇyaka, though it is clear that some of his views are expressed in them. We may perhaps suppose that Mahidāsa, besides editing the Brāhmaṇa, was a philosopher of some distinction, since otherwise his name would hardly have come down to us. Of his life we know nothing. Sāyaṇa tells us a legend of his being the son of

<sup>1</sup> See Aufrecht's edition of the Brāhmaṇa, p. iii; Max Muller, *S.B.E.*, I, civ.

<sup>2</sup> Max Muller, *l.c.*, p. xcii.

<sup>3</sup> See Macdonell, *Sanskrit Literature*, p. 205.

<sup>4</sup> *Indian Literature*, p. 45.

<sup>5</sup> So Rāyendralāla, Introduction, p. 8; Weber, *Indian Literature*, p. 48; and cf.

Macdonell, *Bykhaddevatā*, I, xxiii, for a similar case. See also, however, Weber, *Ind. Stud.*, XIII, 322 sq., according to whom Patañjali appears to allude to himself in the third person. This, however, is less likely to be the case at so early a date as that of Mahidāsa, though later, it is not rare.

Itarā; Ānandatīrtha, in his original commentary, describes him as the son of Viśāla and an incarnation of Nārāyaṇa. Perhaps there is some truth in the reference to him in the Chāndogya Upaniṣad, III, 16, 7, and the Jaiminiya Upaniṣad Brāhmaṇa, IV, 2, where he is said to have lived for 116 years; at any rate it shows that he was a famous sage and probably a real person.<sup>1</sup>

The three books attributed to him can on internal evidence be divided into four parts. The **first book** consists of an explanation of the Mahāvratā from a ritualistic and allegorical point of view. It describes the different Śāstras of the morning, midday and evening libations of the Mahāvratā day of the Gavāmayana, a theme touched on in the Aitareya Brāhmaṇa, III, 1-38, IV, 14, but indulges in further allegorical play of ideas. On the whole it bears a close resemblance in contents and style to the Brāhmaṇa, but it is doubtless more recent in date, or it would have been included in the Brāhmaṇa. Sāyaṇa in his introduction to Book V calls it an *apauruṣeyaṃ brāhmaṇam*, and Śaṅkara calls the Upaniṣad similarly Bahvṛcabrāhmaṇa Upaniṣad.

The **second book** consists of two distinct parts. The first, comprising Adhyāyas 1-3, deals with the allegorical signification of the Uktha, that is the Niṣkevalya Śāstra, three sets of eighty verses, which was the midday Śāstra of the Mahāvratā, as being Prāṇa or Puruṣa. It is not directly connected with Book I, and it is doubtless later than it. The second part comprises Adhyāyas 4-6, and is the Upaniṣad *par excellence*. It is probably later than part one.

The **third book** treats of the mystic meaning of the various forms of the text of the Saṃhitā, the *nirbhūja*, *pratīṣṭha* and *ubhayamantareṇa*, and of the vowels, semivowels and consonants. It quotes Māṇḍūkya and Śākalya among others, and makes use of the above terms to describe the *saṃhitā*, *pada*, and *krama pāṭhas* of the Saṃhitā. These are so far signs of late origin, but at the same time the treatment of the subject-matter is at a much earlier stage than that reached by Yāska or the authors of the Prātiśākhyaś. It will be seen later that its philosophical view is more advanced than that of the Upaniṣad proper, and it can probably be dated about the sixth cent. B.C. This result is important,

<sup>1</sup> The references to Aitareya and Mahaitareya in Śaṅkhāyana Gṛhya Sūtra, IV, 10, 3, and Āśvalāyana Gṛhya Sūtra,

III, 4, 4, throw no light on him, and are probably late; cf. Hopkins, *Great Epic of India*, p. 390.

as it gives us a lower date for the rest of the earlier books of the Upaniṣad.

The **fourth book** consists solely of the Mahānāmni verses. The presence of these verses is explained by Sāyaṇa on the ground that they must be studied in the forest. Their use is set forth by Āśvalāyana in his Śrauta Sūtra, VII, 12, 10, where he says that on the fifth day of the six day Prṣṭha rite after the Marutvatīya Śastra, when the Niṣkevalya Śastra is being performed, 'if the Udgātrṣ make the Śākvarasāman the Prṣṭha Stotra, then the nine verses called the Mahānāmni and certain *puṛiṣa-padas*, to fill up the lines, are to be used.' Tradition ascribes this Āraṇyaka to Āśvalāyana. Ṣaḍguruśiṣya, in his account of the works of Āśvalāyana, says<sup>1</sup>: *dvādaśādhyakam sūtram catuṣkam grhyam eva ca caturthāraṇyakam ceti hy Āśvalāyanasūtrakam* | This view, however, has been questioned in connexion with the authorship of the fifth book.

The **fifth book** consists mainly of a description in a Sūtra style of the Niṣkevalya Śastra, the great Śastra of the midday libation of the Mahāvratā. It forms a sort of complement to Book I, which is the Brāhmaṇa as contrasted with the Sūtra. The natural conclusion is, therefore, that Āśvalāyana wrote Book V. The arguments<sup>2</sup> in favour of this view are: (1) Book IV contains merely a collection of Mahānāmni verses; it is not a Sūtra at all, and therefore Āśvalāyana cannot have been its author. The reply is perhaps that the verses may have been collected by Āśvalāyana and put into the Āraṇyaka in order that they might be available for being commented on in the Sūtra, and that it would therefore be natural to ascribe the Āraṇyaka to Āśvalāyana. It is a sort of Āśvalāyana Saṃhitā like the Śākala Saṃhitā. (2) It is argued<sup>3</sup> that Sāyaṇa in the introduction to Āraṇyaka V, where he expressly ascribes that Āraṇyaka as contrasted with I to a Ṛṣi, uses the words: *tasmād athaitasya*<sup>4</sup> *samāmnāyasyetyādīdvādaśādhyāyavan mahāvratasya pañcaviṃśatim ityādi pañcamāraṇyakam sūtram eva* | This would no doubt be quite natural if Āśvalāyana were the author of the Āraṇyaka, but it is at least equally natural if Śaunaka was. (3) Colebrooke (*Essays*, I, 307) says, with reference to a Sūtra of the Pūrva

<sup>1</sup> Max Muller, *Ancient Sanskrit Literature*, p. 238; Macdonell, *Sarvānukramāṇi*, p. xix.

<sup>2</sup> See especially Oldenberg, *S. B. E.*,

XXIX, 154 sq. On p. 155 the words 'fifth and fourth' should be transposed.

<sup>3</sup> Cf. Rājendralāla, Introduction, p. 10.

<sup>4</sup> i.e. Śrauta Sūtra, I, 19 1.

Mīmāṃsā: 'It is, however, acknowledged that a mistake may be made, and the work of a human author may be erroneously received as a part of the sacred book by those who are unacquainted with its true origin. An instance occurs among those who use the *Bahvr̥ich*, a *śākhā* of the *Ṛgveda*, by whom a ritual of Āśvalāyana has been admitted, under the title of a fifth *Āraṇyaka*, as a part of the *Ṛgveda*.' Rājendralāla was unable to discover the source of this statement, and it seems probably to be a confusion of Āśvalāyana with Śaunaka; or it may rather confirm the view of Śaṅkara, since IV could be confused with the *Ṛgveda*, but not V. (4) The MSS. F and G end, *iti Āśvalāyanoktam Āraṇyakam samāptam* ! This, however, is a matter of no moment, and probably does not even preserve a tradition of Āśvalāyana's authorship of Āraṇyaka IV. These two MSS., which are recent and inaccurate copies, and are probably ultimately derived from one original, contain collections of works attributed to Āśvalāyana, and there is nothing surprising in the fact that they attribute the authorship of the Āraṇyaka to him. (5) Much more important is the fact, which forms Oldenberg's second argument, that in his commentary on the Sāmaveda Sāyaṇa refers (I, p. 19) the authorship to Āśvalāyana. But against this solitary reference<sup>1</sup> must be set the facts noted below. (6) There is undoubtedly great similarity between the two works, Āraṇyaka V, and the Śrauta Sūtra. I think it certain that the author of the Āraṇyaka knew the Sūtra. For example, in V, 2, 2, *ṣa brahmeti tisraḥ* stands without explanation, but as Sāyaṇa points out the verses referred to are given in Āśvalāyana Śrauta Sūtra, VI, 2, 6. Again in V, 3, 2, occurs *uktaṃ vaṣaṭkārānuman-trānam*, which is not only a phrase used by Āśvalāyana himself, but is a clear reference to Āśvalāyana Śrauta Sūtra, I, 5, 17.<sup>2</sup> Further the vocabulary and syntax of the works is identical; e.g. the use of *na vā* in Āraṇyaka, V, 3, 1, as often in the Sūtra, e.g. VI, 5, 22; or the phrase *api nīdarśanāyodāharīṣṭamāḥ*, or the word *ekapātīnyaḥ*. These facts, however, which were not known to Oldenberg, merely prove that

<sup>1</sup> But I do not feel sure as to the reference. The words are: *bahvr̥cām adhyāpaka mahāvratayogaḥpratiṣṭhānam Āśvalāyananirmitam kalpasūtram arāṇye dhiyamānāḥ pañcamam āraṇyakam iti vedatvena vyavaharanti*, and there is

clearly some confusion between the Sūtra and Āraṇyaka, which discredits the evidence.

<sup>2</sup> Cf. also V, 1, 5, *uktaḥviryāṇi* is not explained, but is in the Sūtra.

Śaunaka knew and used Āśvalāyana's work, which indeed was only natural, since the Sūtra deals with the Agniṣṭoma, the *prakṛti* of the Mahāvratā. It will be seen that this agrees perfectly with the native tradition handed down by Ṣaḍguruśiṣya.

There is therefore no sound evidence to ascribe the fifth Āraṇyaka to Āśvalāyana, and Ṣaḍguruśiṣya's attribution to him of the fourth Āraṇyaka remains the most probable.<sup>1</sup> For **Śaunaka's authorship of the fifth Āraṇyaka** we have the distinct and repeated authority of Sāyaṇa. Colebrooke (*Essays*, I, 46) first pointed out that Āraṇyaka V, 2, 5, is cited by Sāyaṇa on the Ṛgveda, I, 8, 1, as Śaunaka's, and Max Müller (*S.B.E.*, I, xcvi) says that 'Sāyaṇa when quoting in his commentary on the Rīg-veda from the last books,<sup>2</sup> constantly calls it a Sūtra of Saunaka.' Further, in his commentary on the Aitareya Āraṇyaka he repeatedly refers to Śaunaka as the author of the fifth book. E. g. on I, 4, 1, he says: *ata eva pañcame Śaunakenodāhytāḥ* | and again: *tās ca pañcame Śaunakena śākhāntaram āsṛitya paṭhitāḥ* | See also Sāyaṇa<sup>3</sup> on I, 4, 2 (ter); 3 (bis); I, 5, 2 (quater); 3 (bis). These references beyond question show that to Sāyaṇa Śaunaka was the author of the fifth Āraṇyaka. There is no conceivable reason why this work should have been ascribed to him unless it was his. Similar as the book is in language to the Śrauta Sūtra, yet it is in style less compressed and more intelligible than that work. We have certain evidence that Śaunaka did compose similar works, for, in the introduction to his commentary on the Sarvānukramaṇī of Kātyāyana, Ṣaḍguruśiṣya expressly records that he composed a Śrauta Sūtra which he destroyed when his pupil Āśvalāyana had written his Sūtra. This tradition would explain the close knowledge of Āśvalāyana's Śrauta Sūtra, which, as we have seen above, the writer of this book undoubtedly possessed. No doubt it is possible that he may eventually have been credited with the authorship of one of the works of his pupil,

<sup>1</sup> With reference to Oldenberg's remark (p. 157) that *Āśvalāyanasūtrakam* cannot refer to the Mahānāmni, I would observe that the expression refers to the Śrauta and Gṛhya Sūtras with the Āraṇyaka IV thrown in.

<sup>2</sup> Book must be meant. Āraṇyaka IV cannot be quoted.

<sup>3</sup> It may be noted that the reference in

the Sāmaveda commentary is probably not the work of Sāyaṇa. His pupils no doubt did much of his so-called work. Cf. the case of the Atharvaveda, Whitney, p. lxxviii. The fact that passages in the Sāmaveda commentary are identical with those in the Ṛgveda commentary is of course quite consistent with this view.

as has been shown to be the case by Professor Macdonell in the matter of the Bṛhaddevatā, but that is a mere possibility against which tradition is certainly strong. It is impossible to argue that in Śaṅguru-śiṣya's eyes the term *caturthāraṇyakam* covered the fifth book also, for the two are quite distinct and cannot ever have been combined into one book. Moreover it must be remembered that a Gṛhya Sūtra by Śaunaka is referred to by Śaṅguruśiṣya, and appears to have been known to Hemādri in the thirteenth century.<sup>1</sup> So there is nothing at all improbable in the ascription of the Āraṇyaka V to Śaunaka.

Now it is possible to throw some light on Śaunaka's date. The Bṛhaddevatā, which is attributed to him, but is certainly not his but the work of a pupil—probably not far removed in date—is posterior to Yāska and anterior to the Sarvānukramaṇī of Kātyāyana. Kātyāyana, who is in all probability the author of the Śrauta Sūtra and the Vājasaneyi Anukramaṇī, is most probably anterior to Pāṇini, since the Sarvānukramaṇī shows forms earlier than Pāṇini's grammar approves (see Macdonell, *Sarvānukramaṇī*, p. viii, *Bṛhaddevatā*, I, xxii, xxiii). The argument from the use of Vedic forms is no doubt not certain, but the balance of probability is in its favour, and it has been maintained by Buhler (*S. B. E.*, II, xl, *Z. D. M. G.*, XL, 527 sq.) and Winternitz (*Hochzeitsrituell*, pp. 13 sq.) against the objections of Bohtlingk (*Z. D. M. G.*, XXXIX, 517, XLI, 669, XLIII, 598 sq.).<sup>2</sup> Thus it appears that Śaunaka<sup>3</sup> must be considerably older than Pāṇini. On the other hand, we must not push him too far back, or else it would be difficult to explain how Śaunaka is not cited in Pāṇini. Further, B. Liebich in his *Pāṇini*, ch. iii, has shown grounds for the belief that the Āśvalāyana and Śāṅkhāyana Gṛhya Sūtras are in point of language closely connected in time with Pāṇini. It does not, therefore, seem necessary to allow more than 100-150 years between Pāṇini and Śaunaka, and the time may perhaps be shorter.

**Pāṇini's date** unfortunately is not yet certainly fixed. There lie between him and Patañjali not only the Vārttikas of Kātyāyana, but also

<sup>1</sup> Caland, *Ahnenkult*, p. 143; Hillebrandt, *Ritual-Litteratur*, p. 26.

<sup>2</sup> Buhler's results are accepted by Hillebrandt (*Ritual-Litteratur*, p. 24), Jolly (*Recht und Sitte*, p. 3), and Macdonell (*Sanskrit Literature*, p. 259).

<sup>3</sup> It may also be noted that the anu-  
stubhs of Śaunaka are of an early type, the  
first pāda sometimes ending in - - - - ;  
cf. Oldenberg, *S. B. E.*, XXX, xxxv. So  
in the Bṛhaddevatā (Keith, *J. R. A. S.*,  
1906, p. 6).

emendations of those Vārttikas by the Bhāradvājiyas, Saunāgas, and others and perhaps a Śloka-vārttika, which certainly presupposes a considerable interval of time. Bhandarkar<sup>1</sup> has further adduced evidence of changes in the language and extension of geographical knowledge especially as regards the peoples and places of the south between Pāṇini, Kātyāyana, and Patañjali. Goldstücker<sup>2</sup> and Bhandarkar<sup>3</sup> have adduced evidence to prove that Patañjali was a contemporary of Puṣyamitra (B.C. 178-142) and Menander (B.C. 144-120) and wrote his Mahābhāṣya in or about B.C. 144-142. This result is by no means certain, because even accepting as fixed Puṣyamitra and Menander's dates,<sup>4</sup> still, in the first place the MSS. of the Mahābhāṣya do not all contain the passages in which the statements relied on occur, and in the second place it is always possible that the examples occurred in the Śloka-vārttika or in some other earlier source whence they were taken over bodily<sup>5</sup> by Patañjali. It may even be argued that Patañjali is not earlier than the second century A.D. inasmuch as he seems to know the *r* vowel-sign, and according to Chinese tradition this vowel-sign was a discovery of Nāgārjuna's, and Nāgārjuna's date is possibly in the second century A.D. under Kaniska.<sup>6</sup> The latter, however, is probably to be referred to the first century B.C., and it would be a mistake to lay much stress on this argument. The *r* vowel-sign may have existed in grammatical circles long ere Sanskrit inscriptions become usual. Further the Rājatarāṅgiṇī, I, 174, is an authority for the existence of the Mahābhāṣya in the reign of Abhimanyu of Kashmir, whose date is however now quite uncertain. But whatever be Patañjali's date, there seems little doubt that the examples which point to the time of Puṣyamitra and Menander must be genuine and that they prove the existence of some commentary on Pāṇini in the middle of the second century B.C. Kātyāyana is assigned by Hiuen Tsang to 300 years after the death of Buddha, which taking the Chinese reckoning of the Nirvāṇa gives the

<sup>1</sup> *Journal Bombay Branch Royal Asiatic Society*, XVI, 269 sq.

<sup>2</sup> *Pāṇini*, p. 228.

<sup>3</sup> *Ind. Ant.*, I, 299; II, 59.

<sup>4</sup> Cf. Duff, *Chronol. of India*, pp. 14-17; Hoernle and Stark, *Hist. of India*, pp. 39 sq. Vincent Smith (*Hist. of India*, pp. 192, 193) arrives at a slightly earlier date.

<sup>5</sup> Cf. Weber, *Indian Literature*, p. 224. V. Smith, l.c., ignores the force of this argument. Cf. Lévi, *Théâtre indien*, p. 314.

<sup>6</sup> Kaniska's date is most doubtful, but see V. Smith, *J. R. A. S.*, 1903, pp. 1-64; Fleet, *J. R. A. S.*, 1906, p. 979; 1907, pp. 171, 1034 sq.; Hoernle, *Osteology*, p. 8.

middle of the third century B. C. as his date. This evidence is not of great weight, but it is not improbably nearly correct.<sup>1</sup> Pāṇini cannot therefore be less than fifty years older than Kātyāyana and must at latest belong to about B. C. 300. The question arises whether this date cannot be put further back. The chief argument against doing so is the use of the word *Yavanānī* in Pāṇini, IV, 1, 49. Doubtless this means Greek (Ionian) writing, but it does not necessarily follow that the word dates from after the invasion of Alexander.<sup>2</sup> Indeed the probability seems to me against this being the case. For it is certainly remarkable that Ionian should be the name given to the Greeks if first made known to India through the invasion of Alexander, whose army was certainly in no conceivable sense Ionian.<sup>3</sup> On the other hand, the Ionian name<sup>4</sup> was evidently the great name in the ears of Persians, and of those subjects who were led into Greece on the expedition of Xerxes, and<sup>5</sup> it must be remembered that the Gandhāra, accompanied Xerxes on the Grecian expedition. If it is borne in mind that Pāṇini was a native of Gandhāra according to Hiuen Tsang, a view confirmed by the references in his grammar,<sup>6</sup> it will not seem far fetched to consider that it was most probably from the older tradition that the name *Yavanānī* was derived. In this connexion reference may be made to the theory of Burnell<sup>7</sup> that the word *lipi* which occurs in Pāṇini, III, 2, 21, is borrowed from the Achaemenidean *dipi*, meaning an edict, a view not at all improbable, and one which supports the view here maintained that it was through the Persian conquest of Gandhāra that the word *Yavanānī* became familiar to India. Goldstucker<sup>8</sup> argued, indeed, that *Yavanānī* referred to

<sup>1</sup> Cf. Wackernagel, *Altindische Grammatik*, I, lx; Pischel, *Prākṛit Grammar*, p. 34; Liebig, op. cit., ch. ii, *Vienna Oriental Journal*, XIII, 312, where he ascribes him to 150 B. C., taking the references to Menander and Puṣyamitra to be his.

<sup>2</sup> This view is held by Benfey, *Geschichte d. Sprachwissenschaft*, p. 48, n. 1; Burnell, *Aindra Grammarians*, p. 44; Weber, l. c., p. 221; Wackernagel, l. c., p. lix.

<sup>3</sup> So in Arrian Ionia appears merely

as a province and Ionians as residents therein.

<sup>4</sup> We have for this the contemporary evidence of the Athenian Aeschylus and of Herodotus. Cf. also Busolt, *Griech. Ges.*, II, 515.

<sup>5</sup> See Herodotus, iii, 91; vii, 66.

<sup>6</sup> Cf. Weber, *Indian Literature*, p. 218.

<sup>7</sup> *South Indian Palaeography*, p. 6. Cf. Bartholomae, *Indog. Forsch.*, III, 176; Wackernagel, *Altindische Grammatik*, I, 222.

<sup>8</sup> *Pāṇini*, p. 16.



Persian writing, but this view cannot be maintained. But Weber himself admits<sup>1</sup> that perhaps the name Yavana may have become known before Alexander's time through the Persian war in which the Indians served as auxiliaries. There is also a striking piece of evidence that Greek writing was known in North India before Alexander's time; coins have been found with Greek inscriptions of pre-Alexandrian date.<sup>2</sup> Greek engraved gems, of a pattern much earlier than Macedonian times, have been found in the Punjab, and the caduceus was known in India by B.C. 325 at latest.<sup>3</sup>

I do not therefore consider that the evidence of *Yavanānī* is conclusive as to Pāṇini's date, though it certainly shows that he cannot be earlier than the fifth century. Weber<sup>4</sup> also argues that his use of letters as numerals is a proof of Greek influence, but it may be equally well a proof of Semitic influence or a mere independent invention, as indeed seems most likely from the fact that the use remains isolated. Weber's other arguments, e. g. that from the date of Āpīśali,<sup>5</sup> rest on too slight a basis to bear serious examination. On the other hand, it is not possible to follow Goldstucker<sup>6</sup> in referring Pāṇini to a date before Buddha on the strength of *nirvāṇo'vāte*, VIII, 2, 50, because Pāṇini probably deliberately ignored Buddhism<sup>7</sup> or perhaps lived when the influence of Buddhism had yet to become great. Bhandarkar<sup>8</sup> refers Pāṇini to the beginning of the seventh century B. C., dating Kātyāyana in accordance with the legend of the Kathāsaritsāgara in the fourth century B. C., but he does not meet the difficulty as to *Yavanānī*, though his proposed date would in some ways suit the history of Sanskrit literature. On the whole I incline to fix Pāṇini's date at about 400-350 B. C. Böhtlingk, in the introduction to his edition, fixed the date at about 350 B. C., and Lassen<sup>9</sup> assigned Pāṇini to 330 B. C.

<sup>1</sup> See *Ind. Stud.*, IV, 89; Berlin *Monatsbericht*, 1871, p. 616, n.

<sup>2</sup> Head, quoted in Buhler, *Palaeographie*, p. 3.

<sup>3</sup> *Vienna Oriental Journal*, XIII, 307; Fleet, *J. R. A. S.*, 1907, p. 531.

<sup>4</sup> *Indian Literature*, p. 222, n.; Goldstucker, *Pāṇini*, pp. 50 sq.

<sup>5</sup> *Ind. Stud.*, XIII, 375, n. On the other side, Bhandarkar's argument from Sāmkala is equally unconvincing, cf.

Weber, p. 302, n.

<sup>6</sup> *Pāṇini*, pp. 225-227.

<sup>7</sup> Weber, *Ind. Stud.*, V, 139, brings evidence that Pāṇini knew Buddhism. It is not quite conclusive, but is very probable.

<sup>8</sup> *Bombay Gazetteer*, I, ii, 140 sq. The legend cannot be relied upon in any particular, though accepted by V. Smith, *Hist. of India*, p. 337, n. 2.

<sup>9</sup> *Ind. Alt.*, II, 477. Rapson (*J. R. A. S.*,

If this date is accepted for Pāṇini it is necessary to throw the older Kātyāyana, and therefore Śaunaka, a little further back. Śaunaka may perhaps be assigned to about 450 B. C. or possibly even to 500 B. C., which would then represent the probable date of Book V of the Āraṇyaka, while the collection of Book IV would be a product of the same period, since the evidence goes to show that Āśvalāyana and he worked contemporaneously.

Now it will hardly be doubted that **Books I-III** are decidedly **older than Books IV, V**. This is clearly reflected in the native tradition preserved in Sāyana's distinction between the *apauruṣeyam* character of the first three books and their attribution to the author of the Brāhmaṇa. It is not possible to say how much this means. But it is at least probable that the latest part of the first three books, Āraṇyaka III, belongs to not later than 550 B. C. and the earlier parts may be dated between 700 B. C. and 550 B. C. It will be seen that there is probably a considerable difference in time between the first book, and the two sections of the second, so that 700 B. C. is not too early a date for Book I.

I do not think that these results need be regarded as in any way surprising. The Brāhmaṇa period, according to Max Muller, probably extended from about 800-600 B. C., and this view has the weighty support of Prof. Macdonell.<sup>1</sup> The Aitareya Brāhmaṇa cannot be far removed in date from the first book of the Āraṇyaka, but the Gopatha Brāhmaṇa, which contains many borrowings from it, is in the opinion of Aufrecht<sup>2</sup> known to Yāska. Now Yāska is certainly anterior to Śaunaka and Pāṇini, for he is cited in the Ṛgvedaprātiśākhya,<sup>3</sup> the Bṛhaddevatā, and is apparently known to the Aṣṭādhyāyī. His date cannot, therefore, be reasonably placed later than 500 B. C. and it may go back to 550 B. C. This date is confirmed by the character of the Nirukta which certainly is anterior to either the Prātiśākhya or Pāṇini. If, therefore, the Gopatha Brāhmaṇa was known to him,<sup>4</sup> even that late work must be dated about

1904, p. 442) adopts 350 B.C. If a late date is adopted, then the question of finding a place for the Bhāṣā becomes more and more difficult, cf. *J. R. A. S.*, 1904, pp. 435 sq., 457 sq., and (for the date of the Epic) *ibid.*, 1906, p. 2; 1907, p. 682.

<sup>1</sup> *Sanskrit Literature*, pp. 12, 202 sq.

<sup>2</sup> *Aitareya Brāhmaṇa*, p. vi.

<sup>3</sup> Weber, *Indian Literature*, p. 41.

<sup>4</sup> The argument is not certain. It is based on the fact that Yāska, Nirukta, VIII, 22, quotes Aitareya Brāhmaṇa, III,

600 B. C., and the Aitareya Brāhmaṇa must be earlier, even apparently including the last ten chapters which are later than the earliest portions of the Brāhmaṇa. Thus the Brāhmaṇa cannot well be placed later than 800-700 B. C. and the Āraṇyaka I is not to be dated much later.

Further the early date of even the Upaniṣad portions in Books II and III appears to be only what is to be expected from the history of philosophy. The Upaniṣad doctrines there set forth are essentially earlier than the doctrines of the earliest Buddhism, which belong to the fifth century B. C., and we shall see that the Upaniṣads probably belong to the earliest of the extant works (Sect. V). Moreover, Buhler (*S. B. E.*, II, xxvii) has pointed out that Āpastamba (? 300 B. C.) knows the Vedānta school, which presupposes the full development of the Upaniṣad, while Gautama (before 400 B. C.) knows even the Atharvaśiras Upaniṣad, which is cited also in the Mokṣadharmā (MBh., XII, 12864).

#### IV. The Mahāvratā ceremony, and the relation of Aitareya Āraṇyaka I and V to the Śāṅkhāyana Āraṇyaka.

Sāyaṇa in his commentary on V, 1, 1, tells us that there are three forms of the Mahāvratā ceremony, according as it is a one day rite, or a part of an *ahīna*, or the second last day of a Sattrā.<sup>1</sup> But he says that the Sattrā form is the original or *prakṛti* of the others which are *vikṛtis*. The Sattrā differs from the *ahīna* in that it requires that all engaged

8, as: *yasyai devatāyai havir grhitam syāt tām manasā dhyāyed vaṣaṭkuriṣyan*. Now the *manasā* here does not appear in the original, but only in Gopatha Brāhmaṇa, VIII, 4: *tām manasā dhyāvan vaṣaṭkuryād*. It is hardly open to doubt that the form found in the Gopatha passage must have been before Yaska's mind. For though it is not unnatural for the author of the Gopatha, or some other Brāhmaṇa, who borrowed the main body of his work from other sources, to alter his original by inserting *manasā*, yet it is improbable that Yaska would have made the quotation incorrectly, but for the existence of the alternative version. The instance does not amount to proof, and on

the other hand, it may be argued, with Bloomfield (*J. A. O. S.*, XI, 375 sq.; XIX, ii, 1-11), that the Gopatha borrows from the Vaitāna Sūtra and so is very late. But even assuming that the borrowing from the Vaitāna is real, yet it is more than possible that the text of the Gopatha, a very unimportant work, has suffered interpolation, or perhaps the Gopatha Brāhmaṇa as we now have it is a working over of an earlier Brāhmaṇa which itself borrowed from the Aitareya. But in any case the Aitareya Brāhmaṇa is unquestionably much older than Yaska.

<sup>1</sup> For the characteristics of Sattras see Hillebrandt, *Ritual-Literatur*, p. 154; Weber, *Ind. Stud.*, X, 17, 92, 355.

should be *dīkṣita*, the Hotṛ being also the *yajamāna*, and in that it extends even to a year. In the *ahīna* the Mahāvratā is the tenth day of the Pauṇḍarika ceremony, but neither the *ekaha* or *ahīna* form is of importance.

In the Sattrā form the Mahāvratā is the last day but one of the Gavāmayana Sattrā which lasts the whole year, and no doubt represents in some way the year. Hillebrandt,<sup>1</sup> who has most carefully examined this question, concludes that considerable alterations in course of time took place in this ceremony. As it stood later and as it is represented in most of our texts, the two important days were the middle day, the Viṣuvat, and the last day but one, the Mahāvratā, corresponding to the Summer and Winter solstices respectively. But the Tāṇḍya Brāhmaṇa,<sup>2</sup> certainly an old work, refers to a view, which it disputes, that the Mahāvratā belongs to the middle of the year, and it is clear that Indra is the god *par excellence* of the Mahāvratā. It may be argued with some plausibility that Indra belongs to the beginning of the rainy season, or the middle of June, and certainly the rites of the Mahāvratā show traces of a popular origin, like the celebrations of the Johannistag in Germany.<sup>3</sup> It is not impossible that at one time the Mahāvratā was the first day of the year, when, as the Aitareya Aranyaka, I, 1, 1, has it, Indra slew Vṛtra and became great, and Hillebrandt adduces as evidence of this the month Tīṣya as compared with the Avestan Tištrya, Sirius.

Once then, in any case, the Mahāvratā may well have been a day of popular festival and worship. The Viṣuvat day receives scant treatment in the texts; possibly, as Dr. Friedlander<sup>4</sup> suggests, because the ceremonies connected with that day were transferred<sup>5</sup> to the Mahāvratā to help to wipe out the popular character of that rite. It is, however, simple to suppose that in the usual manner the Brāhmaṇas seized upon

<sup>1</sup> *Die Sonnenfeste in Alt-Indien*, Erlangen, 1889. Cf. also Weber, *Die vedischen Nachrichten von den Nakṣatra*, Berlin, 1882, II, 282 sq.

<sup>2</sup> IV, 10, 3.

<sup>3</sup> Many examples of such ceremonies are collected in Frazer, *Golden Bough*, 2nd ed. Oldenberg, *Religion des Veda*, p. 444, n. 1, does not accept this part of Hillebrandt's theory, and it may be

pointed out that the Winter solstice is more naturally the time for rites intended in part to increase the sun's heat, cf. Frazer, *Adonis, Attis, Osiris*, pp. 196, 241 sq.

<sup>4</sup> *Der Mahāvratā-Abschnitt des Sāṅkhya Aranyaka*, p. 2, n. 5.

<sup>5</sup> Liturgically the Viṣuvat is the *prakṛti* of the Mahāvratā.

the popular Mahāvratā and made it their own by an accumulation of purely technical ritual. At any rate they have left clear traces of the original nature of the ceremony. Warriors, fully armed, pierce with arrows the outstretched skin of a barren cow, which is probably a rain spell.<sup>1</sup> An Ārya and a Śūdra strive on a round hide, the Āryan proving victorious, which may be interpreted as a spell to produce sunshine. Servant maids encircle the Mārjāliya fire with jugs of water on their heads either thrice or until the Mahāvratā Stotra is finished, evidently as a magic rite to procure sunlight and rain for the crops. Sympathetic magic is shown in the effort to produce fertility by *maithuna*. Music is played and obscene language used, both possibly with the same object to terrify away hostile demons, especially as the form of music affected is drumming.

But from the point of view of the Āraṇyaka these old customs are meaningless survivals. The importance of the sacrifice is purely in the ritual as regards the use of the hymns. The Mahāvratā is one of the forms of the Agniṣṭoma,<sup>2</sup> and is therefore divided into three parts, the morning, midday, and evening pressing of the Soma. Each pressing has an equal number of Stotras and Śāstras. The morning pressing has the Bahiṣpavamāna and four Ājya Stotras, and the Ājya and Prauga Śāstras of the Hotṛ and three Ājya Śāstras of the Hotrakas. The midday pressing has the Mādhyandināpavamāna and four Prṣṭha Stotras, and the Marutvatiya and Niṣkevalya Śāstras of the Hotṛ and three Niṣkevalya Śāstras of the Hotrakas. The evening pressing has the Ārbhavapavamāna Stotra and the Agniṣṭoma Sāman, together with the Vaiśvadeva and Āgnimāruta Śāstras of the Hotṛ.<sup>3</sup> But in the Mahāvratā the morning and evening ritual is mainly derived<sup>4</sup> from the *prakṛti*, that is ultimately the Agniṣṭoma, and it is the Prṣṭha Stotra called the Mahāvratā Sāman and the corresponding Niṣkevalaya Śāstra or Mahaduktha which form the important part of the liturgy.

<sup>1</sup> Cf. the account in Oldenberg, *Religion des Vēda*, pp. 444, 445, 506, whose explanations are slightly different, and my note on V, 1, 5.

<sup>2</sup> See for it Hillebrandt, *op. cit.*, pp. 124 sq. It is a *prakṛti* of all the more elaborate forms, and these again are related as *prakṛti* and *vikṛti* in order. So

the Viṣuvat is a *prakṛti* of the Mahāvratā as is the Viśvajit.

<sup>3</sup> Eggeling, *S. B. E.*, XXVI, 325, gives a comparative table; cf. Weber, *Ind. Stud.*, X, 535.

<sup>4</sup> This is the explanation of such passages as I, 1, 3 *ad fin.*: *tad vaikāhikaṃ rūpasamṛddham*!

The most characteristic of the features of the Mahāvrata Sāman and the Mahaduktha is their division according to the form of a bird. The origin of the idea appears to be the theory which appears in the Śatapatha Brāhmaṇa<sup>1</sup> of the bird-like shape of the fire-altar. Similarly, the Mahāvrata Sāman has five parts corresponding to the body, head, right wing, left wing, and tail. The Mahaduktha is not so simple, the parts correspond to the body, neck, head, vertebrae, wings, tail, and stomach, but there is a general correspondence with the Sāman, the first verses of each part appearing in the Sāman. Besides these parts there are also three groups each of eighty *ṭrcas*, one in *gāyatrī*, one in *uṣṇih*, and one in *brhatī* metre, which form the food of the bird.

These collections of verses make up a very considerable body of hymns, and it appears from the Śāṅkhāyana Gṛhya Sūtra<sup>2</sup> that to a certain extent the collection came to be regarded as a new Saṃhitā through the rearrangement of the verses, much as the Sāmaveda differs mainly in arrangement from the Ṛgveda, so that the study of the Āraṇyaka verses (not the Āraṇyaka itself) was taken up immediately after that of the Saṃhitā. This is at least the view of Oldenberg,<sup>3</sup> and it is far from improbable. This new Saṃhitā was regarded as extremely sacred; perhaps the reason was that the likeness of the fire-altar to the shape of a bird was the discovery of some theologian who, in the true spirit later seen in the Upaniṣads, was most anxious not to permit his mystic discovery to become common property. This at least seems to me a legitimate inference from the fact that the Śatapatha Brāhmaṇa expressly enjoins secrecy for the three *samudraḥ*, the Agnicayana, the Mahāvrata Sāman, and the Mahaduktha; and the Aitareya Āraṇyaka<sup>4</sup> and the Śāṅkhāyana Āraṇyaka<sup>5</sup> devote chapters to declarations of the secret nature of their subject-matter. Thus a rite originally popular became, through theological speculation, one of the most secret doctrines of the Brāhmaṇas.

As a result of this secrecy the description of the activity of the Hotṛ in the Mahāvrata rite is not recorded in the Aitareya Brāhmaṇa or in the Śāṅkhāyana Brāhmaṇa, but in the Aitareya Āraṇyaka<sup>6</sup> and the

<sup>1</sup> IX, 1, 2, 35 sq.

<sup>2</sup> II, 11, 13.

<sup>3</sup> *Prolegomena*, pp. 291 sq.

<sup>4</sup> V, 3, 3. ●

<sup>5</sup> I, 1. The desire for secrecy reflects probably the magic-worker's fear of his magic being stolen and used against him.

<sup>6</sup> Book I.

Śāṅkhāyana Āraṇyaka.<sup>1</sup> When as time went on there was felt the need of a formal exposition of the rite as a whole, since in neither the Aitareya nor the Śāṅkhāyana Āraṇyaka is the account of the rite intelligible as it stands, in the case of the Aitareya, as we have seen, a Sūtra-like book<sup>2</sup> was added by Śaunaka, but in that very book<sup>3</sup> the secret nature of the doctrine is reiterated with the greatest force. The case of the Śāṅkhāyana Āraṇyaka is different. No addition was made to the Āraṇyaka, so far as we now know it,<sup>4</sup> but two books, XVII and XVIII, were added to the Śāṅkhāyana Śrauta Sūtra. These books were not commented on by Ānartīya, but by Govinda, and they cannot be regarded as forming part of the Sūtra at his date. In fact, we have conclusive proof that to Ānartīya the eighteenth, and doubtless also the seventeenth book, was an Āraṇyaka. For in commenting on Śrauta Sūtra, XIII, 14, 7, he quotes XVIII, 24, 30, 7, as an Āraṇyaka. This fact, the full significance of which does not seem to have been realized by Hillebrandt, supports his view, which was based on other considerations, that the two books are not more recent<sup>5</sup> than the rest of the Sūtra. On the contrary it is at least as probable that they are older,<sup>6</sup> but the important consideration is that the Sūtra treatment of the material was still considered too secret for insertion in the Sūtra. We must therefore recognize that at one time the Śāṅkhāyana Āraṇyaka, in addition to the Brāhmaṇa treatment in Books I and II, contained a Sūtra treatment like Book V of the Aitareya. As Books III–VI of the Śāṅkhāyana contain the Kauṣītaki Upaniṣad, and correspond to Book II of the Aitareya, and Books VII and VIII of the Śāṅkhāyana correspond in some measure to Book III<sup>7</sup> of the Aitareya, it is not surprising that the Śrauta Sūtra treatment of the so-called Books XVII and XVIII should have formed part of the Āraṇyaka. **38624**

On the other hand it was not felt that any special sanctity or mystery attached to the Udgātṛ or Adhvaryu's functions. These are described

<sup>1</sup> Books I and II.

<sup>2</sup> Book V. <sup>3</sup> V, 3, 3.

<sup>4</sup> Our acquaintance with the exact form of the Āraṇyaka is comparatively limited. Few MSS. are extant. Cf. Weber, *Indian Literature*, pp. 50, 132; Cowell, *Kauṣītaki Upaniṣad*, Preface, p. vii; *Bodleian Catalogue*, No. 976.

<sup>5</sup> Hillebrandt, *Ritual-Litteratur*, p. 25.

<sup>6</sup> Or of the same date, see my note, *J. R. A. S.*, 1907, pp. 410 sq.

<sup>7</sup> Weber, *Verzeichnis der Sanskrit-Handschriften der Königl. Bibliothek zu Berlin*, II, 5; Friedlander, op. cit., p. 14. Book VII=III, 1; Book VIII=III, 2.

in the Saṃhitās and Brāhmaṇas of the other schools<sup>1</sup> (see the Tāṇḍya Brāhmaṇa, IV, 10, V, 1-6; Lāṭyāyana Śrauta Sūtra, III, 9-12, IV, 1-3, for the Udgātṛ; and for the Adhvaryu, Taittirīya Saṃhitā, VII, 5, 8-12; Taittirīya Brāhmaṇa, I, 2, 6, 1-7; Kāṭhaka Saṃhitā, XXXIV, 5; Śatapatha Brāhmaṇa, IV, 6, 4, 1, VIII, 6, 2, 3, X, 1, 2, 1; Kāṭyāyana Śrauta Sūtra, XIII, 2, 17-4, 2, and scattered notices in Āpastamba Śrauta Sūtra, XXII, XXIII). It is worthy of note that in his explanation of the ritual Sāyana freely quotes and follows Āpastamba, as he does sometimes in his commentary on the Aitareya Brāhmaṇa.

The **date of the Śāṅkhāyana Āraṇyaka**, like that of the Aitareya, presents considerable difficulty. As the Aitareya Āraṇyaka with the Aitareya Brāhmaṇa, the Śāṅkhāyana is closely connected with the Kauṣītaki Brāhmaṇa. Vināyaka, the commentator on the Brāhmaṇa, actually, in one place,<sup>2</sup> reckons the Books I and II as XXXI and XXXII of the Brāhmaṇa, and there are clear references to the Brāhmaṇa in the Āraṇyaka, while several passages agree even verbally.<sup>3</sup> But though these signs are so far clear evidence that the connexion is close, they tend also to show that the Āraṇyaka is dependent on the Brāhmaṇa, and this conclusion is strengthened by the fact that, at the time of Pāṇini (about 350 B.C.), there seems to have been known to him<sup>4</sup> a Brāhmaṇa of thirty chapters, which Weber<sup>5</sup> must be right in considering to be the Kauṣītaki. Therefore the Āraṇyaka must stand to the Kauṣītaki in precisely the same relation as the Aitareya Āraṇyaka to its Brāhmaṇa.

Now the **relation in time of the Aitareya and Kauṣītaki Brāhmaṇas**<sup>6</sup> is still open to discussion. The evidence seems to me, however, decidedly in favour of the priority of the Aitareya, though that priority is not in all probability a great one. (1) The Śāṅkhāyana is a more elaborate work than the Aitareya; it is completed by treating of the Haviryajña as well as of the Soma sacrifice proper, giving the Agnyādhāna, the Darśapūrṇamāsa, and the Cāturmāsyañi. It is more probable that the less systematic Aitareya is the earlier. (2) The Śāṅkhāyana seems,

<sup>1</sup> Friedlander, p. 6, n. 3.

<sup>2</sup> On Kauṣītaki Brāhmaṇa, V, 5.

<sup>3</sup> Compare Āraṇyaka, I, 2, with Brāhmaṇa, II, 1; XIX, 4; XXV, 3; I, 4, with V, 9; I, 5, with II, 1, &c.

<sup>4</sup> V, 1, 62. <sup>5</sup> *Indian Literature*, p. 45.

<sup>6</sup> Cf. Macdonell, *Sanskrit Literature*, pp. 203, 206; Wackernagel, *Altindische Grammatik*, I, xxx, with whose views I do not agree.



as Weber<sup>1</sup> points out, to represent a fusion of the views of Pāṇḍya and Kauṣītaki, whereas these names are unknown to the Aitareya,<sup>2</sup> which appears to represent a less dependent point of view and to show more originality. (3) In point of view of style the Śāṅkhāyana is much more condensed than the Aitareya. This fact is open to various interpretations, but on the whole the most probable theory is that the older a work, the less condensed its style, though later again the style becomes freer. This argument, which is applied to the Sarvānukramaṇi and Kātyāyana Śrauta Sūtra by Prof. Macdonell,<sup>3</sup> appears to me to hold equally well in the case of the Brāhmaṇas. (4) The use of unaugmented tenses is more frequent in the Aitareya than in the Śāṅkhāyana.<sup>4</sup> In favour of the priority of the Śāṅkhāyana the only prima facie piece of evidence<sup>5</sup> appears to be the argument from the use of the perfect as a narrative tense. Now I do not dispute the value of this criterion, as the evidence appears to me adequate that, so far as Vedic is concerned, the history of the perfect is that of an originally present force, such as persisted in words like *āha* or *veda*, to a narrative use. The perfect in narrative is indeed known to the oldest language, but the growth of the narrative use is decidedly a mark of lateness, and is accepted as such by Wackernagel.<sup>6</sup> But the facts of the case are that in the first thirty Adhyāyas of the Aitareya the use of the perfect is usually that of a present, and that it is only in the last ten that the perfect is used for narrative, whereas in the Kauṣītaki Brāhmaṇa there are nearly three perfects for every five imperfects. The narrative of Śunaḥśepa in Book XXXIII is carried on in perfects, but it is universally admitted that the last ten Adhyāyas are a later addition, since (1) they have no corresponding

<sup>1</sup> *Indian Literature*, p. 46.

<sup>2</sup> According to Aufrecht's Index. Cf. Weber, l.c.

<sup>3</sup> *Brhaddevatā*, I, xxii. This is borne out by the fact that Pāṇini, who is probably later than Kātyāyana, reaches a further degree of unintelligibility.

<sup>4</sup> Aufrecht, *Aitareya Brāhmaṇa*, p. 429. The omission in the late Jaiminiya Brāhmaṇa is merely a MS. error, Whitney, *P. A. O. S.*, May, 1883, p. xi.

<sup>5</sup> On the use of *āvām*, *°yāta*, *āsa*, in the

late Book VII with periphrastic perfect, &c., cf. Whitney, l.c. The Jaiminiya Brāhmaṇa has no claim to be deemed early, cf. Oertel, *J. A. O. S.*, XVIII, i, 25, XIX, ii, 103.

<sup>6</sup> *Altindische Grammatik*, I, xxx. Cf. Whitney, *Transactions Am. Phil. Ass.*, 1892, pp. 5-34, *Grammar*, p. 296, *P. A. O. S.*, May, 1891, pp. lxxxv-xciv. Wackernagel is wrong in thinking that Whitney does not accept the use as a chronological criterion.

matter in the Śāṅkhāyana, while the Śāṅkhāyana Śrauta Sūtra has a version of the Śunaśēpa legend, and (2) their subject-matter is quite unconnected<sup>1</sup> with the functions of the Hotṛ at the Jyotiṣṭoma rite, which is the main topic of the Aitareya. Deductions from the style of the Aitareya Brāhmaṇa taken as a whole are therefore very risky, and Aufrecht<sup>2</sup> has, conclusively it seems to me, shown that the Taittirīya Saṃhitā in Book VI, which deals with the Soma sacrifice, follows the Aitareya Brāhmaṇa, which has thus a just claim to rank as one of the earliest Brāhmaṇas, as it is of course indisputably older than the Śatapatha Brāhmaṇa and the Taittirīya Brāhmaṇa, the latter being admittedly later than the Saṃhitā, which it was clearly composed in order to complete. It is worth noticing that that Brāhmaṇa contains in Book III the description of the new and full moon sacrifices which is omitted in the Saṃhitā,<sup>3</sup> and it may be considered that this helps to show that the Śāṅkhāyana Brāhmaṇa in which these rites are treated is later than the Aitareya.

On the other hand no argument either way can be drawn from the prominence of Śiva in the Śāṅkhāyana,<sup>4</sup> since Aufrecht has proved that even the Aitareya Śiva is the great god in his form of Rudra, just as he is in the Śatapatha, the later books of the Vājasaneyi Saṃhitā, and portions of the Atharvaveda. It must be recognized that the deity later known as Śiva came at an early period to be the most prominent member of the Hindu pantheon, and to represent that striving at pantheistic monotheism which in one or other of its forms is so characteristic of all the developments of Indian religious thought. It is probable that several conceptions have merged in the idea of the later Śiva. Originally a god of the storm which destroys,<sup>5</sup> he later amalgamated with a god of the forest or wood,<sup>6</sup> or rather perhaps with the vegetation spirit which has been rendered so familiar by the studies of Frazer following Mannhardt. Possibly, too, traits of his character are derived from the idea of the evil powers of the spirits of the dead, as

<sup>1</sup> Cf. Aufrecht, *Aitareya Brāhmaṇa*, pp. iv, v.

<sup>2</sup> Op. cit., p. vi, and in the Notes.

<sup>3</sup> Cf. Macdonell, *Sanskrit Literature*, p. 180.

<sup>4</sup> Cf. Weber, *Indian Literature*, p. 45.

<sup>5</sup> Cf. Macdonell, *Vedic Mythology*, p. 77.

<sup>6</sup> Oldenberg, *Religion des Veda*, pp. 216-224.

suggested by v. Schroeder,<sup>1</sup> who regards him as chief of the spirits of the dead. But at any rate he cannot be regarded as a late deity, just as Viṣṇu also belongs to an early period. Another sign of the fact that no very great distance in time separates the two Brāhmaṇas may be seen in the fact that both employ in essentials the same style and language. It is worthy of note that in both the base *enad* occurs in the nominative.<sup>2</sup>

It seems, therefore, practically certain that at least the first thirty Adhyāyas of the Aitareya are earlier than the Kauṣītaki, and the temptation is strong to assume that the fact that the Kauṣītaki has precisely thirty Adhyāyas is due to an imitation of the Aitareya. If this is so, then we would be sure that the last ten Adhyāyas were later than the Kauṣītaki, a view itself extremely probable on the ground of contents and of the use of the perfect as a narrative tense. But even so the Brāhmaṇa as a whole of forty Adhyāyas is older than Pāṇini.<sup>3</sup> Further the Pāṇinīya, who is cited as an authority in the Kauṣītaki, is, according to the Kāśikā on Pāṇini, IV, 3, 105, a *cirantana*, so that the Kauṣītaki, like the Aitareya, can claim considerable antiquity.<sup>4</sup>

If the Aitareya Brāhmaṇa is older than the Śāṅkhāyana, it is not unreasonable to expect the same relation to exist in the case of the Āraṇyakas. This certainly is borne out by comparison of the ritual described. It at least appears to have been deliberately modified to differentiate it from the ritual of the Aitareya. It is not of course conclusive that the Āraṇyaka itself is necessarily later, since the description of the earlier ritual may be the later, but there is nothing to suggest that this is the case, and the condensed style of the Śāṅkhāyana appears more modern than that of the Aitareya.

Even in the Brāhmaṇas the ritual differences begin to appear. The Prauga Śāstra at the Prātaḥsavana of the Agniṣṭoma and of the Viṣuvat, following the model of the Agniṣṭoma, consists of Ṛgveda, I, 2 and 3, in *gāyatrī* metre.<sup>5</sup> In the Viṣuvat, according to the Kauṣītaki Brāhmaṇa,<sup>6</sup> the Śāstra is in *triṣṭubh* metre, though the other form is mentioned as

<sup>1</sup> *Vienna Oriental Journal*, IX, 248.

Whitney, *Sanskrit Grammar*, § 1074 d.

<sup>2</sup> Aufrecht, *Aitareya Brāhmaṇa*, p. 429. As the Aitareya example occurs in VII, 22, it is possible that it is a case of imitation. In VII, 17, the periphrastic perfect with *āsa* occurs, a very late form,

<sup>3</sup> V, 1, 62.

<sup>4</sup> Cf. Weber, *Ind. Stud.*, XIII, 455.

<sup>5</sup> Bergaigne, *Journal Asiatique*, VIII, 13; Aitareya Brāhmaṇa, IV, 29; Kauṣītaki Brāhmaṇa, XIV, 5. <sup>6</sup> XXV, 3.

more correct, and consists of verses from different hymns on the model of the Aitareya form. But most of the differences<sup>1</sup> occur in connexion with the most important part of the Āraṇyaka, the Mahaduktha. Govinda, the commentator on the Śāṅkhāyana Śrauta Sūtra, tells us<sup>2</sup> that the parts of the Mahaduktha are the parts of the human form and not of the bird form. This is borne out by the words used, *akṣā, bāhū, prahastakam*, and the omission of the *vijaval* and *pucham*. The bird form is the older; it is that of the fire-altar and of the Mahāvratā Sāman, and probably it is to the change of form that the confusion in the Śāṅkhāyana Āraṇyaka is due.

In the Aitareya the Mahaduktha is divided into parts corresponding to the body, neck, head, vertebrae, wings, stomach, then comes the food of the bird in the form of the three *aśītis*, the *vaśa* hymn, and ten miscellaneous hymns called the *ūrū*. The Śāṅkhāyana divides the Uktha into the body, head with neck, the two sides, divided into shoulder, arm, and hand, the back, consisting of the *caturuttarāṇi*, the food in the form of the three *aśītis*, together with the *udara*. Then, as the beginning of the end, come the *dvīpadās*, which in the Aitareya form the tail, the *Aindrāgna sūkta*, the beginning of the *ūrū* in the Aitareya, and a collection of disconnected groups of verses, *avapana, triṣṭupchata*, &c. The explanation of this confusion seems to be<sup>3</sup> that the human form had no *pucha* and required fewer verses for the *pakṣa*, and so the verses necessary to make up the total of 1,000 *brhatī* verses, required by the rite, were appended at the end. To the alteration in form is probably to be attributed the fact that the sides are composed of equal numbers of verses, whereas in the corresponding Sāman one side has the Pañcadaśa, the other the Saptadaśa Stoma, and in the Aitareya one side has 101, the other 102 verses,<sup>4</sup> probably, as Dr. Friedlander suggests, because in flight one wing of a bird appears longer than the other.

A similar complication is made in the case of the three *aśītis*.<sup>5</sup> In the Aitareya the *gayatrī* and *uṣṇih aśītis* are composed of eighty *gayatrī* and (with a slight exception) *uṣṇih tvas* respectively, while the *brhatī aśīti* contains eighty *sato-brhatī* verses. In the Śāṅkhāyana the *brhatī aśīti* consists of eighty *brhatīs* and eighty *pragathas* (*brhatī* and *sato-*

<sup>1</sup> Friedlander, op. cit., pp. 10 & 9.

<sup>2</sup> XVIII, 2, 1.

<sup>3</sup> Friedlander, p. 11, who has discussed

very carefully this question.

<sup>4</sup> 1, 4, 2.

<sup>5</sup> For the details see notes on V, 2, 3 5.

*brhatī*). The additional syllables are added to the *uṣṇih aśīti* which is composed of *gayatrīs*, *brhatīs*, and *pragāthas*.<sup>1</sup> The priority of the Aitareya is quite clear. Again in the Aitareya, the hymns corresponding to the Bṛhat and Rathantara Sāmans stand on the right and left wings of the bird, in the Śāṅkhāyana they no longer correspond to the Sāmans in position, but are grouped at the end.<sup>2</sup>

The apparently deliberate divergence from the Aitareya appears also in the treatment of the verses from the Ṛgveda used in the litanies. For example, the *uṣṇih aśīti* in the Aitareya commences with Ṛgveda VIII, 12 and 13; in the Śāṅkhāyana the order is simply reversed. Again in the *vaśa* hymn, VIII, 46, in the Aitareya only vv. 1-20 are prescribed, since they alone are addressed to Indra, in the Śāṅkhāyana<sup>3</sup> the whole hymn, though vv. 21-24 are a *dānastuti*, and vv. 25-28, and 32 are addressed to Vāyu. Similarly at the evening Soma pressing the Aitareya used the Viśvedeva verses, 1-41, of Ṛgveda, I, 164, only, while the Śāṅkhāyana improperly uses all the verses.

There is yet another sign of the earlier character of the Aitareya, so far as its Sūtra part at least is concerned. The Sūtra part of the Śāṅkhāyana, the so-called Śrauta Sūtra, when mentioning<sup>4</sup> the various improper rites, says *tad etat purāṇam ulsannaṃ na kāryaṃ* | There can be no doubt that this is a clear sign of a more reflective and refined age.

Further, the language of the Śāṅkhāyana suggests a close relation with the Aitareya, which must either be due to a common source, or perhaps more probably to borrowing. For example, in the Aitareya<sup>5</sup> occurs: *brahmaitad ahar brahmaṇaiva tad brahma pratīpadyate*; in the Śāṅkhāyana,<sup>6</sup> *brahmaitad ahar brahmaṇaiva tad brahma samar-dhayaṭi*. On the whole the priority probably lies with the Aitareya.

If, as seems clearly the case, the ritual of the Śāṅkhāyana is more recent than that of the Aitareya, an interesting question arises as to the relation of the Aitareya I to the Śatapatha Brāhmaṇa VIII and IX, in which the Mahāvratā is treated. The evidence<sup>7</sup> available on this point is not decisive. (1) In IX, 3, 3, 19, occurs the expression *yāny aṣṭācatvā-riṃśat tau caturvīṃśau pakṣau*, which certainly points to the equality of the *pakṣas*, and, possibly, to the human form as the object of

<sup>1</sup> II, 10.

<sup>2</sup> II, 16.

consecutively.

<sup>3</sup> II, 11. Vv. 29, 31, 33 are also addressed to Indra, but they do not run

<sup>4</sup> XVII, 6, 2.

<sup>5</sup> I, 2, 2.

<sup>6</sup> I, 2.

<sup>7</sup> Friedlander, op. cit., p. 14.

comparison as contrasted with the unequal and longer wings of the bird. (2) In the same passage it is said *yāni trayastriṃśat sa vaśah*, and, as we have seen above, the thirty-three verses of Ṛgveda, VIII, 64, are employed in the Śāṅkhāyana only, the Aitareya using but twenty. (3) In the third verse of Ṛgveda, X, 120, corresponding to the body, the Aitareya, V, 1, 6,<sup>1</sup> omits the second half and fills up the gap with a pāda from the verses for the right and left wings. The Śāṅkhāyana Śrauta Sūtra, XVIII, 14, 7, omits the half-verse, and puts nothing in its place, but puts the half-verse together with the second half of the verse called *nada*, Ṛgveda, VIII, 69, 2, before the *dvīpadās*. Now the Śatapatha, VIII, 6, 2, 3, refers to *andharcau*, which name fits better the case of the Śāṅkhāyana, with its two half-verses existing independently, than that of the Aitareya, where two separate pādas (not half-verses) are interpolated to make up one missing half-verse. Dr. Friedländer holds that the other points<sup>2</sup> in the account of the Śatapatha, which is far from being a clear one, seem to throw little or no further light on the matter; and it is quite possible that the Śatapatha represents a version older than the Śāṅkhāyana. But he appears to have overlooked one or two indications which tell strongly against this theory. It is clear from Śatapatha Brāhmaṇa, VIII, 6, 2, 3, that the general arrangement of the Śastra in the Mahāvratā was similar to that of the Śāṅkhāyana, the *vaśa* hymn being followed by the *dvīpadās*, the *Aindragna sūkta*, and the *avapana*. What is still more significant is that the *aśītis* are clearly composed in the same way as in the Śāṅkhāyana, for the direction in Śāṅkhāyana Āraṇyaka, II, 10, to take twenty-four sets of four syllables from the *kakubh pragathas* has a parallel in VIII, 6, 2, 3. Finally, the priority of the Śāṅkhāyana appears definitely established by the fact that in X, 4, 2, 19, the Śatapatha distinctly condemns the use of seventeen priests, which, as Eggeling (*S. B. E.*, XLIII, 348, n. 1) points out, is laid down by the Śāṅkhāyana. Book X is undoubtedly of the same period as or at least not earlier than Books VIII and IX, and to argue from it to the date of these Books is perfectly fair. It would probably therefore be best to regard the Śatapatha as exhibiting a version which is later than, but which does not

<sup>1</sup> Not, however, in I.

<sup>2</sup> Eggeling, in his translation, *S. B. E.*, XLIII, naturally followed the Aitareya, the only source then available, but save in the points above noted, the Śāṅkhāyana does not help.

necessarily follow throughout the Śāṅkhāyana version; I do not think even that version would satisfactorily explain all the details of the Śatapatha.

It does not of course necessarily follow that the Śatapatha is later than the Aitareya Āraṇyaka I, but on the other hand this result is by no means impossible. For by common consent<sup>1</sup> the Śatapatha is one of the youngest of the great Brāhmaṇas. It is no doubt anterior to Pāṇini, and as far as the controversy<sup>2</sup> over the Sūtra, IV, 3, 105, yields any results it is that Kātyāyana considered that Yājñavalkya was a *purāṇa*, as opposed to a recent author, though therein it seems he disagreed with Pāṇini. It is abundantly clear<sup>3</sup> that the name Śatapatha was well known to Kātyāyana. But there is nothing inconsistent in this with the view that the Śatapatha in its present form may be younger than the Aitareya Āraṇyaka I. It will be seen in Section VI that grammatically the Āraṇyaka I-III is older than Śatapatha Brāhmaṇa, I-V, X, XII-XIV.

It is perhaps well here to mention a theory recently put forward by Dr. Hoernle.<sup>4</sup> He points out that in Śatapatha Brāhmaṇa, XII, 2, 4, 10, the word *grīvālā*, which occurs in Aitareya Āraṇyaka, I, 3, 4, is used to denote the seven cervical vertebrae, whereas in the Ṛgveda and Atharvaveda it seems to denote the throat or windpipe. This view must, he argues, have been derived from the medical school of Yājñavalkya's day, that of Ātreya, and he refers to the fact that Indian tradition assigns both Yājñavalkya and Ātreya to the time of Buddha, the sixth century B.C.<sup>5</sup> Clearly much stress cannot be laid on this argument as far as it might be applied to fixing the date of either the Aitareya Āraṇyaka or the Śatapatha Brāhmaṇa XII. For though

<sup>1</sup> Cf. Macdonell, *Sanskrit Literature*, pp. 203, 217. The Jaiminiya may be younger, cf. its use of *āli*, Whitney, *P. A. O. S.*, May, 1883, p. xii.

<sup>2</sup> Weber, *Ind. Stud.*, XIII, 443, 444, *Indian Literature*, p. 130; Bühler, *S. B. E.*, II, xxxix, n.; XII, xxxv. It seems usually to be considered that Kātyāyana was right. But the evidence seems rather the other way, as Āpastamba calls Yājñavalkya's contemporary Śvetaketu an *avara*, and this agrees well with

the theory here maintained.

<sup>3</sup> Vāttika on IV, 2, 60.

<sup>4</sup> *J. R. A. S.*, 1906, pp. 918, 919. It is hardly accurate to regard Yājñavalkya as the author of the Brāhmaṇa. His opinions are represented—with what fidelity we know not—in part only of it, and even that part must have been written by his pupils, cf. Weber, *Indian Literature*, pp. 120 sq.

<sup>5</sup> For Buddha's date see Duff, *Chronol. of India*, p. 6; and especially Fleet, *J. R. A. S.*, 1904, pp. 1 sq., 355.

*grīvāḥ* in the former work no doubt refers to cervical vertebrae, as the context shows, yet the passage shows none of the detailed knowledge of the Śatapatha (*grīvāḥ pañcadaśa caturdaśa vā etāsāṃ karūkarāṇi vīryaṃ pañcadaśam*), to which it is certainly prior, as we have seen on other grounds. But the tradition connecting Yājñavalkya with Buddha's date is probably inaccurate, for the Bṛhadāraṇyaka Upaniṣad must, I think, be counted as earlier than Buddha, and yet it is later than the mass of the Brāhmaṇa, and Yājñavalkya is to it a figure of ancient fame, while we are hardly yet in a position to decide the date or opinions of Ātreya, since we can scarcely assume that Caraka represents him, through Agniveśa, with much accuracy. But it may be noted that the later date of the Śatapatha is distinctly indicated by the fact that Āpastamba<sup>1</sup> calls Śvetaketu, a contemporary of Yājñavalkya, modern, while the Kauṣītaki Brāhmaṇa, which also<sup>2</sup> cites Śvetaketu, shows again a connexion with the Śatapatha which denotes its posteriority to the Aitareya.

#### V. The three Upaniṣads of the Aitareya Āraṇyaka.

There is some doubt as to the exact designations borne in early days by the Upaniṣads contained in the Āraṇyaka. According to Max Muller,<sup>3</sup> the distinction is between the Aitareya Upaniṣad properly so-called, which fills the fourth, fifth, and sixth Adhyāyas of the second Āraṇyaka, and the Mahaitareya Upaniṣad, also called by a more general name Bahvṛca Upaniṣad, which comprises the whole of the second and third Āraṇyakas. There is no doubt that the term Aitareya Upaniṣad especially belongs to II, 4-6; but the term Mahaitareya or Bahvṛcabrāhmaṇa Upaniṣad, though it sometimes<sup>4</sup> applies to both Āraṇyaka II and III, sometimes<sup>5</sup> is confined to Āraṇyaka II. Further the form, Bahvṛcabrāhmaṇa Upaniṣad, is in the Anandāśrama edition given to the Upaniṣad itself, while on the other hand, in one of the MSS. in the Bodleian,<sup>6</sup> the second book is described simply as Aitareya Upaniṣad. Clearly the nomenclature was not definitely fixed. Book III bore the

<sup>1</sup> Buhler, *S. B. E.*, II, xxxviii.

<sup>2</sup> XXVI, 4.

<sup>3</sup> *S. B. E.*, I, xcvi.

<sup>4</sup> e.g. in Winternitz and Keith, *Catalogue of the Sanskrit Manuscripts in the Bodleian Library*, No. 1011.

<sup>5</sup> Winternitz, *Royal Asiatic Society Catalogue*, p. 216.

<sup>6</sup> *Catalogue*, No. 1014. Deussen, *Sechzig Upanishads*, p. 13, is incorrect as to Saṅkara's view.



special title of *Samhitā Upaniṣad*, which is given to it in Śaṅkara's commentary and which it claims for itself by its opening words. The term *Mahaitareya* may have been applied at an early date since it appears to have given rise to the fiction of a Ṛṣi, *Mahaitareya*, by the date of the composition of *Āśvalāyana Gṛhya Sūtra*, III, 4, but the text of these *Sūtras* is not very certain.

It must be recognized that the interpretation of these *Upaniṣads* is far from certain or easy. They were no doubt originally accompanied in the Vedic schools by explanations which might, had they been preserved, have shown how much we now misinterpret them. But it is impossible to regard Śaṅkara's explanations as traditional. There must have been somewhere a gap in the tradition. This is shown clearly by the fact that Śaṅkara explains all the *Upaniṣads* as exhibiting one doctrine, an impossible view, and that *Baḍarāyaṇa*,<sup>1</sup> who in his *Brahmasūtra* does precisely the same thing, adopted a different doctrine as the fundamental key to the system. All that can now be done is to take the *Upaniṣads* and endeavour to extract what seems the most natural meaning from the actual words.

In the eyes of Śaṅkara and Sāyaṇa there is no difference in time nor in essential doctrines between the three *Upaniṣads*, which they regard as one. There are three classes of men, says Sāyaṇa<sup>2</sup> in the Introduction to Book III, those who desire immediate freedom through the knowledge of Brahman, and accordingly find it by aid of Book II, 4-6; those who desire to become free gradually by attaining to the world of *Hiranyagarbha*, for whom II, 1-3, is intended; and those who care only for prosperity, for whom the third *Āraṇyaka* serves. In the Introduction to II, 1, 2, he adds that it lays down aids to the concentration of thought in the shape of the performance of certain *upāsanas* or meditations. Such meditation may be of two kinds, *Brahmopāsana*, or *Pratikopāsana*; the former consists in contemplation of Brahman as endowed with qualities, the latter in considering worldly objects as Brahman, whether, as in the second Book, they are sacrificial objects or non-sacrificial.

It is undoubtedly the case that the *Upaniṣad*, II, 1-3, is intended in some degree to supersede sacrifice, or rather while assuming sacrifice to

<sup>1</sup> See Thibaut, *S. B. E.*, XLVIII; Keith, *J. R. A. S.*, 1906, pp. 490 sq.

<sup>2</sup> Śaṅkara, according to Max Muller,

*S. B. E.*, 1, 200. It is true he follows Śaṅkara, but they are not Śaṅkara's actual words.

explain it mystically, the mystic meaning being the essential part. The path *par excellence* is knowledge of the real meaning of the Uktha. Uktha is earth, sky, and heaven; its objects are Agni, Vāyu, and Aditya, its *asītis* are food, whereby all is obtained. It is also the body, mouth, nostrils, and forehead of Prajāpati. The breath is Uktha, and *sattya*, and as *bṛhatī* supports all things. Puruṣa, II, 1, 7, again, creates the earth, fire, the sky, the air, heaven, and the sun.

In Adhyāya 2, Prāṇa is identified with the authors of the hymns of the R̥gveda, the *ṛcs*, the *ardharcas*, and Indra declares himself to be Prāṇa, and, II, 2, 4, the worshipper is identified with the sun.

In Adhyāya 3 the identity of the individual and the Uktha or Prāṇa is insisted upon. The growth of self is traced from the sap of herbs and trees through animals, which show hunger and thirst, to knowledge in man, and after the identification of Uktha and Prāṇa the Adhyāya ends with some obscure verses alleged to treat of the winning of Hiraṇyagarbha.

The precise meaning of the doctrine is hard to decide. It appears, however, to amount to a vague pantheism, which recognizes the unity of all existence physical or otherwise, and at the same time tends, as pantheistic views naturally do tend, to become a cosmogonism, especially in the account of the powers of Puruṣa (II, 1, 7). It is too early yet to speak of a clear differentiation of mind and body, though distinct signs appear in II, 3, 2, where men, animals, and trees are regarded as showing in inverse order the growth of intelligence. But the Prāṇa or Puruṣa does not consist in mind as opposed to body: all things exist in him, and both mind and body seem equally essential elements.

Deussen, in *Die Philosophie der Upanishad's*,<sup>1</sup> argues that the oldest Upaniṣads are dominated by a doctrine derived from Yājñavalkya which may be styled 'Idealism' and which may be summed up in the propositions: (1) the Ātman is the knowing subject within us; (2) the Ātman is itself as subject unknown; (3) the Ātman is the sole reality. These propositions undoubtedly are found in the Bṛhadāraṇyaka Upaniṣad, I-IV, and I agree with Deussen in thinking that they were taken over and partly misunderstood by the Chāndogya Upaniṣad, and that the Taittiriya and Kauṣītaki Upaniṣads are probably later still.<sup>2</sup> Nor as

<sup>1</sup> Pp. 209 sq., 357; E. T., pp. 231 sq., 397 sq.

<sup>2</sup> *Ibid.*, pp. 23, 24; E. T., pp. 23, 24. The Kauṣītaki Upaniṣad, it may be noted,

stands in no organic relation to the Kauṣītaki Brāhmaṇa, unlike the Aitareya Upaniṣad, see Lindner, *Kauṣītaki Brāhmaṇa*, p. ix. This goes to prove its later date.

regards the first two of these propositions can there be much dispute as to their meaning. But the third proposition is more difficult. Deussen interprets it, it appears, to mean only that there is no reality outside the one Ātman, and that what seems to be knowledge of reality is really only an illusory knowledge of things as they appear, not as they are in themselves. That is he discerns in the Advaita doctrine the same principle as appears in Kant, a separation between things in themselves and empirical reality. It is probable that those who held the doctrine of Māyā were less subtle thinkers than this, as is shown by the naïve manner in which knowledge is made the characteristic of the Ātman, while at the same time all empirical knowledge is declared illusory. For such knowledge as is not empirical is meaningless to us and should not be described as knowledge. They rather resembled the early Atomists, like Democritus, who denied the reality of anything save atoms and the void. Dissatisfied with the changing nature of life and appearances, they thought that they reached finality and truth by denying the reality of phenomena, and they carried that metaphysical doctrine into ethics by regarding the acts of the ordinary life as fundamentally indifferent and unreal. The result of this metaphysical theory has had a considerable influence in Hindu life and thought, and it has undoubtedly retarded natural development and to some extent moral progress, though the facts of life have been too strong for it. But whatever the exact significance of the doctrine, it is clear that Yājñavalkya, and those who followed him, did in some sense or other, hold that the world was unreal, a view which is not in any true sense Kantian.

To these three doctrines characteristic of the Yājñavalkya belief, may be added (4) the allied doctrines of the transmigration of souls,<sup>1</sup> of Mokṣa, and the reward in a future birth of good and evil. This doctrine is certainly not older than the Upaniṣads, and it is intimately connected with views of moral retribution,<sup>2</sup> which are hardly logically to be reconciled with the

<sup>1</sup> Deussen, op. cit., pp. 292 sq.; E. T., pp. 315 sq.; Gaube, *Philosophy of Ancient India*, pp. 4-6; Macdonell, *Vedic Mythology*, p. 168, *Sanskrit Literature*, pp. 223, 224, 386-389; Hopkins, *Religions of India*, p. 145. Aboriginal influence (Gough, *Philosophy of the Upaniṣads*, pp. 24, 25) is most probable in view of the scanty

traces in Vedic religion (Oldenberg, *Religion des Veda*, pp. 562-564) of the belief of the passing of souls into trees and animals.

<sup>2</sup> On the confusion in the Karma doctrine see Hopkins, *J. R. A. S.*, 1906, pp. 581-594; 1907, pp. 665-672.

other three doctrines, which naturally lead to the recognition that no such thing as transmigration can exist, and that mere knowledge is freedom and there is no consciousness after death.

The question arises how far these doctrines have any counterpart in II, 1-3. The answer seems that the Upaniṣad stands in regard to them all on an earlier plane of development. (1) The Ātman is not yet recognized as the unity. That is designated as Prāṇa or Puruṣa, and in II, 3, 2, the Puruṣa has an Ātman which is developed in various degrees in the Puruṣa according to the diverse forms which Puruṣa adopts as man, beast, plant, &c. There is a pantheistic conception, but it is not one of consciousness as the sole reality. (2) There is naturally no trace of the doctrine of the unknowableness of the Ātman. (3) What is more important, there is no trace of the doctrine of the unreality of things. Puruṣa exists in them all, but either he is identical with, or creates (II, 1, 7) them, and he does not exist outside them. The nearest approach to a hint of the later idea is found in II, 1, 5, where it is said that if one knows what is Sattya, then even if falsehood is spoken by him, yet he says what is true. But it is only a vague hint. (4) The doctrine of transmigration cannot be proved to be known to this Upaniṣad. Śaṅkara and Sāyaṇa of course assume its existence, but the passages can be explained otherwise. They are II, 1, 3, *tad idaṃ karma kṛtam ayaṃ puruṣaḥ*, which most probably means that action is the man, a man is what he does, not a man is what he did in a former birth, which is not really suitable in the context, and 3, 2, *yathāprajñāṃ hi sambhavaḥ*, which I take to signify: 'for their experiences are according to their intelligence,' a meaning which avoids dragging in a doctrine by no means needed or even intelligible in the context. The doctrine of the Upaniṣad is immortality in another world with the gods, II, 2, 4, &c.

There appears therefore no legitimate room for doubt that the Upaniṣad, II, 1-3, is anterior to the spread of the Yājñavalkya doctrine and to all subsequent Upaniṣads which contain that doctrine. Parts of the Bṛhadāraṇyaka and Chāndogya Upaniṣads may be equally early, for some of their texts contain no reference to transmigration, but it would seem that **Aitareya Āraṇyaka II, 1-3**, which forms a unity, **is the oldest long Upaniṣad** extant.

In the Upaniṣad proper, II, 4-6, there is clear evidence of a further development of doctrine. In Adhyāya 4 the idea is that the Ātman

produces everything, cosmogonism in fact. In Adhyāya 6 we reach the identifications of Prajñāna with Brahman and these two with Ātman. We thus have clearly the doctrine that the Ātman is consciousness, for it is intended evidently not to identify reality with the Ātman, but, as in Adhyāya 4, in a rough way, to show that all things, the gods, the elements, men, animals, &c., are dependent on knowledge, that is the Ātman. But there is still no statement that the self is unknowable; that is, the conception of subject as contrasted with object is not yet clear. On the other hand the sole existence of the Ātman appears in II, 4, 3, where it is asserted that there is no other self. But this view carries with it no denial of the reality of things which depend on Ātman. The Māyā conception is not even implicit. Nor is the doctrine of transmigration apparently present. It is true that Śaṅkara and Sāyaṇa found it in II, 5 : *athāsyaīyam itara ātmā kṛtakṛtyo vayogataḥ praiti sa itaḥ prayann eva punar jāyate tad asya tṛtīyaṁ janma* ! But *itaḥ* must mean 'hence' and the third birth must be in the heaven, an idea of course familiar to the Brāhmaṇas<sup>1</sup> which know nothing of transmigration.

There is not, therefore, anything in my opinion in this Upaniṣad to justify us in assigning it to a later date than the period anterior to the main doctrines of the Bṛhadāraṇyaka.

In the third Upaniṣad, III, 1-2, there is little of philosophical interest. There is a repeated identification of the incorporeal conscious self and the sun, and there is a distinct assertion that the self is that which hears, thinks, sees, &c., but is not heard or thought, and which is within all beings. This gives us (1) the conscious Ātman, which (2) is not knowable and (3) probably is all that is real. But there is no sign of the doctrine of Māyā, nor of transmigration, nor of freedom in knowledge. On the contrary the fate of the good is repeatedly stated to be prosperity in this world and Svarga in the next. So even this Upaniṣad may be earlier than the Bṛhadāraṇyaka Upaniṣad.

External evidence for the dates of the Upaniṣads is not forthcoming. It is true that the first Upaniṣad presupposes that the Ṛgveda was already arranged as we have it at the time when the Upaniṣad was composed, but Oldenberg<sup>2</sup> has shown that the Ṛgveda assumed its present

<sup>1</sup> Deussen, op. cit., pp. 294, 295; E. T., pp. 326, 327; Macdonell, *Vedic Mythology*, p. 169.

<sup>2</sup> In his *Prolegomena*, and cf. his review of Scheftelowitz's *Die Apokryphen des Ṛgveda* in *Gott. Gel. Anzeig.*, 1907, pp.

form at a date before the composition of the Sāmaveda, the oldest form of the Yajurveda, and the Atharvaveda. The Saṃhitā Upaniṣad shows a knowledge of the *saṃhitā, pada*, and *krama pāṭhas* of the Ṛgveda, and of the doctrines of *ṛatva* and *satva*. But all that this shows is that it belongs to a period relatively later than that of the Brāhmaṇas,<sup>1</sup> a view which of course is undisputed. It is probably older than Yāska, who evidently was much more advanced in grammatical studies than the author of this Upaniṣad, and it may be dated in the sixth century B. C., perhaps earlier, since the transmigratory doctrine had by the time when Buddha preached apparently obtained a complete grasp of the Indian sage's mind, though of course it is quite possible and almost probable that the doctrine spread first in some definite locality, perhaps in the East, which may not have been that of the home of the Aitareya. It may be noted that the Aitareya Brāhmaṇa had its origin among the Kuru-Pañcālas, and the Śatapatha among the Kosala-Videhas, in so far at least as the books attributed to Yājñavalkya are concerned.<sup>2</sup>

Deussen<sup>3</sup> is of opinion that the Aitareya Upaniṣad is later than the Brhadāraṇyaka and Chāndogya and also than the Taittirīya. It is hardly possible, for the reasons already given, to accept this view. He points out that in Chāndogya Upaniṣad, VI, 3, 1, there are three kinds of organic beings, in Aitareya Upaniṣad, II, 6, there are four, *svēdaja* being added. This argument is of no real weight, in view of the fact that enumerations of classes in these Upaniṣads are always careless and often incomplete, indeed the assertion in the Chāndogya is so couched as to appear to be deliberately directed against an assertion that the number was other than three, and may be a reference to the Aitareya. The substantial arguments on the other side are those from the contents. The same argument applies to the Taittirīya. The Ānandavallī<sup>4</sup> contains an elaborately developed doctrine which certainly regards the Ātman as conscious, as unknowable, and as unique, besides treating of the nature of transmigration in a very subtle manner. The argument of Deussen from the fact of the less elaborate description of the entrance of the Ātman into creation

211-240. Cf. Macdonell, *Sanskrit Literature*, p. 46.

<sup>1</sup> Cf. Macdonell, *Sanskrit Literature*, pp. 265 sq.

<sup>2</sup> Macdonell, *Sanskrit Literature*, pp.

207, 214; Weber, *Indian Literature*, pp. 45, 120 sq.

<sup>3</sup> Op. cit., pp. 23, 24; E. T., pp. 23, 24.

<sup>4</sup> Deussen, *Sechzig Upanishads*, pp. 224-228.

in II, 6, in comparison with the Aitareya account in II, 4, 3, is quite inconclusive. Further, the Taittirīya Upaniṣad<sup>1</sup> sets a high value on asceticism, and thus differs from the Aitareya and even the Bṛhadāraṇyaka and Chāndogya. Historically the earliest view appears to have been opposed to asceticism, which only later was regarded as an aid to knowledge. Again in the Śikṣāvallī the knowledge of grammar shown is at least as great as that of the Saṃhitā Upaniṣad. Another sign of the comparative lateness of the Taittirīya<sup>2</sup> is the addition of *maḥas* to the triad, *bhūr*, *bhuvaḥ*, *svar*.

There can, in any case, be no question of the priority of the Aitareya to the Kauṣītaki Upaniṣad. The Kauṣītaki is decidedly late.<sup>3</sup> Adhyāya 1 is a variant of the transmigration legend found in Chāndogya, V, 3-10, and Bṛhadāraṇyaka, VI, 2, which are both late passages in their Upaniṣads.<sup>4</sup> The twelve explanations of Bālāki Gārgya in the Bṛhadāraṇyaka, II, 1, are expanded to sixteen in Kauṣītaki, IV.<sup>5</sup> The *prāṇasaṃvāda* of the Aitareya, II, 4, is certainly older than either that of the Bṛhadāraṇyaka, VI, 11-14, or the Chāndogya, V, 1, or the Kauṣītaki, II, 12-14, III, 3. The name, *indriya*, for the organs of sense first occurs in Kauṣītaki, II, 15,<sup>6</sup> and in Aitareya, III, 2, 1, and the word *manas* occurs in the sense of an organ, like speech, sight, hearing, instead of the old sense 'consciousness,' in Kauṣītaki, III.<sup>7</sup>

Further it may be noted that in the Aitareya, even in III, 2, 3, there is no hint of the recognition of the Atharva as a fourth Veda. Such hints occur in the Bṛhadāraṇyaka, V, 13, and VI, 4, 13, and Atharvaṇa occurs in Chāndogya, VII, 1, 2, while the Atharvans and Aṅgīrases are mentioned in the early text, Bṛhadāraṇyaka, II, 4, 10.

Other Upaniṣads, including the Jaiminiya Upaniṣad Brāhmaṇa, may fairly be left out of account. None of them can claim to be older than the Aitareya and many must be much more modern. They are marked by a greater formalism of doctrine, accompanied by attempts to graft popular doctrines on to the philosophical conceptions of the Upaniṣads, which were apparently soon found too abstruse for the comprehension of their successors.

<sup>1</sup> I, 5.

<sup>2</sup> Op. cit., pp. 64, 65; E. T., pp. 67-69.

<sup>3</sup> Cf. supra, p. 40, n. 2.

<sup>4</sup> Deussen, op. cit., pp. 296 sq.; E. T.,

pp. 334 sq.

<sup>5</sup> *Ibid.*, p. 80; E. T., p. 87.

<sup>6</sup> *Ibid.*, p. 244; E. T., p. 270.

<sup>7</sup> *Ibid.*, p. 245; E. T., p. 272.

It may therefore be concluded that the first two Upaniṣads certainly, and probably also the third, precede the Bṛhadāraṇyaka and Chāndogya Upaniṣads in their main portions, especially the Yājñavalkya section of the former, that they are pre-Buddhistic, as is proved both by the contents and the language,<sup>1</sup> and that they date from about 700-500 B. C.

In connexion with the **relation of the Upaniṣads to Buddhism** it may be well to trace the **history of the Ātman doctrine**. The derivation of the word is in dispute<sup>2</sup> and throws no clear light on the meaning. But at any rate, it is certain that the Indians obtained gradually, doubtless through the phenomena of dreams and swoons and death, the conception of the body being animated by a soul. This conception naturally reacted on their views of religion. It is impossible to suppose, as is now so often done, that the earliest or even an early form of religion was the belief in spirits which take up their abode from time to time in various forms. It cannot have been until after long experience that the idea of a disembodied spirit can have been intelligible. Primitive man must long have regarded body and mind as one. So his earliest worship must have been addressed to things which seemed to him to be able to help or hurt him. We cannot believe with Rhys Davids<sup>3</sup> that the early worship of trees was really dryad worship. The early believer regarded certain trees as divine, just as he regarded certain animals, like the cow or the snake, as divine because of their beneficent or maleficent powers, and it was only later that the idea of the spirit as separable from the tree or animal appears. Once the idea of a separate spirit is arrived at of course the nature of the deity changes, anthropomorphism arises, or other animals or things than that which the deity originally was become his place of abode.<sup>4</sup> Further, other abstract deities can arise, and we pass from worship of natural objects to worship of spirits embodied from time to time in natural forms. It was not unnatural that the thinker should endeavour to find some common explanation of the vast world of souls, and still less unnatural that he should decide that all souls were identical;

<sup>1</sup> Liebhich, *Pāṇini*, ch. iii, concludes that the language of the Bṛhadāraṇyaka is pre-Pāṇinian. This incidentally supports the theory of the date of the Aitareya.

<sup>2</sup> Cf. Deussen, *Philosophie des Veda*, p. 285; Geldner, *Vedische Studien*, III, 116.

<sup>3</sup> *Buddhist India*, p. 226. Cf. Oldenberg's view of early religion, *Religion des Veda*, p. 37.

<sup>4</sup> Hence the fetishism described in Farnell, *Evolution of Religion*, pp. 44-47; and cf. my article, *J. R. A. S.*, 1907, pp. 929-949, on theriomorphic deities.



for the soul being merely a spirit had when separated from its body no characteristic or distinguishing features.

But the merit of the Upaniṣads does not rest on this mere identification.<sup>1</sup> It rests on the attempt to discover the nature of the soul. At first the conception may no doubt have been that it was material,<sup>2</sup> and traces of that view persist late, but at any rate the author of the Aitareya Upaniṣad was well aware that the essential characteristic of soul was consciousness, and I think we must admit that the Upaniṣad fully recognizes that all existence whatever is dependent on consciousness. It is true that the Upaniṣad does not clearly analyse or realize what that means, but the idea is there. The Bṛhadāraṇyaka and Chāndogya supply a further account, and at the same time they develop the theme that recognition of the true facts as to the Ātman means freedom, whereas failure to recognize means transmigration. Buddhism is certainly later than these doctrines, from which it is an illogical and unsatisfactory derivative so far as metaphysics<sup>3</sup> go. It is significant of its later origin that it arose at a time when Tapas was laid great stress upon even in the philosophic schools, whereas Tapas is not recognized as a factor in knowledge until the Taittiriya Upaniṣad, and becomes prominent only in the Kena and Śvetāśvatara Upaniṣads. Its derivative nature is plainly seen in the fundamental doctrine of the rejection of the Ātman, and the illogical substitution of a Karman which performs the functions of an Ātman for purposes of transmigration, and in the consequent doctrine of Nirvāṇa, which is nonentity, as all content has been rendered impossible by the rejection of the theory of Ātman as conscious. It is true that the theory was inevitable, inasmuch as the Upaniṣads came to insist on emptying the Ātman of all meaning by rejecting the objective side of consciousness, so that the Ātman ceased to be anything but a subject without an object, a view that is not that of the Aitareya Upaniṣad. But to accept the doctrine that there existed no Ātman at all was to adopt a view which, strictly speaking, rendered all knowledge meaningless, for there must be

<sup>1</sup> As Rhys Davids appears to think, *op. cit.*, p. 256.

<sup>2</sup> *Ibid.*, pp. 251, 252. Cf. Macdonell, *Vedic Mythology*, p. 166.

<sup>3</sup> No doubt Buddhism is not in the main a metaphysical system (cf. Lovejoy, *J. A. O. S.*, XIX, ii, 132 sq.), but it

rests on a metaphysical basis which is thoroughly unsound, and, as empirical psychology, is hopelessly confused and self-contradictory. Cf. the significant admissions by Mrs. Rhys Davids, *J. R. A. S.*, 1903, pp. 687-691.

a subject, and it is no answer that there need be no permanent individual self.

The doctrine of *anattā* therefore destroys all the basis of *saṃsāra*, and is complete proof that Buddhism is entirely dependent on the Upaniṣads which first clearly develop that view. There are numerous other signs of dependence. The dialogue form is copied from the dialogues of the Bṛhadāraṇyaka and Chāndogya, and even the style of the Aitareya Upaniṣad, II, 6: *yad etad hrdayaṃ manaś caitat saṃjñānam ājñānaṃ vijñānaṃ prajñānaṃ medhā dyṣṭir dṛtīr matir manīṣā jūtiḥ smṛtiḥ saṃkalpaḥ kratur asuḥ kāmo vaśa iti sarvāṇy evaitāni prajñānasya nāmadheyāni*, is a forecast of those intolerable lists of practically meaningless synonyms which disfigure the pages of the Pāli Suttas. In estimating the causes of the fall of Buddhism,<sup>1</sup> it must, I think, be recognized how great a part was played by the unphilosophical and uncritical nature of the metaphysical doctrine, and by the elaborate mass of inaccurate and fanciful psychology,<sup>2</sup> which the school endeavoured to set up as its contribution to the knowledge of truth. The Upaniṣads contain much that is foolish and meaningless, but they are the first books of a new faith and were fated to be the sources of a system of philosophy whose influence in India is still paramount.

It follows with certainty that the **Aitareya Upaniṣads** are considerably **older than Buddha**, whose date of death is certainly about 487 or 477 B. C.<sup>3</sup> We must therefore probably fix 600 B. C. as the lowest limit for their composition, or put 550 B. C. at the very latest, thus modifying slightly the results above reached. It is not possible to estimate how quickly thought then worked, but about 50 to 100 years will be required for the development from the earliest to the latest Upaniṣad, and I incline to fix approximately the dates at from about 700-600 B. C. for Āraṇyaka II, and 550 for Āraṇyaka III. Āraṇyaka I may be somewhat earlier, but not necessarily much earlier, while, as seen above, the Āraṇyakas IV and V belong to about 450 B. C., thus explaining the dictum of Sāyaṇa which distinguishes so sharply between the two parts. The upper date may

<sup>1</sup> Cf. Rhys Davids, *Buddhist India*, pp. 319, 320.

<sup>2</sup> Mrs. Rhys Davids in her *Buddhist Psychology* has done much for the study, but the fact remains that it is not worthy

of the labour bestowed on it. Cf. Hopkins, *J. R. A. S.*, 1906, p. 581; Louis de la Vallée Poussin, *J. R. A. S.*, 1906, p. 944.

<sup>3</sup> Cf. p. 37, n. 5.

perhaps be pushed farther back, but this involves the pushing back of the date of the R̥gveda, for which, at least at present, no satisfactory evidence has been adduced.<sup>1</sup> Among recent writers Rhys Davids<sup>2</sup> and Garbe<sup>3</sup> ascribe to the eighth and seventh centuries the older Upaniṣads.

The position of the Aitareya gives some light with regard to the question how far the Brahmins were the authors of the change in philosophy shown in the Upaniṣads. Of late it has been more and more the practice to ascribe to the Kṣatriyas this step in philosophic progress. This view has recently been pressed by Garbe<sup>4</sup> and Deussen.<sup>5</sup> But it seems to me to rest on no substantial evidence and to be *a priori* improbable. The Aitareya shows a legitimate development from the Brāhmaṇa to the Upaniṣad, and no reason appears why the Brahmins should be considered unable to develop further the ideas which Deussen himself has shown were latent in the Brāhmaṇas. Doubtless, as the history of Jñātaputra and Gautama show, the Kṣatriyas in the eighth to the sixth centuries B. C. took an interest in the intellectual life of the day, but that is not to say that the Kṣatriyas developed new views as opposed to the Brahmins. The fact is that society had not yet attained that artificial character of separation of classes which is seen in the Mānava Dharmaśāstra. The literary activities of the Kṣatriyas were mainly spent at this time on the development of the epic<sup>6</sup> which was soon to produce the Rāmāyana, a development shared by the Brahmins but mainly directed by the Kṣatriyas, just as the latter shared the philosophic researches which were the main task of the former.

It is not unimportant to observe that there is as yet no trace in the Āraṇyaka of the doctrine of the misery of existence which characterizes both the Jaina and Buddhist creeds. It is I think correct to assume that these doctrines are descended from a Sāṃkhya<sup>7</sup> view of existence which fell into pessimism by its unsatisfactory dualistic metaphysics. However open to criticism Jacobi's detailed derivation of the doctrines of Buddhism

<sup>1</sup> Cf. Macdonell, *Sanskrit Literature*, p. 12; Winternitz, *Gesch. der ind. Litt.*, I, 348 sq.

<sup>2</sup> *Buddhist India*, p. 162.

<sup>3</sup> *Philosophy of Ancient India*, p. 69.

Cf. Macdonell, *Sanskrit Literature*, p. 226.

<sup>4</sup> Op. cit., pp. 73 sq.; *Beiträge* (1903), pp. 1 sq.

<sup>5</sup> *Philosophie der Upanishad's*, p. 17;

E. T., p. 16.

<sup>6</sup> See Jacobi, *Das Rāmāyana*; Macdonell, *Sanskrit Literature*, pp. 302 sq.

<sup>7</sup> Cf. Deussen, *Philosophie der Upanishad's*, chap. x; Jacobi, *Z. D. M. G.*, LII, 1 sq.; Garbe, *Philosophy of Ancient India*, p. 11; Macdonell, *Sanskrit Literature*, p. 397; Oldenberg, *Buddha*, ed. 3.

from the Sāṃkhya may be, yet it is clear that it was from the Sāṃkhya that Buddhism derived its theory of the soulless entity which yet goes through transmigration. For this is precisely the *lūṅgaśarīra* which alone migrates, *puruṣa* being a truth utterly dissociated from matter. From this point of view also is reached the result that the Aitareya is considerably anterior to Buddhism.

Āraṇyaka I contains, in comparison with the Upaniṣads, little of philosophic interest. It is important, however, to observe that in it *brahman* appears already as a principle of unity. In I, 1, 3, *gayatrī* is identified with *brahman* and the Mahāvratā day is also identified, because it leads to *brahman*. Similarly Vasukra is *brahman* and so is identified with the Mahāvratā day. There can be no doubt that the *brahman* conception is older than that of the Ātman, and that it originally meant the power of prayer, which even in the Ṛgveda is treated as a spell to bend the gods by its own force to grant what is craved, instead of being considered an appeal to the lovingkindness of the gods. That eventually this doctrine was amalgamated with a younger rival, the Ātman doctrine, as Oldenberg suggests, seems to me undoubted. The assimilation is seen complete in the Upaniṣad II, 6, which indicates the length of time which we must assume between the first book and the Upaniṣad proper.

It remains to consider whether any explanation can be given of the connexion with the doctrines of the Upaniṣad of the Mahāvratā rite. Some light on this matter is thrown by Prof. Eggeling in the introduction to Part IV<sup>1</sup> of his translation of the Śatapatha Brāhmaṇa. He there points out that the Agnicayana and the Mahāvratā appear to have been developed in connexion with a doctrine of the production of the world from the sacrifice of Puruṣa (cf. Ṛgveda, X, 90), which eventually yields the equation of Prajāpati at once to the sacrifice and the sacrificer (cf. Aitareya Āraṇyaka, II, 1, 2). But the sacrifice lasts a year, and so Prajāpati becomes time, and death, and eventually mind. Thus the Mahāvratā rite is treated in the Āraṇyaka as specially secret, and finds a natural development in the more purely philosophic Upaniṣads.

In conclusion, a few words may be said as to the relation of Āraṇyaka III to the other Vedic texts of similar content. It is of course very closely related to the Sāṃkhāyana Āraṇyaka VII, VIII, with which it agrees verbally in some parts, showing that both versions go back to

<sup>1</sup> S. B. E., XLIII, xlii xxvii.

a not very distant common ancestor. But on the whole the version of the Śāṅkhāyana seems the more modern in several respects.<sup>1</sup>

The Saṃhitopaniṣad Brāhmaṇa is certainly a much more recent work. Burnell, in the preface to his edition, has urged general considerations for its comparatively late date. It shows a considerable advance of phonetic science, and mentions such points as *lopa*, *atihāra*, *rephasandhi*, and *visargopagraha*, while it deals with the *svaras*. Three sorts of Saṃhitā are distinguished, the *deva*, *asura*, and *ṛṣi*, an artificial conception. The Saṃhitā is also considered as *śuddhā*, *aduḥṣprṣṭa*, and *anirbhujā*. In the last section philosophy has degenerated into meaningless formulae, and the demand for gifts in Section IV is beneath the dignity of the older Āraṇyakas and Upaniṣads. Nor is it without significance that in so short a text are found *sukhābhavati* and *gulmābhūtā*, forms rare indeed in the older texts,<sup>2</sup> while the only narrative tense found is the perfect<sup>3</sup> (in III), and the language is classical.

The Āraṇyaka III is also in all probability older than Taittiriya Upaniṣad, I, 3, which appears, as will be seen from the note on III, 1, 2, to be an enlarged version of the older Saṃhitā doctrine, although it seems likely that the Upaniṣad is much older than the Saṃhitopaniṣad Brāhmaṇa.

## VI. Style and Grammar.

In this connexion it will be sufficient to consider the first three Āraṇyakas as forming one whole, as distinct from the fifth Āraṇyaka, and to disregard the differences in date among their parts. The quotations contained in the fourth Āraṇyaka, and also scattered throughout the rest of the work, may be left out of consideration until later (p. 74).

The prose of the Āraṇyaka is of considerable historic interest. The history of Sanskrit prose is one of continual degradation so far as the grammatical structure of the language is concerned. Classical prose, whatever the subject-matter, whether romance, as in Subandhu and Bāṇa,

<sup>1</sup> I have had available for comparison the MS. Sansk. e. 2 of the Bodleian Library, described in Winternitz and Keith's *Catalogue*, pp. 59, 60, and, as I fear Dr. Friedlander will not carry out his projected edition, I have not refrained

from quotation from the text.

<sup>2</sup> Whitney, *Sanskrit Grammar*, §§ 1093, 1094.

<sup>3</sup> Cf. Wackernagel, *Altindische Grammatik*, I, xxxi, n. 2.

fable, as in the Pāṇicantra, or philosophy, is composed in a style which combines all the disadvantages of an inflected with those of an uninflected language. It is characterized by the use of enormous compounds which, in addition to rendering comprehension of the meaning intended difficult and slow, make all precision impossible, and by the consequent paucity of verbal forms. The proportion of finite verbs to other forms of speech steadily decreases, and among finite forms the present indicative and the imperfect are predominant. Sentences are constantly cast in the passive, and the past participle passive becomes extremely frequent. A further economy in the use of finite verbs is effected by the employment of the gerund, which can conveniently convey a large variety of meanings, and take the place of subordinate clauses denoting time, cause, concession, &c. The past tenses, imperfect, aorist, and perfect, when the two latter occur, are used without discrimination of meaning. All clearness, precision, and accuracy are lost, and in addition to the disappearance of much that was merely superfluous in the older style the new prose loses the chance of variation by giving up the use of all but a few particles, and by diminishing the number of its prepositions.

The prose of the first three Āraṇyakas is free from many of these faults. The use of compounds is, as in the Brāhmaṇas, generally restricted to combinations of two members for the most part, with a few exceptions easily explained, like *manovākprāṇasaṃhataḥ* (III, 1, 1), and the two members stand in natural relations. The use of finite verbal forms is in no way restricted, and both aorist and perfect are used normally with correctness. Passive forms are comparatively rare, and the gerund is quite infrequent. The subjunctive is still occasionally used in persons other than the first, while the use of particles is comparatively varied. The style is essentially simple and natural in grammatical structure in comparison with the artifice of the later prose, while it possesses a considerable number of variant forms which reveal the poverty of the classical style. But beyond simplicity it has little to commend it. Prof. Macdonell<sup>1</sup> has described the style of the Aitareya Brāhmaṇa in words which also apply well to the Aitareya Āraṇyaka, as 'crude, clumsy, abrupt, and elliptical'. The art of constructing sentences is entirely wanting; a long series of co-ordinate

<sup>1</sup> *Sanskrit Literature*, p. 207. Cf. also Wackernagel, *Altindische Grammatik*, I, xxix sq.

clauses takes the place of due subordination, and an inordinate love for parallelism of structure is the chief sign of conscious literary effort (cf. II, 1, 4; 4, 3). There is no power of transition from thought to thought, and in other cases it is difficult to tell whether it is the thought which is defective or the language which has failed to express it (cf. e.g. II, 1, 2 : *na tasyeṣe yan nādyād yad vainaṇi nādyuh* ; II, 1, 5 : *na tasyeṣe yan mahyaṇi na dadyuh*). Some defects it shares with all Sanskrit prose. Although it has at command a considerable range of particles, it fails to use them with any clear discrimination of sense, thus contrasting with the analogous phenomena in Greek literature where a delicate discrimination in the use of particles runs on from Homeric into classical Greek. Again, although it commands a wide range of pronominal forms, they are not used with any clear difference of sense, and indeed a characteristic of the Āitareya, as of all Brāhmaṇa prose, is the use of double pronouns, like *sa eṣa*, without the slightest real difference of sense from the single pronouns. The same result, lack of precision, arises from the free use of the cases of the noun and the absence of prepositions to define exactly the sense intended.

But utterly lacking as is the style in precision, balance, and elegance, and although the Āraṇyaka is destitute of any attempt at ornament, it has nevertheless a certain fitness to its subject-matter. The naïve speculations, the vague guessings after truth, the confusion of thought, which make up the matter, are not inadequately mirrored in the harsh abruptness and elliptic brevity of the style, and a certain variety is introduced in the frequent quotations of verses intended to bear out the argument.

The historical position of the prose is not open to serious doubt. It cannot be contemporary with the classical prose of the Kāvya type, and it is clearly anterior to the prose of the Sūtras. This is shown not merely by the disuse in the Sūtras of various grammatical forms still found in the Āraṇyaka, but still more by the form of the Sūtras. The Āraṇyaka is written in prose as a literary composition; other Sūtras consist merely of strings of rules, and though, as Dr. Knauer in his edition of the Gobhiliya Gṛhya Sūtra, and Hillebrandt in his edition of the Śāṅkhāyana Śrauta Sūtra have shown, they can be construed as texts written continuously, still such compositions must be later than original prose works. On the other hand, not only does the Āraṇyaka

contain fewer grammatical antiquities than the Aitareya Brāhmaṇa, but it is written in a more developed style and with a greater approach to a command over the language.

The style shows also interesting affinities with that of the Buddhist Pāli Sūtras. It is impossible not to recognize in both the same long lists (e.g. II, 6) of names of mental phenomena, in which thought is hidden under meaningless verbal distinctions. Similar in both is the affection for parallelism of structure and the remorseless love of completeness which insists on repeating in every detail ideas applicable to more than one subject in every instance in which they apply, while the set formulae with which the Pāli Sūtras open and close have close parallels in the Āraṇyaka.

On the whole the **vocabulary** of the Āraṇyaka shows little that is remarkable; a few Ṛgvedic words are used with direct reference to the passages in the Samhitā in which they occur. *Viśva* is found only in the phrase *viśve devāḥ* and twice in etymologies, I, 2, 2; II, 2, 1. *Yathā tu kathā ca* occurs twice, III, 1, 3; 4. Other interesting words are *āyattāḥ*, III, 1, 2, from *√yat*, to stretch; *āndam*, III, 1, 2; *addhātanaḥ*, I, 2, 3; *bidale*, III, 1, 2; *baṭarakāṇi*, III, 2, 4; *mañjīṣṭhā*, III, 2, 4; *sambāḥkatamāḥ* from *√baṇh*, I, 4, 1; *bisāni*, III, 2, 4, and *ḥsiḥ*, I, 2, 4, where the dental *s* is remarkable; *dutaḥ*, I, 4, 1, which is taken by Sāyaṇa from *√du gatau*; *ulbaniṣṇu*, II, 3, 8; *avayat*, II, 4, 3, which is usually derived from *√av*, meaning 'devour'; *santani*, I, 2, 2; *viṣṭapam*, II, 1, 2; *vikṣudham*, I, 5, 1; *vijavāḥ*, of doubtful number, I, 4, 1; *sattiyam* for *satyam*, II, 1, 5; *samānūdārkam*, I, 5, 3; *stomātīśamsauāyau*, I, 4, 1; *antastyam*, I, 5, 1; *kṣudramiśrāṇi*, II, 6; *udbhijjāni*, II, 6, &c.

Throughout between vowels *ḍ* and *ḍh* are written *ḍ* and *ḍh*. This is carefully observed in the best MSS. and has been followed consistently. In II, 4, 3, *saīṣo* is supported by the MSS.; and in III, 2, 4, *mayūrāgrīvāmeghe* seems to stand for *mayūrāgrīvā(h) ameghe*, and cf. *acyoṣṭhāvarābhyām*, III, 1, 3. *Namo astu* is the form in the MSS. in III, 1, 3; 4, and they read in III, 1, 2: *tasmīn ha smīn*. Irregular lengthening of vowels appears in *itī nu*, III, 1, 2, and *vijyā*, II, 3, 8, in the latter case in a verse. The sandhi of *au* is peculiar; it becomes *āv* before all vowels except *u* or *ī*, when it becomes *ā*. The same rule is usually followed in the Aitareya and other Brāhmaṇas (Aufrecht's ed., p. 427).

In noun and adjective **declension** there are few irregularities. *Ātman*,



I, 5, 2, occurs besides *ātmani*, II, 5; *śiṛṣan*, I, 5, 2, also is found. *Akṣibhyām*, II, 4, 1 (cf. Ṛgveda, X, 163), shows irregular lengthening of the vowel. *Āpaḥ*, II, 4, 1, appears to be an accusative as not seldom elsewhere. *Aikyā*, III, 2, 3, is perhaps a neuter instrumental. The **genitive singular** of nouns and adjectives and pronouns which show *āḥ* in the Ṛgveda and in the later language have *ai* as usual in the Brāhmaṇas. The only exceptions appear to be *ṣṭhīryāḥ*, II, 1, 7; III, 1, 2; *asyāḥ*, and *amūṣyāḥ*, III, 1, 2; 2, 5. In the ablative is found *bṛhatyai*, II, 3, 6; *asyai pratiṣṭhāyai*, I, 2, 4; of superlatives, *brahmatatamam*, II, 4, 3, for *brahmatatātāmam*, and *annatāmāṇi pratyacyante*, I, 4, 1, are remarkable. *Catuspādāḥ* and *catuspātsu* occur in I, 1, 2, with a v. l. *catuspadaḥ*. *Navasrakti* in II, 3, 6, anomalously appears to stand for *navasraktiḥ*. *Enat* in II, 4, 3, is apparently a nominative as in Aitareya Brāhmaṇa, VII, 22, and if so *parāṇ* is used as a neuter. *Nābhyaḥ* with the longer form occurs in II, 4, 1, in the ablative. *Enam* is used almost as an adjective, III, 1, 3. *Imasmai* occurs in II, 3, 7.

The **numerals** show certain interesting forms. *Ekayā na triṇṣat* occurs in I, 1, 2. Besides *sapta śatāni viṃśatis ca*, III, 2, 1, appears *sapta viṃśatisatani*, III, 2, 1; so also *trīṇi śaṣṭīśatāni* (= 360), III, 2, 1; and *pañca catvāriṃśatsatāni* (= 540), III, 2, 2, as usual in the Brāhmaṇas. The form *ṣaṭtriṃśatam sahasrāṇi*, II, 2, 4; 3, 8, denotes 36,000, and may be considered, perhaps, like *ṣaṭtriṃśatam ckapadāḥ*, Aitareya Brāhmaṇa, VII, 1, as an irregular use of accusative for nominative; cf. *pañcaviṃśatiṃ sāmīdhenyah*, V, 1, 1.

Among **verbal forms** may be noted the Vedic forms, *duhe*, I, 3, 2, and *iṣe*, II, 1, 2, 5, as third persons; both these forms occur in the Aitareya Brāhmaṇa. As in that Brāhmaṇa unaugmented forms occur in *ikṣata*, II, 4, 1; 3; and *pādi*, II, 1, 2. *Upaniṣasasāda* in II, 2, 3, is supported by all the MSS. *Abhiryaikhyat* in II, 4, 3, appears, if the reading is correct, to be the aorist of *abluvikhyā* with the *vi* augmented. *Atrapṣyat* and the irregular *agrahaiṣyat*, II, 4, 3, are examples of the rare conditional. The perfects *dādihāra*, I, 5, 2; II, 1, 7; and *bibhāya*, I, 3, 4, occur also in the Brāhmaṇa. *Dadṛśe*, II, 1, 3; 8; and *menē*, III, 1, 1, are, the former certainly, the latter probably, passive. The *√kr* alone is used as an auxiliary in the periphrastic perfect, viz. *upāsāṃ cakrive*, II, 1, 8, and *vedayāṃ cakre*, III, 1, 1. The following desiderative forms occur: *īpsati*, II, 3, 2; *īpsantaḥ*, I, 1, 1; *vicikīlset*, III, 2, 6;

*ajighr̥kṣat*, II, 4, 3; *atyajighāṃsat*, II, 4, 3; *abhitiṭṛtsati*, I, 3, 1; *bībhatseta*, II, 3, 7; *mīmāṃsante*, III, 2, 3; *viruruciṣeta*, III, 2, 5; and the rare aorist *samadhiṣṣam*, III, 2, 5, which is a distinct sign of antiquity. The only intensives are *poplūyante*, *sarīṣpyante*, I, 3, 5, and probably the form *vāvadiṣat*, II, 4, 3, which I take as an aorist subjunctive, also an old form. The denominative *paṭiyasi* occurs in I, 3, 5. For the infinitive and subjunctive forms see below. There are no irregularities in the use of °*tvā* and °*ya*, such irregularities being characteristic especially in the case of °*ya* of epic style, not of the Vedic style. The gerund in *am* appears in *prajāvām* and *chandaskāram*, I, 5, 1. It may be noted that in II, 1, 4, *smah* is substituted for *smasi* of the quotation. *Āttam*, II, 3, 6, and *apihitā*, III, 2, 5, may also be mentioned.

Very characteristic of the early date of the Āraṇyaka is the **separation of prefixes** and their verbs. It is not normal; the great majority of prefixes are placed immediately before the verb, and I have accordingly printed them as forming compounds. But the older tradition survives in the following cases: *atī-manyeta*, II, 3, 3; *anu-yujyate*, II, 3, 8 (in a verse); *abhi-saṃvahan̄ti*, *ibid.*; *ā-gachati*, *gachataḥ*, *gachanti*, I, 1, 4; *ā-jāyate*, II, 3, 1; *abhi-tr̥ṇatti*, I, 3, 1; *para-bhavati*, II, 1, 4, &c.; *adhi-caranti*, *bhavati*, *jūyate*, II, 3, 1.

**Pluti** and the consequent lengthening of the vowels concerned occurs sporadically. The MSS. differ considerably, like the editions, in noting the Pluti, and it has as a rule been considered proper to insert it in the text only where Sāyaṇa mentions its presence.

In regard to **syntax** it may be noted that the rules of concord are usually carefully followed as in all old works. In II, 1, 7, examples will be found of a masculine and a feminine singular, and a masculine and a neuter singular, being accompanied by a verb in the dual, and a plural masculine accompanies a feminine plural and a masculine singular. *Ādam* in III, 1, 2, is unusual, as *ādaḥ* would be expected, but cf. *sarvaṃ asāni*, I, 5, 2; *samanam aśitayaḥ*, II, 1, 2. In III, 2, 4, *etesāṃ kiṃcid* occurs, although *svapnāntām* is to be understood. The usual attraction to the number and gender of the predicate occurs in I, 4, 1: *athāto vijavas tā virājo bhavanti*; II, 6, 1, &c. The plural in *adyuḥ*, II, 1, 2, and *dadyuḥ*, II, 1, 5, offers difficulties.

In the use of the **pronouns** there is little of note. The forms of the base *enad* occur frequently, but as in all the Brāhmaṇas the pronouns

are used in a very confusing and inaccurate way. Double pronouns are very common : e.g. *sa cṣaḥ*, II, 1, 5 ; 8 ; 3, 3 ; 6 ; 4, 3 ; III, 1, 1 ; 2, 4, &c. ; *saiṣā*, II, 3, 6 ; 4, 3 ; III, 1, 6 ; *tad etad*, II, 1, 2 ; 3, 6 ; 4, 3 ; *tasyaitasya*, (neut.) II, 2, 4 ; III, 2, 1 ; (masc.) III, 2, 1 ; 3 ; *tasyā etasyai*, (gen.) III, 2, 6 ; *tā etāḥ*, II, 1, 4 ; 2, 2 ; 3, 3 ; 4, 2 ; *etat tad*, II, 1, 8 ; *tam imam*, I, 1, 2 ; *tad idam*, II, 1, 2 ; *tā imāḥ*, II, 1, 1 ; *tānimāni*, II, 1, 1 ; *so 'yam*, II, 5, 1 ; *seyam*, II, 1, 2 ; *tasya me*, II, 2, 3 ; *ya cṣaḥ*, II, 2, 1 ; *yo 'yam*, III, 2, 3, &c. *Ya* forms numerous indefinite combinations which are given in the Index, s. v. The usual correlations are *ya* and *sa* ; e.g. *ye-te*, II, 1, 1, &c. ; *yad-tad*, II, 3, 6, &c. More unusual are *tad etad-yad etad*, II, 1, 2 ; *yad etad-tad etad*, II, 5, 1 ; *etad-yad etad*, II, 3, 6 ; *yad etad-tad*, II, 3, 7. In one case it is uncertain whether a relative is not omitted, viz. II, 5 : *ko 'yam ātmeti vāyam upāsmāhe*, where *yam* may be read.

In **case construction** there is the usual freedom. The accusative denotes duration of time in *śataṃ varṣāṇi*, II, 2, 1 ; *saṃvatsaraṃ gā rakṣayate*, III, 1, 6, where the use of the historic present is to be noted ; *ahorātre varṣati*, III, 1, 2, where the meaning is 'day and night continuously'. The cognate accusative appears in *atyāyam āyan*, II, 1, 1, and *kūkakulāyaganulhikaṃ vāyati*, III, 2, 4. Other uses are : *sarvaṃ madhyato dadhe*, II, 2, 1 ; *enam atikṣaranti*, II, 2, 2 ; *jyotiḥ prakāśaṃ karoti*, II, 1, 8 ; *ahañ śaṃset*, III, 2, 4. More unusual is the use of the accusative as if in apposition to the main sentence, as in *īryatāṃ cābhyutthānaṃ ca*, I, 5, 1. The instrumental is used with *√stu* : *mahāvratena stuvīta*, III, 2, 4. The dative is used with *√arc* : *sarvebhyo bhūtebhyo 'rcata*, II, 2, 2, and *sarvebhyo 'rdhebhyo 'rcata*, *ibid.*, which is probably an extension of the usual *dativus commodi* found in the same passage with *kṣarati*. The date of 'work contemplated' appears in *puṇyebhyaḥ karmabhyaḥ pratidhiyate*, II, 5. Other datives used predicatively are practically equivalent to infinitives, see below. In *sarvebhyo bhūtebhyo dadṛśe*, II, 1, 3 ; 8, the case may be dative or ablative. The ablative follows *anyat* in *anyat kuśalād brāhmaṇaṃ brūyāt*, III, 1, 3 (cf. I, 1, 2), when the double accusative is interesting. In III, 2, 4, *ātmana evāsya tat kṛtaṃ bhavati*, *ātmana* may stand for *ātmanaḥ*, a predicative genitive, or for *ātmane*, a *dativus commodi* ; the former view is supported by V, 3, 3, *ātmano haivāsya tac chastaṃ bhavati*. In either case *asya* is to be taken probably directly with *kṛtam* and *śastam* ; cf. *naḥ proktam*, III, 2, 1 ; *asya-uditam*, II, 1, 5. Worthy of note is the construction in

III, 2, 1, *tasyaitasya trayasyāsthūnām majjñām parvaṇām iti*. *Iti* cannot here mean 'et cetera', and the most probable explanation is that the preceding genitive attracted the subsequent nouns. Compare the not infrequent use of *iti* with the accusative for *iti* with the nominative found several times in as early a work as the Bṛhaddevatā. For the locative there is the rare sense 'for the sake of' in *etasyāṇi smopaniṣadi*, III, 1, 6. The use of the accusative and dative with *√ādṛ* may be noted, I, 1, 1. In the verses in II, 3, 8, *astripumān* is used instead of the accusative with *bruvan*.

With regard to prepositions, *ā* is separated from the ablative by several words in *āhaṇi māṇi devabhya veda omad devān veda*, II, 1, 8. The phrase *ubhayaṃ antareṇa* in III, 1, 3, is used as an undeclinable noun in the accusative and locative. See also Index V, s. *vv. adhi, abhi, a, parastad, pari*.

With reference to the use of the numbers, *naḥ* in III, 2, 1, may denote the school of the teacher, Śākalya, and may be contrasted with the singular of the Buddhist style, *evaṃ me sūtam*. Compare *iti naḥ śrutiḥ*, Bṛhaddevatā, VI, 148. The same plural, which is the source of the plural of authorship, appears passim in Āraṇyaka III, in the verb.

The **use of the tenses** of the indicative is of special importance, as it enables us to confirm the views already arrived at as to the date of the Āraṇyaka. The case of the aorist is the simplest, and may be taken first. In the whole Āraṇyaka I-III, the **aorist** has its true use in the Brāhmaṇas, viz. that of a proximate past. The examples are: *udagāt*, I, 3, 4; *semāgāt*, II, 1, 5; *samāgāt*, III, 1, 1; *upāgāḥ*, II, 2, 3; *adarśam*, II, 4, 3; *acyoṣṭhāḥ*, III, 1, 3; *āraḥ*, III, 1, 3; *samadhām*, III, 1, 4; *samadhitsiṣam*, III, 2, 5; *agamat*, III, 1, 6; *avocāma*, III, 2, 2; 3; *avocata*, II, 2, 2; *aśāri*, II, 1, 4; *prātāyi*, II, 1, 5. The exceptions are: *abhiprāgāt*, which occurs twice in II, 2, 2<sup>1</sup>, and *pādi*, which also occurs twice in that passage. In these cases the sense perhaps rather is equivalent to a present than to a narrative imperfect. *Abhivyaikhyat*, II, 4, 3, must be as narrative aorist, but the form is so extraordinary that it is almost certain that *abhivyaikṣat*<sup>2</sup> should be read, for the Parasmaipada of *√ikṣ* is found though sporadically. The regularity of the use of the aorist is conclusive for a relatively early date.

<sup>1</sup> See note *ad loc.*

cf. Hillebrandt, *Śaṅkhāyana Śrauta Sūtra*,

<sup>2</sup> For similar confusions of *kṣ* and *khy* I, p. 249, and note *ad loc.*

Whitney<sup>1</sup> has shown that the use of the imperfect and perfect as narrative tenses varies greatly in the several Brāhmaṇas, and it is now<sup>2</sup> usually considered fair to regard the increasing use of the perfect as an indication of relatively late date. The facts of the case are as follows. In Āraṇyaka I there are seven occurrences of the imperfect from five roots (*abharat* (3),<sup>3</sup> *udayachat*, *samajānata*, *apāhata*, *vyāharat*). Of perfects, omitting *āha* and *veda* which are used frequently, as throughout the literature, as presents, there occur *bibhāya*, I, 3, 4; *dādihāra*, I, 5, 2; *vīryāca*, I, 5, 2, used in a present sense. This is probably a sign of early date, since in the Ṛgveda the present sense of the perfect is decidedly frequent. Of narrative perfects *āsa* occurs twice for a special reason, I, 2, 2, and *vīryāca* once in I, 2, 2, the latter in connexion with *udayachat*. It may, however, have a present sense. In Āraṇyaka II, 1-3, there are sixty-seven occurrences<sup>4</sup> from twenty-three forms of nineteen roots (*āyan* (3), *apadyata* (3), *abharat* (7), *abhavatām*, *abhavan*, *abravit* (3), *abravan* (6), *asarpāt* (2), *āśrayata* (2), *ahinīśanta* (2), *udakrāmat* (5), *āsta* (5), *anayanta*, *atāyata*, *arcat* (4), *arcata* (4), *āsīt* (2), *atrāyata* (2), *apocayata* (2), *aśīryata*, *aviśat* (5), *asayāt* (4), *atiṣṭhat*). There are also in the Ślokas in II, 3, 8, the forms *avīndan* and *atīpyan* (2). On the other hand the only perfects used in narrative are (except in II, 2, 3 and 4), *babhūvuh*, II, 1, 8, and *parābabhūvuh*, *ibid.*, and II, 1, 1, three occurrences of one root (cf. the use of *āsa* twice in Āraṇyaka I). In II, 2, 3 and 4, however, no imperfects occur, but seventeen instances from seven forms of six roots of perfects occur in narrative (in II, 2, 3, *upanīśasasāda*, *śaśaṃsa* (3), *upcyāya* (3), *uvāca* (6); in II, 2, 4, *babhūva*, *lebhe*, *provāca* (2)). It is impossible to assume that this can be accidental, and the only fair conclusion is that these sections are not by the same hand as the rest of II, 2, a conclusion which runs in no way counter to their contents, which stand in no organic relation to II, 2, 1 or 2. The latter fact would, in so incoherent a work as II, 2, be quite insufficient as an argument for difference of authorship, but the argument from syntax seems irresistible. It may also be pointed out that in the parallel passage to II, 2, 3, the dialogue of Viśvāmitra and Indra, in Śāṅkhāyana

<sup>1</sup> *Transactions Am. Phil. Ass.*, 1892, pp. 5-34; above, p. 32, n. 6.

<sup>2</sup> See e.g. Macdonell, *Sanskrit Literature*, p. 205.

<sup>3</sup> The numbers in brackets denote the times of occurrence. For reff. see Index.

<sup>4</sup> The prefixes are omitted.

Āraṇyaka I, 6, there occur—as usually in the rest of the Āraṇyaka—perfects, *upajagāma* (cf. *upējāya*), *uvāca*, and *ūce*. There must be a common source for the two narratives despite the difference of their present forms, and it must have used perfects in narrative. Besides these narrative perfects, perfects in the present sense occur in *dādhlāra*, II, 1, 7; *dadṛśe*, II, 1, 3; 8, both of which are conjoined with present tenses.

In Āraṇyaka II, 4-6, occur sixty-one examples of the imperfect from twenty-three forms of nineteen roots (*āsīt*, *asṛjata*, *īkṣata* (5), *amūrchayat*, *atapat* (2), *abhidhyata* (5), *abhidhyetām* (3), *apatan*, *ārjat*, *abravīt* (2), *abrūtām*, *abruvan* (4), *anayat* (3), *aviśat* (5), *aviśan* (3), *ajāyata* (2), *ajighāṃsat*, *ajighṛkṣat* (8), *aśaknot* (7), *āvayat*, *apadyata*, *apaśyat*, *abhavat* (2). The only narrative perfect is *uvāca*, II, 5, and there is one present perfect, *dādhe*, II, 2, 1.

In Āraṇyaka III occur *aśraṃsata* and *adadhāt* (2), III, 1, 6, and the present perfects, *mene*, III, 1, 1; *viduh*, III, 2, 5.

The two periphrastic perfects, *upāsaṃ cakrire*, II, 1, 8, and *vedayāṇ cakre*, III, 1, 1, may both be narrative perfects, but the latter may be a present perfect.

The results may be tabulated as follows, omitting periphrastic forms; the Ślokas in II, 3, 8, are not taken into account. The numbers in brackets denote the number of roots.

Āraṇyaka.	Imperfects.	Present Perfects.	Narrative Perfects.
I,	7 (5)	3 (3)	3 (2, <i>āsa</i> and <i>viśyaca</i> (?))
II, 1; 2, 1-2; 3	67 (19)	2 (2)	3 (1, <i>babhūvuh</i> )
II, 2, 3-4	None	None	17 (6)
II, 4-6	61 (19)	1 (1)	None

The fair conclusion is that the Āraṇyaka is older than the later books, VI-VIII, of the Aitareya Brāhmaṇa, as is indeed probable in view of the much more developed narrative style of the Śunaḥśepa legend. It is probably older than parts (if not the whole) of the Śatapatha Brāhmaṇa, viz. I-V, X, XII-XIV, including the Bṛhadāraṇyaka Upaniṣad, which uses the narrative perfect throughout. In view of the copious and rich style of that Upaniṣad, with its wealth of metaphor, ease of motion, and dignity, it seems impossible to doubt that it belongs to a much later period than the Aitareya, just as we have seen that its philosophic content goes far beyond that of the Aitareya. Bearing in mind that the Bṛhadāraṇyaka shows considerable evidence of the activity of the Kṣatriyas, and that

the perfect as a narrative tense is common in the Epic, it may be suggested that the origin of the narrative use in the Brāhmaṇas is to be found in a borrowing from the style of the old Itihāsa literature. It is perhaps not without significance that such legends as that of Śunaḥśepa, Purūravas and Urvaśi (Śatapatha Brāhmaṇa, XI, 5, 1), Cyavana (ibid., IV, 1, 5), and, in the Aitareya Āraṇyaka itself, that of Viśvāmitra, II, 2, 3, should be told in perfects. It may be noted that in the Śāṅkhāyana Śrauta Sūtra, XV, 17 sq., the Śunaḥśepa legend is also set out in perfects. The Brāhmaṇa use of the perfect is as a present, while both usages are found in the earlier language of the R̥gveda Saṃhitā. The older is undoubtedly the Brāhmaṇa use, as it corresponds most closely with the use of the Greek perfect as a completed action or state (cf. Monro, *Homeric Grammar*<sup>2</sup>, p. 31).

The **future indicative** is used in its ordinary way as denoting future time in assertions or questions, but the so-called second future never occurs, as it does, e.g. in the Jaiminiya Upaniṣad Brāhmaṇa.

The **optative** is of comparatively very frequent occurrence. (1) Its use as denoting wish is infrequent, the subjunctive usually being preferred, but (2) its use in directions as a mild imperative occurs passim. (3) It is also used in questions to express doubt, precisely as is used the subjunctive with which it alternates in II, 4, 3: *katham nū idam madṛte syāt katareṇa prapadyai*. (4) Its most characteristic use in the Āraṇyaka is in the protasis and apodosis of conditional sentences. In the apodosis it may denote either direction or the potential. In all cases the condition is one referring to the future, and is of the type, 'If A happens, then B will happen, or should be done.' Examples of two potentials are *yadī- aśnurvīta-manyeta*, II, 3, 3; so III, 1, 6; (with *yad* = if) II, 3, 6; III, 2, 2; (with *yatha*) III, 1, 3; 4. Examples of a potential protasis and imperative apodosis are: (with *yadī*) I, 1, 1; III, 1, 3; 6; 2, 4; 6; (with relatives) I, 2, 2; III, 2, 4; 5, and without any particle, *paśyēt-dṛśyeyatam-vidyāt*, III, 2, 4; with double protasis, *upaśṛṇuyāt-yadā śṛṇuyāt-vidyāt*, III, 2, 4. (5) Arising from this potential use the optative appears as an indefinite, like the Greek subjunctive and optative or the Latin subjunctive. This is possibly the explanation of the difficult phrases in II, 1, 2: *na tasyeśe jan nadyād yad vainam nadyuh*; II, 1, 5: *na tasyeśe jan mahyam na dadynh*, though the meaning might be merely a future. Definitely indefinite is III, 2, 1, *yatha śālavamśe sarve 'nya vanśah*

*samāhitāḥ syuh*, since the apodosis is an assertion of fact. (6) An optative of characteristic, that is of result, is found in III, 2, 3, *brahmaṇam-kurvīta yo-paśyet*. It will be seen that none of these usages offer any difficulty of explanation on the now generally accepted theory<sup>1</sup> that the optative is originally a weak future in sense.

As in other languages the **indicative** can be **used modally**, and in conditional sentences this use is well developed in the *Āraṇyaka*. In II, 3, 3, *yady antarikṣalokam aśnute 'ty enam manyate* is clearly modal, and is followed by *yadi-aśnuvīta-manyeta*. So *yatra vihiyete-vidyāt* in III, 2, 4. Hence indicatives are sometimes combined with optatives in protases of conditional sentences; the following occur in III, 2, 4: *yatra-dṛśyate-paśyet-na paśyet-paśyeta, vidyat*; *yatra-dṛśyate-abhikhyayeta-paśyet, vidyat*; *upakṣeta-tad yatha-dṛśyante-yada na paśyet, vidyat*; III, 1, 4, *ya-upavadet-cen manyeta-āha, brūyāt*. The indicative also occurs in conditions where the fact is asserted in the apodosis (with *yadi*), e.g. II, 4, 3, or when the protasis and apodosis refer to the future, e.g. *yasmin patsyati-bhavīsyati*, II, 1, 4.

The only case of a condition in the past which was not fulfilled occurs in II, 4, 3, *yad hainad vācagrahaṣyad abhivyahy tya haivannam atrapsyat*, &c., where the conditional is correctly employed. This accuracy in the use of the conditional and generally in the use of the optative is characteristic of an early date.

The **subjunctive** is of comparatively frequent occurrence, usually in the first person. It denotes (a) resolve: *pravāṣama, utkramāma*, II, 1, 4; *sṛjai*, II, 4, 1; 3; *adama* (in a relative clause), II, 4, 2; (b) desire: *asani*, I, 5, 2; II, 1, 4; 2, 2; *asat*, I, 4, 3; 5, 1; *apnavani*, I, 4, 3; 5, 2; *avaruṇadhāi*, I, 4, 3; *aśnavai*, I, 4, 3; (c) doubt in questions: *bravani*, III, 2, 6; *prapadyai*, II, 4, 3; *vavadiṣat*, II, 4, 3, if this is so taken; (d) with *ned*: *ucchidyai*, I, 2, 4; *asat*, I, 5, 2.

The **imperative** occurs several times, but there is no instance of the use of *mā*, except in II, 7, 1, which is not genuine, where *ma prahasih* (or *prahasit*) is found. The *Śāṅkhāyana Āraṇyaka*, XI, 6, has *ma* with the future.

The **infinitive** in *tum* occurs only twice, in both cases with the verb

<sup>1</sup> Cf. Goodwin, *Greek Moods and Tenses*, Teutonic, and Balto-Slavic (Lindsay, App. A. This would account for the disappearance of one of the tenses in Latin,



*śak*, *saṃdhātum nāśakah*, III, 1, 4; *aśaknot-grahītum*, II, 4, 3. This is consistent with the early date of the Āraṇyaka. On the other hand, as in the Aitareya Brāhmaṇa, *īśvara* is construed with the infinitive in °*toḥ*, *bhavitoh*, II, 3, 5; 6; *caritoh*, I, 1, 1; *praitoh*, II, 3, 5. Mention should also be made of a series of datives formed from verbal roots by the affix °*tyai* which serve as predicative datives signifying that to which an active tends, viz. *klptyai*, I, 3, 8; *abhijityai*, I, 1, 2; *prajatyai*, I, 2, 4; 3, 1; 4; 4, 1; *saṃtatyai*, II, 5; *āptyai*, I, 1, 3; 2, 1; 3; 3, 8; *abhyāptyai*, I, 4, 2; *upāptyai*, I, 3, 7; *avaruddhyai*, I, 1, 2, &c.; *apahatyai* (probably), I, 2, 2. The use of these forms is not precisely that of infinitives, but it is analogous and forms a distinct feature of the style of the Āraṇyaka. Similar forms occur in the Aitareya Brāhmaṇa.

The **injunctive**, except in the form of the second person plural imperative, occurs only in *arjayan*, I, 5, 2.

In the use of **participles** the most characteristic feature is their use in place of finite verbs, a use arising from their employment as predicative adjectives. In the following cases the substantive verb is expressed: *uktam bhavati*, I, 3, 8; II, 1, 5; 8; III, 2, 4; *uditam bhavati*, II, 1, 5; *viṣṭo 'smi*, II, 2, 3; *vyaptam bhavati*, III, 1, 3; *samahitah syuh*, III, 2, 1; *kṛtam bhavati*, III, 2, 4; *apihita bhavati*, III, 2, 5; *anuśaktā ḡsat*, I, 5, 2. In all these cases the expression means more than the corresponding form of the finite verb would have conveyed, and denotes a completed action whose results persist in the present. The accurate use of these forms is a distinct sign of early style. The same remark applies to most of the cases of the use without the copula: *sthitam*, I, 1, 1; *pratiṣṭhitam*, I, 1, 2; *pratiṣṭhitaḥ*, I, 2, 2; 4, 2; *pratiṣṭhita*, I, 3, 4; *viṣṭah*, *viṣṭāḥ*, I, 3, 8; *aviṣṭah*, *niviṣṭāḥ*, II, 1, 1; *śritaḥ*, I, 5, 3; II, 1, 4; *channah*, II, 1, 6; *syṣṭau*, *syṣṭāḥ*, II, 1, 7; *attam*, II, 3, 6; *āvṛtam*, II, 1, 6; *viṣṭabdhah*, *viṣṭabdhani*, II, 1, 6; *sitam*, II, 1, 6; *niviṣṭāḥ*, II, 3, 3; *samahitaḥ*, III, 2, 1; *vyastaḥ*, III, 2, 4; *samparetaḥ*, III, 2, 4; in these instances the effect persists into the present, and no examples of a use like *dṛṣṭā* = 'she was seen', occur. In II, 4, 3, *yadi vacābhivyāhṛtam*, &c., the sense approximates very closely to a mere present passive indicative.

There is no instance of the participle in *vat* formed from the past participle passive, which is so common later. That participle occurs also combined with the participle of √*as*: *dutaḥ satyah*, I, 4, 1; *siktam sat*, I, 4, 2.

In one case the present participle is combined with the *√as*: *tapann asmi*, II, 2, 3, expressing a continuing present. It is used with *√man* in *śaknuvan manyeta-aśaknuvantaṃ manyeta*, III, 1, 4, where the change of case is remarkable. Note also *anūdgyhnan saṃdadhad varṣati*, III, 1, 2.

The **gerund** appears equivalent to a present participle in *hīṃkṛtya pratipadyate*, I, 3, 1, where the action of the verb and participle are simultaneous (cf. my note on the gerund, *J. R. A. S.*, 1907, p. 164).

The **gerundive** *karaṇīyam* is used with *√man* in III, 2, 4. Here may be noted the strange form *abhiṃyahārṣan*, III, 1, 6, which has the sense of a future participle and the form of a participle of the *s* aorist. No correction seems probable as *\*hārṣyan* (cf. Whitney, *Translation of Atharvaveda*, p. 846) is impossible.

The use of **conjunctive particles** is marked by the number of combinations allowed as contrasted with the comparatively barren character of the later language. In most of them *ha* plays some part. Examples are: *ha vai*, I, 2, 1, &c.; II, 1, 2, &c.; III, 1, 2, &c.; *na ha vai*, I, 2, 1; 5, 2; III, 2, 2; *u haiva*, I, 3, 8; II, 2, 4; *evam u haiva*, I, 3, 4; 8; *atho-ha vai*, I, 4, 2; *haiva*, I, 5, 2; II, 1, 4; 8; 3, 7; 4, 3; *u ha sma*, I, 1, 1, &c.; *evam u ha sma*, III, 1, 2; *ha sma vai*, I, 1, 3; II, 1, 5; 8; 2, 4; III, 2, 5; 6; *ha sma*, II, 3, 5; 7; III, 1, 3; 2, 1; *ha tu*, II, 3, 5; *atha ha*, III, 1, 1; 5; *u ha-u*, I, 3, 3; *athāpi*, III, 2, 4; *atha khalu*, III, 1, 5; 2, 5; *athātāḥ*, I, 4, 1, &c.; *atho*, I, 1, 2, &c.; *u khalu*, III, 1, 6; *u eva*, II, 1, 1; 2, 1; III, 1, 3; *tv eva*, I, 1, 1; 5, 2; II, 1, 4; *tasmād hāpy etarhi*, II, 1, 8; *utāpi*, III, 1, 2; *ahaiva* (?), II, 1, 2.

Of single **conjunctions** the use of *ca* is most important. The regular use is *ca-ca*, a formalism distinctly indicative of age; see I, 1, 4; 2, 3; 3, 1; 2; 4; 5; 7; 5, 1; II, 1, 2; 6; 7; 8; 2, 2; 6, 1; III, 1, 1; 6; 2, 3; and in I, 1, 2, *chandaḥ* is in apposition to *brhatīṃ ca virājaṃ ca*. A single *ca* is practically restricted to numerals, e.g. *viṃśatis ca*, II, 3, 6. In I, 2, 2, is found *ca-ca-ca*; and in II, 6; III, 1, 6, *ca-ca-ca-ca*. In the Śloka in II, 3, 8, appears *yad-yac ca-yac ca-yad u ca*. These facts render the usual division of *vayāṃsi vaṅgāvagadhaś cerapādāḥ*, II, 1, 1, into *ca īrapādāḥ* excessively improbable. *Iva* is used frequently (see reff. in Index V) in a sense hardly differing from *eva*, as is also the case in the Aitareya Brāhmaṇa, though it can always be translated 'as it were', merely modifying the literal sense of the verb; cf. I, 1, 2;

*cirataṃ iva vā-āgachanti*. *Vā* has the sense 'indeed' as well as that of 'or', but a single *vā* is more common than a double *vā*, unlike the case of *ca*. *Hanta* is used with the subjunctive, II, 1, 4, as in the Aitareya Brāhmaṇa. *Iti* has as usual a large variety of uses, and is never misplaced. *Cana* in III, 1, 3; 4, following *na* appears to have the force of 'even'. *Kāmam*, I, 1, 1; III, 2, 4; *vata*, II, 2, 2; 4, 2; and *vāva*, I, 3, 4, &c., also occur. *Aha* is contrasted with *u* in II, 3, 7.

The same relative wealth is seen in the case of **correlative particles**. The most common form is *yad-tad*, denoting time or cause, or comparison, I, 1, 1; 3, 1; II, 1, 4; 2, 2; 5, 1; III, 1, 3; variants are *yat-tena*, III, 2, 6; *yat-tasmāt*, II, 1, 6; 2, 1; 2; 3, 6; III, 2, 6, more definitely signifying cause. So *yad hi-tasmāt*, II, 1, 3. A characteristic and frequent type of sentence is I, 1, 3, *tad yan mād̐huchandasam̐ śamsati sarveṣāṃ kāmānam̐ avaruddhyai*; cf. I, 2, 2, &c. *Yathā* is usually balanced by *evam*, II, 1, 6; 3, 5; III, 1, 2; 2, 1; 5; it stands alone in *yathāṇdam*, II, 4, 1; *yathā svam aṅgam*, II, 5, 1. It is balanced by *tathā* in *yathā pṛthivī tathā*, &c., in II, 1, 2. In I, 3, 1, is *yathā vai-evam*. *Yatra* either has no correlative, as in III, 2, 4, or is balanced by *tad*, II, 1, 8; *tad utāpi*, III, 1, 2; *tadā*, III, 1, 6. *Yadā* is balanced by *atha*, II, 5; *yadi ha vā api* by *haiva*, II, 1, 5; *yad ha* by *haiva*, II, 4, 3. In III, 1, 3; 4, occurs the phrase *yathā tu kathā ca-brūyād-abhyāsam̐ eva yat tathā syāt*, where the words *abhyāsam̐ eva yat tathā* practically form a compound adverb.

Finally it may be mentioned that the **grammatical terms** *yoṣan* and *vṛṣan* are used for feminine and masculine, I, 2, 4, as in Aitareya Brāhmaṇa, VI, 2.

A comparison of the forms and usages cited above with the valuable list of similar forms in the Aitareya Brāhmaṇa given by Aufrecht<sup>1</sup> shows conclusively that the Āraṇyaka stands on nearly the same footing as the first five books of the Brāhmaṇa. It is not so old, e.g. it has fewer forms of the subjunctive, no infinitives in *-e* or *-aḥ* or *-tavai*, and none in *toḥ* after *ā* or *purā*, but it is not much younger. The use of the narrative tenses is some argument for its being older than Books VI-VIII, to which otherwise it stands close in point of language, though it is much less developed in style.

<sup>1</sup> *Aitareya Brāhmaṇa*, pp. 427-431.

The conclusion arrived at above on grounds of doctrine that the Śāṅkhāyana Āraṇyaka I, II, is later than the Aitareya Āraṇyaka I-III, is confirmed by the linguistic tests. Generally the two works correspond most closely in vocabulary, and confirm the view that they must be derived ultimately from a common source. For example, Dr. Friedlander well explains *atiharāṇ* in Śāṅkhāyana Āraṇyaka, I, 7, as 'laying across', as it means in Aitareya Āraṇyaka, V, 1, 4, and not, as explained by the commentator on the Śrauta Sūtra, in the sense 'withdrawing'. Probably the common source of the two Āraṇyakas had the word which has survived only in the Sūtra part of the Aitareya, but in both the Sūtra and Āraṇyaka of the Śāṅkhāyanas. With the forms quoted above may be compared the irregular sandhi *niṣ tad*, I, 8; the noun and adjective forms, *ātman*, I, 8; II, 1; *etasyai devatāyai* (gen.), I, 8; *adhitarām*, I, 7; *udyatatarah*, I, 7; the datives of end served, *bhogyāya*, I, 8; *sāntyai*, I, 4; *bhīṣajyāyai*, I, 4; *avāptyai*, *āptyai*, I, 2; II, 6; the constructions *īśvaraḥ-nāparājetoh*, I, 8; *gamiṣyanti bhavati*, I, 8; *npāptā āsan*, I, 6; *śaṁsiṣyate*, I, 5 (cf. *śaṁsiṣyantam*, Aitareya, II, 2, 3); *yathā-parivyayet-dhatte*, II, 16; 1 ad fin.; the use of the particles *u vai*, I, 1; 3; *na ha vai*, I, 8; *ha vai*, I, 5; 7; *tathā ha*, II, 1; *u ha*, I, 6; II, 10; the construction of the sentence with *tad yad*, II, 10; the irregular numeral *saṁpta viṁśatisatāni*, II, 10. As has been seen above the narrative perfect occurs in II, 6, the parallel passage to Aitareya, II, 2, 3, and it occurs also in II, 17 (*provāca*, *jijīva*), which may be compared with II, 2, 4, as far as the *provāca* is concerned. Whereas, however, the perfects in the Aitareya are marked exceptions, there is no other narrative tense in Śāṅkhāyana. Further, the language of the Śāṅkhāyana Āraṇyaka is much more accurate and modern than that of the Aitareya. Instead of *ṣaṭtriṁśataṁ sahasrāṇi* the correct *ṣaṭtriṁśat* is found, II, 17; there are no subjunctives other than those of the first person, which occur with *ned*, I, 1, as in the Aitareya; there are no irregular forms either of nouns, pronouns, or verbs, save those mentioned above; the aorist is only represented by *avocam* in I, 6. *Ca* is used in *śastreṇa ca vratacar-yayā*, I, 6, in a way not paralleled in the Aitareya, and in that chapter occurs the form *vijijñāsam eva cakre*, a periphrastic perfect of the desiderative, a form elsewhere practically confined to the Śatapatha Brāhmaṇa. After making full allowance for the difference of length, the posteriority of the Śāṅkhāyana is almost certain. If, as seems probable,

*brahma*<sup>1</sup> and *brāhmaṇī* in I, 5; 6, refer to Brahman and his wife, who perhaps owes her origin to these passages, then a strong argument is added for the later date of the Śāṅkhāyana, since the Aitareya does not even certainly know Brahman, since the passages in which *brahmā* certainly appears refer to the Brahman priest, and in all the others *brahma* may equally well be read. Brahman, however, appears in Aitareya Brāhmaṇa, V, 33, 1. Books VII–XIII of the Śāṅkhāyana are still later.

**Āraṇyaka V** is written in the regular **Sūtra style**. It is practically impossible to understand it without a commentary, for as usual the rules are condensed into unintelligibility. Characteristic is the weight thrown on single words and phrases, e.g. *ajāpayā vṛtā*, V, 1, 4; *asvadhākārāṇi*, V, 1, 1, and the frequent use of gerunds, besides the piling up of adjectives and adverbial phrases.

In Sandhi it appears that *au* before *u* becomes *ā*, although here, as in Āraṇyaka I–III, the MSS. and the Ānandāsrama edition vary. Unusual forms are *ātman*, V, 1, 6; *uttare* (loc.), V, 1, 2; *vadatyah*, without *u*, V, 1, 1; *ardharcyāḥ*, V, 2, 5, meaning 'to be recited by half-verses'; *br̥hatikaram*, V, 1, 6; *gāyatrikaram*, V, 3, 1; *ṛṭṭiyavarjam*, V, 1, 6; *samutah*, V, 1, 3. Of desideratives occur *jijīviṣet*, V, 3, 1; *jigamiṣet*, V, 1, 4; and, as amended, a desiderative causal *cikirtayiṣet*, V, 3, 3. The imperative *prabrūtāt* occurs, in a direction, in V, 1, 5. The feminine genitive form is *āḥ*, not *ai*.

More characteristic is the **pregnant use of case constructions**, when for the sake of brevity everything is made to depend on the mere case relation, e.g., (accusative) *avabṛtham preṅkham hareyuḥ*, II, 3, 2; *apra-kampī*, V, 1, 3, in quasi-apposition to the sentence; (dative) *niṣkevalyāya stuvate*, V, 1, 5; *avaśyakarmaṇe jigamiṣet*, V, 1, 4; (abl.) *hotraś catur-viṃśat*, V, 1, 1; (gen.) *mahāvratasya pañcaviṃśatim sāmīdhenyaḥ*, V, 1, 1, where the irregular *pañcaviṃśatim* is also noteworthy; (abl. and gen.) *caturviṃśān marutvatīyasyātanaḥ*, V, 1, 1; (loc.) *dikṣite yajamanaśabdah*, V, 1, 5; *na vatse ca na ṛṭṭiye* ('in the case of'), V, 3, 3; (loc. and instr.) *anyāsu cet samāmnatāsu rājanena sāmā stuvīran*, V, 1, 6; cf. *bhuyāṣiṣu cet stuvīran*, V, 3, 2; other uses are the dative after *dhatte* with *sam*, *saṃ pakṣayoḥ pātanaya*, V, 1, 6; an apposition of whole and part *śākhayā mūladeśena*, V, 1, 4; and *abuddham-asya*, V, 3, 2. Very strange is

<sup>1</sup> The form *brāhmaṇī* is curious, and his wife'. Cf. Jaiminiya Upaniṣad the passage may mean 'the Brahman Brāhmaṇa, III, 4, 9.

*śrīyaṃ gor aśvam ātman dhatte*, V, 1, 6, where *gor* may be a possessive genitive or a genitive of description.

In the **verb** occur two subjunctives in directions put in the mouth of the sacrificer, *parivrajātha*, V, 1, 1; *ninayātha*, V, 1, 2. In V, 3, 2, purpose is expressed by *yathā na* with *hanīśyasīti*, a curious but not rare (e.g. in the Śatapatha Brāhmaṇa) use. The optative occurs in directions frequently, and in both protasis and apodosis of conditions, (a) with potential force in both, e.g. *yāvātīr-āvaperan tāvanti-jītvīṣet*, V, 3, 1; (b) with imperative force in the apodosis (with *yatra-tatra*, and *yatra tu-kāmaṃ-tatra*), V, 3, 3; (with *yadī*), V, 1, 4; 3, 3; (with *ced*), V, 1, 6; (with a relative), V, 1, 5. In V, 1, 4, *yadā śrāṇyēt* is probably indefinite; in V, 3, 3, *yady api-adhīyāt-na snātako bhavati*, the indicative in the apodosis probably expresses the certainty of the result; in V, 3, 2, the apodosis to *cyaveta ced* is curtailed; so also in V, 2, 1.

With regard to **participles** *jāgarito bhavati*, V, 1, 1, and *upaklpto bhavati*, V, 1, 3, both denote a past action resulting in a present state. *Upalambhanīyaḥ*, V, 1, 1, is a sign of comparatively late date, the earlier form being *upālambhyaḥ*, cf. Śāṅkhāyana Āraṇyaka, I, 1. No infinitives occur, but many gerunds, e.g. V, 3, 3, and in all about 36 instances are found. In place of an infinitive there is in V, 3, 2, *ījyayai saṃpreṣitaḥ*. The past participle passive in *yathetam*, V, 1, 2; 3, is simply the equivalent of a past indicative.

The use of **particles** is comparatively restricted. There occur the following combinations: *atha ha*, V, 2, 4; *ihaiva, iho eva*, V, 1, 6; *ha sma*, V, 3, 3; *haiva*, V, 3, 3; *no eva*, V, 3, 3; *iva* is equal to *eva* in V, 3, 2; *aha* occurs in V, 1, 6; *khalu* in V, 1, 6; *kāmam* in V, 3, 3; *punar api* in V, 1, 4. In the case of *ca* the single use is the more common, as compared with Āraṇyaka I-III; in *na vatse ca na tṛtiye*, V, 3, 3, the *ca* may connect with the previous sentence, or be like *śastreṇa ca brahmacaryayā* in Śāṅkhāyana Āraṇyaka, I, 6. In V, 1, 1, *etaiś caivāsvāhakarair (mantrair) chy-madhu iti ca* occurs. In V, 3, 3, is *na-cana*.

Among other signs of late date may be reckoned the frequency of the locative absolute, the use of adverbial expressions like *antarvedi*, V, 1, 1; *anuparikramaṇam*, V, 1, 4; *vikaraṇaprabhṛti*, V, 1, 1; *ananvṛcam*, V, 1, 1; the plural of authorship as found in *nidarśanāyodāharīśyāmāḥ*, V, 3, 3; and the use of gerunds like *nāpitenā kārayitvā*, V, 3, 3.

The same style and diction are found in Āśvalāyana's Śrauta Sūtra, which, like Āraṇyaka V, consists of a disconnected string of sentences, which, when consisting of more than a few words, are constructed by heaping adjectives on adjectives, adding adverbial phrases, using gerunds, and piling up cases in different senses. There is no independent evidence to show that there is any great difference in time between the Āraṇyaka V and the Śrauta Sūtra.

There seems no reason to suppose that the Āraṇyaka V is not more ancient than the Śāṅkhāyana Śrauta Sūtra XVII, XVIII. Hillebrandt has, indeed, suggested that the Śāṅkhāyana Śrauta Sūtra is older than Āśvalāyana, and although the last two Adhyāyas may be of different date from the first sixteen, still they are hardly likely to be later, so that, if Hillebrandt's conclusions are sound, the Sūtra XVII, XVIII, will be older than the Āraṇyaka V. But Hillebrandt's reasons are not convincing.<sup>1</sup> He points out that, as Weber has said, parts of the Sūtra are written in the Brāhmaṇa style. This refers mainly to Adhyāyas XV, XVI, which contain *inter alia* the Śunaḥśeṣa legend. But even assuming that these books are part of the original Sūtra, it cannot be denied that the version of the legend is in no way original; it is merely the same as that in the Aitareya Brāhmaṇa, and differs so little from it that both versions must be descended from a common source. The part of the Aitareya where it occurs is decidedly later than the first five books. The Brāhmaṇa-like style is therefore not to be attributed to Suyajña, the author of the Sūtra. Secondly, he refers to the description of the Aśvamedha and of the Puruṣamedha as signs of early age. But this argument depends greatly for its force on acceptance of the theory that R̥gveda, X, 18, 8, can be explained from Śrauta Sūtra, XVI, 13, and this view is not now usually accepted.<sup>2</sup> Thirdly, he points out that the Sūtra is not written with the full brevity of the latest Sūtra style. This is true, but the argument is really in favour of the priority of Āraṇyaka V. For that work is written in a style less condensed than that of Suyajña, and certainly less condensed than that of Books XVII, XVIII. Further, it must be admitted that as a Sūtra these books are much superior to the Āraṇyaka V. The ritual directions are far more

<sup>1</sup> Cf. my note, *J. R. A. S.*, 1907, pp. 410-413.

<sup>2</sup> Cf. Whitney, *Translation of Athar-*

*vaveda*, p. 848; Oldenberg, *Gott. Gel. Anz.*, 1907, p. 218, n. 1; see, however, Lanman, *Sanskrit Reader*, p. 385.

precise and detailed, contrasting with the brevity of the directions in the Āraṇyaka, which mainly concerns itself with a description of the litanies. In the Sūtra the whole process is gone through methodically while the Āraṇyaka covers only a part of the field. The style is of the usual Sūtra type; it is not in any marked manner more recent than that of the Āraṇyaka, but it contains practically no irregular forms. With the forms quoted above from the Āraṇyaka the following facts may be compared. The Sandhi of *a + r* is *aṛ*, XVII, 5, 9; 7, 8; of *āu + u* is *ā*, XVII, 10, 5; 16, 5; while *tasyāḥ* occurs in XVII, 3, 2, as always in Aitareya Āraṇyaka V, *tasyai* is found XVIII, 2, 4; 19, and *prathamāyai*, *uttamāyai*, XVIII, 20. In XVII, 3, 12; 15, occur *ghātarīḥ* and *ghātakarkarīḥ*, nominatives with the *s* preserved. The locative is used with *√stu* in XVIII, 2, 2; 22, 7, and extended to *√kr* in *atichandaḥsu kuryuḥ*, XVIII, 22, 9. Adverbial phrases besides *antarvedi* are *prasalavi*, XVII, 14, 16; 15, 4; *antaḥsadaḥ*, XVII, 4, 3; *nānā badhnanti*, XVII, 3, 8; while *jaghanena* is used with the accusative, XVII, 5, 8.

Of **verbal forms** may be noted *pratyāgrñitāt*, XVII, 14, 3; *prabrūtāt*, XVII, 14, 4; *vininiṣamānaḥ*, I, 7, 3; *paryeṣyānto bhavanti*, XVII, 4, 8; *bhokṣyamāṇā(h) bhavanti*, *dhakṣyānto (bhavanti)*, XVIII, 24, 14; 15; the gerundives *prāyaṇīyaḥ*, *udayanīyaḥ*, XVIII, 24, 2; *kāryam*, XVII, 6, 2; *deyam*, XVIII, 24, 32; the gerunds in *am*, *punarādāyam*, XVIII, 4, 3; 4; 5, 3; 4; *kakupkāram*, XVIII, 4, 3; 4; 5, 3; 4; *pañktisamṣam*, XVIII, 6, 4; 14, 4; 17, 5; *gayatrīsamṣam*, XVIII, 16, 1; and the late simple form *saṁsam*, XVIII, 16, 2. Of the uses of the optative that in clauses of purpose with *na* is very frequent; in XVII, 10, 8, *yadi-syāt-mimīte*, it is purely indefinite; in *yadi-na vidyeta ya etāṁ dhiyaṁ kuryāt sa etat kuryāt*, XVII, 5, 4, the second optative is one of characteristic, 'one who can do.' In XVIII, 24, 15, *yadi dhakṣyānto (bhavanti)-syāt*, the protasis is future in fact and the apodosis is equivalent to a mild future. In XVIII, 23, 4, *yadi yajñāyajñīyam-kuryus-tasyoktau stotriyānurūpau*, the real apodosis is suppressed. Of particles may be noticed the use of *api vā*, XVIII, 3, 4, and of *yady u vai*, XVIII, 7, 17; 23, 5. It may be noted as a sign of more recent date that very few particles occur, *ha* only in XVII, 13, 8; *u ha* in XVIII, 2, 3; 5. In XVII, 9, 7; XVIII, 22, 10, is found the remarkable phrase *iti nu ā u Marutvatīyam, Vaiśvavedam*; in XVII, 1, 5, *athāpi*; in XVIII, 20, 6, *atho*.

The results arrived at may be supported by a comparison with a work



of date somewhat later than the *Āraṇyaka* V, the *Bṛhaddevatā*, which shows a style much more modern, even despite poetic licences, than the *Āraṇyaka* I-III, but which is still in vocabulary an archaic work, coeval in date with the early epic. An interesting list of its irregularities is given by Prof. Macdonell,<sup>1</sup> but they are rather of the epic type, e.g. use of °*ja* for °*tvā* in the gerund, nominative for accusative, unaugmented pasts, &c. It is significant that (1) no genitives or ablatives for *ā*, *i*, *ū*, stems in *ai* occur; (2) there are no subjunctive forms other than first person forms; (3) the infinitive in °*tum* is common and no other form is found, while in VI, 37, even *śaptukāmaḥ* occurs. Significant also is the use of the narrative tenses. The aorist occurs only in the later narrative use and is rare, being formed only from the roots *gā*, *bhū*, *vac*, *vadh*. The perfect surpasses the imperfect in frequency as a narrative tense, for in some 340 lines of narrative<sup>2</sup> there occur 202 perfects to 150 imperfects, and the proportion elsewhere is not materially different. Further, the periphrastic perfect with *āsa* is frequent, *kāmayām āsa*, VI, 76; *utsādayām āsa*, VII, 53; *śikṣayām āsa*, III, 84; *bodhayām āsa*, VI, 37; *varayām āsa*, VI, 38; *chandayām āsuh*, VII, 157; *prasādayām āsa*, VIII, 3; *kīrtayām āsa*, VI, 24; *prasaṁpayām āsa*, VI, 13; *darśayām āsa*, V, 63; while the use of *kr* is very rare, *upāmantrayāṁ cakre*, V, 20. Further, the past participles passive are freely used to denote action either past or present in place of finite verbs, and use is made of the new participial form in *vat*, *kṛtavat* occurring in VI, 41; VII, 58; VIII, 18; *dṛṣṭavān*, V, 58; *dṛṣṭavati*, VIII, 33; *prṣṭavān*, V, 71; *labdhavan*, V, 66; *hatavan*, VI, 152, &c. Prefixes are not separated from the verbs with which they are connected. Particles are much restricted in number, and combinations are limited. Mention may also be made of the great development in grammatical doctrine seen not only in the discussion in I as to nouns, &c., and in II, 93, as to particles, but in the use of such forms as *avi*, locative of *au*, the case termination, *ayoh* from *e*, the sign of the dual, *idī*, the root *id*, and so on. Indeed it is hard to resist the conclusion that the bulk of the *Āraṇyaka* I-III must lie before the more systematic treatment of grammatical questions in Yāska's *Nirukta*, and a new support is derived for the giving an early date to these books, since Yāska cannot well be later than 500 B. C.

<sup>1</sup> *Bṛhaddevatā*, I, xxvii.

<sup>2</sup> See the fourth Index to Prof. Macdonell's *Bṛhaddevatā*.

It has been noted that **Book III** presupposes the Padapāṭha of the Rgveda<sup>1</sup> and also the Kramapāṭha. It is therefore **later than Śākalya**, the author of the Padapāṭha. This, however, leaves the date undetermined, since Śākalya's date is still uncertain. Geldner<sup>2</sup> has recently argued that he dates from the later Vājasaneyya period, and not as supposed by Oldenberg from the end of the Brāhmaṇa period, and that he was a contemporary of the Āruṇi and Yājñavalkya known from the Brāhmaṇas. But it is extremely hard to reconcile this with the facts that the Padapāṭha presupposes the Saṃhitā, that the Saṃhitā exhibits a text which cannot be reconciled with the statements of the Brāhmaṇa texts<sup>3</sup> as to the number of syllables in word groups, in consequence of the Sandhi carried out in the Saṃhitā. The evidence, therefore, is certainly in favour of Oldenberg's hypothesis, but it leaves the lower date of Śākalya vague. He is, however, cited by Yāska and older than Śaunaka, so that in all probability he must date not later than 600 B. C. The Āraṇyaka III need not be much later than Śākalya; and if it is, as seems most probable, earlier than Yāska, it may be dated from about 600-550 B. C. It may be added that it must be older than the Taittiriya Upaniṣad and the Sāṅkhāyana Āraṇyaka, VII, VIII (see note on III, 1, 2).

These **chronological results** are admittedly uncertain. They are based on the views that (1) the Āraṇyaka I-III is older than Buddhism by reason of the undeveloped character of its philosophic content; (2) that these books are older than the Bṛhaddevatā and Śaunaka, who may be dated about 450-400 B. C., and probably older than Yāska, who can hardly be brought down lower than 550-500 B. C.; (3) that they are older than the developed systems of philosophy whose beginnings are at any rate known to Āpastamba, whom Bühler dates in the fourth or fifth centuries B. C., and who cannot well, on any view, be later than 300 B. C., and that they are older than the Atharvaśiras Upaniṣad, known, it seems, to Gautama, who is older than Āpastamba by some generations; (4) that they are older than Pāṇini, Kātyāyana, and Patañjali, who cannot well be dated later than 300, 200, and 100 B. C. respectively; (5) that

<sup>1</sup> Oldenberg, *Prolegomena*, p. 380.

<sup>2</sup> *Vedische Studien*, III, 144-146. See Scheftelowitz, *Die Apokryphen des Rgveda*, pp. 4, 5, who also supports

this view; Wackernagel, *Altindische Grammatik*, I, lxx, n. 7.

<sup>3</sup> Cf. Macdonell, *Sanskrit Literature*, pp. 49, 50, and note on III, 1, 2.

Books I and II date from the later Brāhmaṇa<sup>1</sup> period, but are probably older than the Śatapatha Brāhmaṇa, parts of the Jaiminiya Brāhmaṇa and Upaniṣad, the Gopatha Brāhmaṇa, and the Chāndogya Upaniṣad, and so belong to a comparatively early date.

The **verses and sentences quoted** contain, despite their brevity, a remarkable set of old forms. The Ślokas in II, 3, 8, and the prose directions in Āraṇyaka V, are more properly treated as above as part of the main work, with which the latter no doubt coincide in time, while the former are not very much older. Of these forms may be mentioned *tanūm*, *tanvām* (loc.), but *tanvaḥ* (gen.) in I, 3, 5; *sarvasyai* (gen.) in the verse in III, 2, 5, which is a sign of more recent origin; the compounds *Vāruṇavāyvitamam*, *prthivyupardm*, *brāhmaṇābhartṛkam*, *varṣāpavitram*, V, 3, 2; the forms *ārājah* (?), *tūjah*, *āti vyāthih*, *rāntyam*, *vānam* (?), *ādhr̥ṣah*, in V, 2, 1. Among verbal forms are the third person singulars *iṣe*, *vide*, IV, 1; the first person *stuṣé*, IV, 1. The curious forms *ṛñjāse*, *sāṃnyase*, *bhūvāḥ*, IV, 1; *duhām*, V, 3, 2; the subjunctives *ānuśaṃsiṣah*, *parśat*, IV, 1; *jūjōsat*, V, 2, 2; *vibhajātha*, V, 1, 1; the injunctives *vidāh* (?), IV, 1; *spr̥śat* (?), V, 2, 2; *kartana*, V, 2, 2; and perhaps *āvīt*, V, 1, 1; the precatives, *āpyāsam*, V, 3, 2; *bhūyāsam*, V, 1, 1. Of noun constructions may be noted, *yaja somānām*, V, 3, 2; *svar yajñam va-kṣyantim*, V, 1, 5; *vaśāñ annu*, IV, 1; *prati vām ṛjīṣé*, V, 2, 1. In V, 2, 2, *kartana* seems used instead of a dual; in IV, 1, *bravāvahai* needs explanation. In V, 1, 1, occur *antarikṣam ivānāpyam-bhūyāsam*, &c., where the predicate adjective follows the gender and number of the nearest noun, the object of comparison. The uses of *svam* in that passage, of *maricayah*, and of *ināḥ* and *sāmajah* in V, 2, 1, are all unusual. The question of the date of the verses in IV, 1, has been dealt with in the note on that passage, and cf. *J. R. A. S.*, 1907, pp. 224 sq.; Oldenberg, *Gött. Gel. Anz.*, 1907, pp. 215 sq.

<sup>1</sup> The Brāhmaṇa parts of the Taittiriya Saṃhitā and Brāhmaṇa, Maitrāyaṇiya Saṃhitā, Kāthaka Saṃhitā, the Pañca-

viṃsa Brāhmaṇa, the Aitareya Brāhmaṇa, I-XXX, and possibly the Kauṣītaki Brāhmaṇa are earlier.

## AITAREYA ĀRANYAKA.

### ॥ अथ प्रथमारण्यकम् ॥

#### ADHYĀYA 1.

ओम्<sup>1</sup> ॥ अथ महाव्रतम् । इन्द्रो वै वृचं हत्वा महानभवद्य-  
न्महानभवत्तन्महाव्रतमभवत्तन्महाव्रतस्य महाव्रतत्वम् । द्वे एत-

<sup>1</sup> In R there precede Adhyāya 1 the following शान्ति verses, incorrectly accented, taken from R<sup>1</sup>: भूमिमुपसृष्टेदं इडा नम इडा नम ऋषिभ्यो मन्त्रकृद्भ्यो मन्त्रपतिभ्यो नमो वो अस्तु देवेभ्यः शिवा नः शन्तमा भव सुमृडीका सरस्वति मा ते व्योम सन्वृशि । भद्रं कर्णेभिः ॥१॥ शन्न इन्द्रापी ऋक् ॥१॥ सुषे जनं ऋक् ॥१॥ कया नश्चिच आ० तिस्रः स्योना पृथिवी ऋक् ॥ In B the शान्ति verses appear as Adhyāya 3 in Āranyaka III, at fol. 191a: ओं । नमश्शिवाय । ओं उदितशुक्रियन्धे तदहमा-  
त्मनि दधि । अनु मामेत्विन्द्रियं मयि ओर्मयि यशः । सर्वस्व प्राणस्सबल उत्तिष्ठाम्यनु  
मा श्रीष्टिष्ठत्वन्नु मा यन्तु देवताः । अदभ्यश्चरुषिरम्मनस्तूर्यो ज्योतिषां श्रेष्ठो  
दोवे मा मा हिंसीः । तच्चर्तुर्देवहितं युक्तमुच्चरत् । पथ्येन शरदश्शतज्जीविम शरदश्श-  
तम् । अये इडा मन इडा नम ऋषिभ्यो मन्त्रकृद्भ्यो मन्त्रपतिभ्यो नमो वो अस्तु  
देवेभ्यः । शिवा नश्शन्तमा भव सुमृडीका सरस्वति मा ते व्योमसन्वृशि । भद्रं कर्णेभिः  
ऋक् । शन्न इन्द्रापी ऋक् । सुषे जनं ऋक् । कया नश्चिचः कस्त्वा सत्यो मदानाम् ।  
अमी पु णः स्योना पृथिवी भवा सप्रथ इति शान्तिश्शान्तिश्शान्ति । इत्युन्निदे संहितारखे  
तृतीयोऽध्यायः । This Adhyāya is not accented at all in B, as would appear from  
Scheftelowitz's reproduction, *Die Apokryphen des Rgveda*, p. 167, the accents being  
wholly omitted from Khila V, 17, 2, onwards, as is correctly stated at p. 163. In  
E occur the same verses as in R and B, but in different order. First come the  
verses which are found in R<sup>1</sup>, the Rgvedic verses, (भद्रं) I, 89, 8; (शं न) VII, 35, 1;  
(सुषे) VI, 49, 1; (कया, कस्त्वा, अमी पु) IV, 31, 1-3; (स्योना) I, 22, 15, being  
quoted in full. Then follow the words उदितस् down to शतम् and भद्रं नो अपि

स्याह आज्ये कुर्यादिति हैक आहुरेकमिति त्वेव स्थितम् । प्र वो देवायामय इति राज्ञिकामः । विशो विशो वो अतिथिमिति

वातय मनः । ओं शान्तिशान्तिशान्तिः हरिः ओम् । Instead of सर्वस्य E, S, and the other MSS. have सर्वः स, °षितं for °षिरं, and तम् for तद्. A begins like R<sup>1</sup>, but adds शृणु° ऋक् after कर्णेभिः and सुव्रतं after जनं. It ends पृथिवी भव ओष्ठापिधाना° यसः । इति पूर्वा । At the end of the fifth Āranyaka it has उदितस्— हिंसीः as in B; then तच्चतुर्देवहितं ऋक् । त्वमपे व्रतपा ऋक् । वाङ्मो मनसि— वक्तारम् (as in Āranyaka II, 7) । भद्रं नो अपि वातय मनः । शान्तिः शान्तिः शान्तिः इत्युत्तरशान्तिः ॥ २ ॥ K has, at the end of the fifth Āranyaka, ओं— सद्गृश as in R<sup>1</sup>. Then भद्रं कर्णेभिः शृणुयाम देवाः १ शं न इन्द्रापी भवतामवोभिः १ क्षुषे जनं सुव्रतं नव्यसीभिः १ कया नश्चिच आ भुवदिति तिस्रः स्त्रोना पृथिवी भव १ तच्चतुर्देवहितं शुक्रमुच्चरत् १ त्वमपे व्रतपा असि । भद्रं नो अपि वातय मनः । ओं शान्तिः शान्तिः शान्तिः । ओं वाङ्मो मनसि (&c. as in II, 7) । १ ओं शान्तिः शान्तिः शान्तिः । इति शान्तिपाठः । T has before II, 4 (the beginning of the Aitareya Upaniṣad) ओं वाङ्मो मनसि (&c. as in II, 7, with प्रहासीत्) ending ओं शान्तिशान्तिशान्तिः । Then follows ओं अपि इषा नम इषा (&c. as in R down to अभी षु णः) ending भद्रं नो अपि वादय मनः । ओं शान्तिशान्तिशान्तिः । The verses are given in full. In U, at the end of II, 7, are added verses as in A from उदितः to जीवेम शरदः शतं followed by त्वमपे व्रतपा असि देव आ मर्त्येष्वाम् । त्वं यज्ञेष्वीड्यः । ओं शान्तिः शान्तिः शान्तिः । In S the text is as in R with the addition of ओष्ठापिधाना नकुली दन्तः परिवृता पविः । सर्वस्ये वाच ईशाना चारु मामिह वादयेदिति वायसः ॥ ओं शान्तिः शान्तिः शान्तिः ॥ Cf. III, 2, 5. S<sup>3</sup>, however, has as in R; then follows उदितः— शतं as in B; then त्वमपे व्रतपा असि देव आ मर्त्येष्वाम् । त्वं यज्ञेष्वीड्यः । शं नो मिचः शं वक्ष्यः शं नो भवत्यर्थमा । शं न इन्द्रो बृहस्पतिः शं नो विष्णुर्ब्रह्मन् । वाङ्मो मनसि (&c. as in II, 7) । S at the end of the fifth Āranyaka has ओं उदितः— ईड्यः as in S<sup>3</sup>; then आवदुस्त्वं शकुने भद्रमावद तूष्णीमासीनः सुमतिं चिक्कि नः । यदुत्पतन्वदसि कर्करिथं बृहद्वदेम विदथे सुवीराः । शतधारमुत्सृज्यमाणं विपश्चितं पितरं वक्तानाम् । मेळि मदेन्तं पित्रोरुपस्थे तं रोदसी पिपृतं सत्यवाचम् । Then comes वाङ्मो &c. as in II, 7, ending ओं शान्तिः शान्तिः शान्तिः ॥ In one MS. (कचित् पुस्तके) the verse शतधारम् follows II, 7, instead of preceding it. Both

पुष्टिकामः<sup>2</sup> । पुष्टिर्वै विशः पुष्टिमान्भवतीति । अतिथिमिति पदं भवति नैतत्कुर्यादित्याहुरीश्वरोऽतिथिरेव चरितोः । तदु ह स्माह कुर्यादेव । यो वै भवति यः श्रेष्ठतामंश्नुते स वा अतिथिर्भवति । न वा असन्तर्मांतिथ्यायादियन्ते । तस्मादु काममेवैतत्कुर्यात् । स<sup>5</sup> यद्येतत्कुर्यादागन्म वृचहन्तममित्येतं तृचं प्रथमं कुर्यात् । एतच्चा अहरीप्सन्तः संवत्सरमांसते त आगच्छन्ति । त एतेऽनुष्टुप्शीर्षाणस्त्रयस्तृचा भवन्ति ब्रह्म वै गायत्री वागनुष्टुप्ब्रह्मणैव तद्वाचं संदधाति । अबोध्यग्निः समिधा जनानामिति कीर्तिकामः । होताजनिष्ट चेतन इति प्रजापशुकामः ॥१॥

अग्निं नरो दीधितिभिररण्योरित्यन्नाद्यकामः । अग्निर्वा अन्नादः । चिरतरमिव वा इतरेष्वान्येष्वग्निमागच्छन्त्यथेह मुखत एवाग्निमागच्छन्ति मुखतोऽन्नाद्यमश्नुते मुखतः पाप्मानमपघ्नते । हस्तच्युती जनयन्तेति जातवदेतस्माद्वा अहो यजमानो जायते तस्माज्जातवत् । तानि चत्वारि छन्दांसि भवन्ति चतुष्पादा वै

here and at the beginning the verses in S are accented with one or two exceptions in the case of the verses not in the Ṛgveda. There can be no doubt that these verses form no integral part of the Aitareya Āranyaka. Neither R<sup>2</sup>, D, F, G, nor L contains the verses. For शिवा नः see Atharvaveda, VII, 68, 3, with Whitney's note. तच्चकुं<sup>6</sup> is Ṛgveda, VII, 66, 16. See also Sāṅkhāyana Āranyaka, VII, 1, and Gṛhya Sūtra, VI, 4, with Oldenberg's note. Taittirīya Āranyaka, I, 30, has : पुनर्माभिलिङ्गियम् । पुनरायुः पुनर्भगः ।

<sup>2</sup> bis in F, G.

<sup>3</sup> श्रेष्ठताम् F, G.

<sup>4</sup> असंमां L.

<sup>5</sup> स यद्येतत्कुर्यात् om. G.

<sup>6</sup> संवत्सरम् G.

<sup>7</sup> जनान् F.

<sup>1</sup> मागच्छति F, G.

पशवः पशूनामवरूढौ । तानि चीणि छन्दांसि भवन्ति त्रयो वा इमे चिवृतो लोका एषामेव लोकानामभिजित्यै । ते<sup>3</sup> द्वे छन्दसी भवतः प्रतिष्ठाया एव । द्विप्रतिष्ठो वै पुरुषश्चतुष्पादाः पशवो यजमानमेव तद्विप्रतिष्ठं चतुष्पात्सु पशुषु प्रतिष्ठापयति । ताः पराग्वचनेन पञ्चविंशतिर्भवन्ति<sup>4</sup> पञ्चविंशोऽयं पुरुषो दश हस्त्या अङ्गुलयो दश पाद्या द्वा ऊरू<sup>5</sup> द्वौ बाहू आत्मैव<sup>6</sup> पञ्चविंशस्तमिममात्मानं पञ्चविंशं संस्कुरुते । अथो पञ्चविंशं<sup>7</sup> वा एतदहः पञ्चविंश एतस्याह<sup>8</sup> स्तोमस्तत्समेन समं प्रतिपद्यते तस्माद्दे एव पञ्चविंशतिर्भवन्ति<sup>9</sup> । तास्त्रिः प्रथमया चिरुत्तमयैकया न चिंशन्त्यूनाक्षरा विराट् । न्यूने वै रेतः सिच्यते न्यूने प्राणा<sup>10</sup> न्यूनेऽन्नाद्यं प्रतिष्ठितमेतेषां कामानामवरूढौ । एता-  
न्कामानवरूढे य एवं वेद । ता अभिसंपद्यन्ते बृहतीं च विराजं च छन्दो यैतस्याहः संपत्तामथो अनुष्टुभमनुष्टुबायतनानि ह्या-  
ज्यानि ॥२॥

गायत्रं प्रउगं कुर्यादित्याहुस्तेजो वै ब्रह्मवर्चसं गायत्री तेजस्वी ब्रह्मवर्चसी भवतीति । औष्णिहं प्रउगं कुर्यादित्याहु-  
रायुर्वो उष्णिगायुष्मान्भवतीति । आनुष्टुभं प्रउगं कुर्यादित्याहुः

<sup>2</sup> लोकानाम् L.<sup>3</sup> om. F, G.<sup>4</sup> भवति F, G.<sup>5</sup> उरू L.<sup>6</sup> आत्मैव A.<sup>7</sup> पञ्चविंश L.<sup>8</sup> °ह स्तोमस् D, E, F, G, L, hereand usually. The evidence of the MSS. for the dropping of visarga before *s* and a hard consonant is so strong that the practice has been followed throughout after the example of Prof. Macdonell's *Bṛhaddevatā*, I, xxvi; see above, p. 10. R and S retain visarga.<sup>9</sup> भवति F, G.<sup>10</sup> प्राणां K. Cf. I, 3, 7, n. 2.

क्षत्रं वा अनुष्टुप्क्षत्रस्याप्ता इति । बार्हतं प्रउगं कुर्यादित्याहुः  
 श्रीर्वै बृहती श्रीमान्भवतीति । पाङ्क्तं प्रउगं कुर्यादित्याहुरन्नं वै  
 पङ्क्तिरन्नवान्भवतीति । चैष्टुभं प्रउगं कुर्यादित्याहुर्वीर्यं वै चिष्टु-  
 ब्रीर्यवान्भवतीति । जागतं प्रउगं कुर्यादित्याहुर्जागता वै पशवः  
 पशुमान्भवतीति । तदु गायत्रमेव कुर्याद्ब्रह्म वै गायत्री ब्रह्मतद-  
 हब्रह्मणैव तद्ब्रह्म प्रतिपद्यते । तदु माधुछन्दसम् । मधु ह स्स वा  
 ऋषिभ्यो मधुछन्दाश्छन्दति तन्मधुछन्दसो मधुछन्दस्त्वम् । अथो<sup>1</sup>  
 अन्नं वै मधु सर्वं<sup>2</sup> वै मधु<sup>3</sup> सर्वं वै कामा मधु तद्यन्माधुछन्दसं  
 शंसति सर्वेषां कामानामवरूढ्यै । सर्वान्कामानवरूढ्यै<sup>4</sup> य एवं  
 वेद । तच्चैकाहिकं रूपसमुद्भवं बहु वा एतस्मिन्नहनि किञ्च किञ्च<sup>5</sup>  
 वारणं क्रियते शान्त्या एव शान्तिर्वै प्रतिष्ठैकाहः शान्त्यामेव तत्प्र-  
 तिष्ठायामन्ततः प्रतितिष्ठन्ति । प्रतितिष्ठन्ति<sup>6</sup> य एवं वेद येषां  
 चैवं विद्वानेतद्धोता शंसति ॥३॥

वायवा याहि दर्शतेमे सोमा अरंकृता इत्येतद्वा अहररं  
 यजमानाय च देवेभ्यश्च । अरं हास्मा एतदहर्भवति य एवं  
 वेद येषां चैवं विद्वानेतद्धोता शंसति । इन्द्रवायू इमे सुता आ  
 यातमुप निष्कृतमिति यच्चै निष्कृतं तत्संस्कृतम् । आ हास्येन्द्र-

<sup>1</sup> अधो L.<sup>2</sup> bis in F.<sup>3</sup> यात्र F.<sup>4</sup> ०हन्त्ये is the

regular form in R, S, and the MSS., and so is followed, cf. Whitney, *Sanskrit Grammar*,  
 § 231. On the other hand ०हन्त्ये, which is always read in R and which occurs  
 sporadically in the MSS., is simply an example of the constant tendency of MSS. to  
 reduce consonant groups, and is incorrect. S has ०ह्यै throughout. See also Wacker-  
 nagel, *Altindische Grammatik*, I, 269. <sup>5</sup> om. F. <sup>6</sup> corr. from ०तिष्ठन्ति A.

<sup>1</sup> तिष्कृतम् A.



वायू संस्कृतं गच्छतो य एवं वेद येषां चैवं विद्वानेतद्धोता  
 शंसति । मित्रं हुवे पूतदक्षं धियं घृताची<sup>2</sup> साधन्तेति<sup>3</sup> वाग्वै  
 धीर्घृताची<sup>4</sup> । वाचमेवास्मिंस्तद्ब्रूयाति य एवं वेद येषां चैवं  
 विद्वानेतद्धोता शंसति । अश्विना यज्वरीरिष इत्यन्नं वा इषो  
 ऽन्नाद्यस्यावरुद्धौ । आ यातं रुद्रवर्तनी इत्या हास्याश्विनौ यज्ञं  
 गच्छतो य एवं वेद येषां चैवं विद्वानेतद्धोता शंसति । इन्द्रा  
 याहि चित्रभानविन्द्रा याहि धियेषित इन्द्रा याहि तूतुजान  
 इत्यायाह्यायाहीति शंसति । आ हास्येन्द्रो यज्ञं गच्छति य एवं  
 वेद येषां चैवं विद्वानेतद्धोता शंसति । ओमासश्चर्षणीधृतो  
 विश्वे देवास आ गतेत्या हास्य विश्वे देवा हवं गच्छन्ति य एवं  
 वेद<sup>5</sup> येषां चैवं<sup>6</sup> विद्वानेतद्धोता शंसति । दाश्रांसो दाशुषः  
 सुतमिति यदाह ददुषो<sup>7</sup> ददुषः सुतमित्येव तदाह । ददति<sup>8</sup>  
 हास्मै तं कामं देवा यत्काम एतच्छंसति य एवं वेद येषां चैवं  
 विद्वानेतद्धोता शंसति । पावका नः सरस्वती यज्ञं वष्टु धिया-  
 वसुरिति वाग्वै धियावसुः । वाचमेवास्मिंस्तद्ब्रूयाति य एवं वेद  
 येषां चैवं विद्वानेतद्धोता शंसति । यज्ञं वष्ट्विति यदाह यज्ञं  
 वहत्वित्येव तदाह । ताः पराग्वचनेनैकविंशतिर्भवन्यैकविंशोऽयं  
 पुरुषो दश हस्त्या अङ्गुलयो दश पाद्या आत्मैकविंशस्तमिममा-  
 त्मानमेकविंशं संस्कुर्वते । तास्त्रिः प्रथमया त्रिरुत्तमया पञ्चविं-

<sup>2</sup> घृताची A.<sup>3</sup> साधयन्तेति E; साधतेति G.<sup>4</sup> धीताची F.<sup>5</sup> om. F.<sup>6</sup> ददुषा G.<sup>7</sup> तदति K.<sup>8</sup> भवति L.

शतिर्भवन्ति<sup>9</sup> पञ्चविंश<sup>10</sup> आत्मा पञ्चविंशः प्रजापतिर्दश हस्त्या  
अङ्गुलयो दश पाद्या द्वा ऊरू द्वौ बाहू आत्मैव पञ्चविंशस्त-  
मिममात्मानं पञ्चविंशं संस्क्रुते । अथो<sup>11</sup> पञ्चविंशं वा  
एतदहः पञ्चविंश एतस्याह स्तोमस्तत्समेन समं प्रतिपद्यते  
तस्माद्दे एव पञ्चविंशतिर्भवन्ति भवन्ति ॥४॥

॥ इत्यैतरेयप्रथमारण्यके प्रथमोऽध्यायः ॥<sup>12</sup>

### ADHYĀYA 2.

आ त्वा रथं यथोतय इदं वसो सुतमन्थ इति मरुत्वतीयस्य  
प्रतिपदनुचरौ । एकाहिकौ रूपसमृद्धौ बहु वा एतस्मिन्नहनि  
किञ्च<sup>1</sup> किञ्च वारणं क्रियते शान्त्या एव शान्तिर्वै प्रतिष्ठैकाहःशा-  
न्यामेव तत्प्रतिष्ठायामन्ततः प्रतितिष्ठन्ति । प्रतितिष्ठति य एवं  
वेद येषां चैवं विद्वानेतद्धोता शंसति । इन्द्र नेदीय एदिहि प्र  
सू तिरा शचीभिर्ये त उक्थिन इत्युक्थं<sup>2</sup> वा एतदहस्कथवदू-  
पसमृद्धमेतस्याहो रूपम् । प्रैतु ब्रह्मणस्पतिरच्छा वीरमिति वीर-  
वदूपसमृद्धमेतस्याहो रूपम् । उत्तिष्ठ ब्रह्मणस्पते<sup>3</sup> सुवीर्यमिति

<sup>9</sup> पञ्चविंशति भन्ति A. <sup>10</sup> पञ्चविंशं A. <sup>11</sup> After this P repeats  
पञ्चविंशस्— संस्क्रुते. <sup>12</sup> Text, A, R; इति प्रथमारण्यके प्रथमोऽध्यायः L;  
इति प्रथम आरण्ये प्रथमोऽध्यायः ॥१॥ K; श्रीं प्रथमोऽध्यायः F; प्रथमोऽध्यायः  
D, G; हरिः श्रीं E; इत्यैतरेयब्राह्मणारण्यकाण्डे प्रथमारण्यके प्रथमाध्याये चतुर्थः  
खण्डः ॥४॥ इति बह्वचब्राह्मणारण्यकाण्डे प्रथमारण्यके प्रथमोऽध्यायः ॥१॥ S.  
R has been followed in the text. It is of course certain that the divisions and  
colophons have no claim to be regarded as contemporaneous with the composition of  
the work, in which the only divisions were probably the Adhyāyas and Āraṇyakas.

<sup>1</sup> किं च to एतद् is represented by ° in A, and this is regularly done when  
a passage is repeated or words are repeated. The several instances are not noted  
separately hereafter. <sup>2</sup> उक्थे F. <sup>3</sup> रूपं F. <sup>4</sup> ब्रह्मणस्पति — प्र नूनं

वीर्यवद्रूपसमृद्धमेतस्याहो रूपम् । प्र नूनं<sup>4</sup> ब्रह्मणस्यतिर्मेत्नं वद-  
त्युक्थमित्युक्थं<sup>5</sup> वा एतदहर्कथवद्रूपसमृद्धमेतस्याहो रूपम् ।  
अग्निर्नेता स वृत्रहेति वार्चमिन्द्ररूपमैन्द्रमेतदहरेतस्याहो  
रूपम् । त्वं सीम क्रतुभिः सुक्रतुर्भूस्त्वं वृषा वृषत्वेभिर्महित्वेति  
वृषणवद्वा इन्द्रस्य रूपमैन्द्रमेतदहरेतस्याहो रूपम् । पिबन्त्यपो  
ऽत्यं न मिहे वि नयन्ति वाजिनमिति वाजिमद्वा इन्द्रस्य रूप-  
मैन्द्रमेतदहरेतस्याहो रूपम् । अथो उत्सं दुहन्ति स्तनयन्तम-  
क्षितमिति स्तनयद्वा इन्द्रस्य रूपमैन्द्रमेतदहरेतस्याहो रूपम् ।  
प्र व इन्द्राय बृहत इति यच्चै बृहत्तन्महन्महद्बद्रूपसमृद्धमेतस्याहो  
रूपम् । बृहदिन्द्राय गायतेति यच्चै बृहत्तन्महन्महद्बद्रूपसमृद्धमे-  
तस्याहो रूपम् । नकिः<sup>7</sup> सुदासो रथं पर्यास न रीरमदिति  
पर्यस्तवद्रान्तिमद्रूपसमृद्धमेतस्याहो रूपम् । सर्वान्प्रगाथाञ्छंसति  
सर्वेषामहामाशै सर्वेषामुक्थानां सर्वेषां<sup>8</sup> पृष्ठानां सर्वेषां शस्त्राणां  
सर्वेषां प्रउगाणां सर्वेषां सवनानाम् ॥१॥<sup>9</sup>

असत्सु मे जरितः साभिवेगः सत्यधृतमिति शंसति सत्यं  
वा एतदहः सत्यवद्रूपसमृद्धमेतस्याहो रूपम् । तदु वासुक्रं ब्रह्म  
वै वसुक्रो ब्रह्मेतदहर्ब्रह्मणैव तद्ब्रह्म प्रतिपद्यते । तदाहुरथ कस्मा-

om. F, G, because of ब्रह्मणस्यतिः following.

<sup>5</sup> इत्युक्थं bis G ; वदुक्<sup>6</sup> A.

<sup>6</sup> इन्द्ररूपां F, G.

<sup>7</sup> कित् G.

<sup>8</sup> सर्वेषां पृष्ठानां bis F.

<sup>9</sup> This Khandā

is numbered 5 in A, D, E, F, G, K, L; 5 at the end of the commentary in R, and 1 at the end of the text. In S both numbers are given throughout. I have kept the lower number for the sake of convenience, as references to the Aitareya have in the past been based on R. Cf Z. D. M. G., XLII, 171.

वासुक्नेषैतन्मरुत्वतीयं प्रतिपद्यत इति न ह वा एतदन्यो वसु-  
क्रान्मरुत्वतीयमुदयच्छन्न विव्याचेति तस्माद्वासुक्नेषैवैतन्मरुत्वतीयं  
प्रतिपद्यते । तदनिरुक्तं प्राजापत्यं शंसत्यनिरुक्तो वै प्रजापतिः  
प्रजापतेराष्ट्रै । सकृदिन्द्रं निराह तेनैन्द्रादूपाच्च प्रच्यवते । पिबा  
सोममभि यमुग्र तर्द<sup>४</sup> इति शंसति । ऊर्वं गव्यं महि गृणान  
इन्द्रेति महद्वदूपसमृद्धमेतस्याहो रूपम् । तदु भारद्वाजं भरद्वाजो  
ह वा ऋषीणामनूचानतमो दीर्घजीवितमस्तपस्वितम आस  
स एतेन सूक्तेन पाप्मानमपाहत तद्यज्ञारद्वाजं शंसति पाप्मनो  
ऽपहत्या अनूचानो दीर्घजीवी तपस्थसानीति तस्माद्भारद्वाजं  
शंसति । कया शुभा सवयसः सनीळा इति शंसति । आ शसते  
प्रति हर्यन्युकथेत्युक्तं वा एतदहर्कथवदूपसमृद्धमेतस्याहो  
रूपम् । तदु कयाशुभीयमेतच्चै संज्ञानं सन्तनि सूक्तं यत्कयाशु-  
भीयमेतेन ह वा इन्द्रोऽगस्त्यो मरुतस्ते समजानत तद्यत्कया-  
शुभीयं शंसति संज्ञात्या एव । तद्वायुषं तद्योऽस्य प्रियः<sup>५</sup> स्यात्कु-  
र्यादेवास्य कयाशुभीयम् । मरुत्वाँ इन्द्र वृषभो रणायेति शंसति ।  
इन्द्र वृषभ इति वृषण्वद्वा इन्द्रस्य रूपमैन्द्रमेतदहरेतस्याहो  
रूपम् । तदु विश्वामित्रं विश्वस्य ह वै मित्रं विश्वामित्र आस ।  
विश्वं हास्मै मित्रं भवति य एवं वेद येषां चैवं विद्वानेतद्धोता  
शंसति । जनिष्ठा उग्रः सहसे तुरायेति निविद्वानमैकाहिकं

<sup>१</sup> वसुक्नेषैतन् G; वसुक्नेष तन् F; वाशु<sup>०</sup> R. <sup>२</sup> वासुक्रान् E. <sup>३</sup> वासु-  
क्नेषैवैतन् E, F; वासुक्नेषैवैतन् G. <sup>४</sup> तर्द K. <sup>५</sup> प्रिय स्याद् F, G. The  
omission occurs sporadically in the MSS., but has no sufficient authority to justify its  
adoption.

रूपसमृद्धं बहु वा एतस्मिन्नहनि<sup>6</sup> किञ्च किञ्च वारणं क्रियते शान्त्या एव शान्तिर्वै प्रतिष्ठैकाहः शान्त्यामेव तत्प्रतिष्ठायामन्ततः प्रतितिष्ठन्ति । प्रतितिष्ठति य एवं वेद येषां चैवं विद्वानेतद्वीता शंसति । ताः पराग्वचनेन सप्नवतिर्भवन्ति सा या नवतिस्त्रि-  
स्रस्तास्त्रिंशिन्यो विराजोऽथ याः सप्नातियन्ति यैवैषा प्रशंसा साप्त्यस्य<sup>7</sup> तस्या एव । तास्त्रिः प्रथमया चिरुत्तमयैकशतं भवन्ति पञ्चाङ्गुलयश्चतुष्पर्वी द्वे कक्षसी दोश्चाक्षश्चांसफलकं च सा पञ्चविंशतिः पञ्चविंशानोतराणि ह्यङ्गानि तच्छतमात्मैकशत-  
तमः । यच्छतं तदायुरिन्द्रियं वीर्यं तेजो यजमान एकशततम आयुषीन्द्रिये वीर्यं तेजसि प्रतिष्ठितः । तास्त्रिष्टुभमभिसंपद्यन्ते चेष्टुभो हि मध्यन्दिनः ॥२॥<sup>8</sup>

तदाहुः किं प्रेह्यस्य प्रेह्यत्वमित्ययं<sup>1</sup> वै प्रेह्यो योऽयं पवत एष<sup>2</sup> ह्येषु लोकेषु<sup>3</sup> प्रेह्यत<sup>4</sup> इति<sup>1</sup> तत्प्रेह्यस्य प्रेह्यत्वम् । एकं फलकं स्यादित्याहुरेकधा ह्येवायं वायुः पवतेऽस्य रूपेणेति । तत्तन्नादृत्यम् । चीणि फलकानि स्युरित्याहुस्तयो वा इमे शिवृतो लोका एषां रूपेणेति । तत्तन्नादृत्यम् । द्वे एव स्यातां द्वौ वा इमौ लोकावज्ञातमाविव दृश्येते य<sup>5</sup> उ एने अन्तरेणा-

<sup>6</sup> एतस्मिन् A. <sup>7</sup> प्रशंसाप्त्यस्या G. <sup>8</sup> Numbered 6 in A, D, E, F, G, K, L, and also in R in text. In R in commentary is 2.

<sup>1</sup> From अयं to इति om. F. From प्रेह्यत्वं to लोकेषु om. G. F has प्रेह्यत्व.

<sup>2</sup> एव R (by misprint? A, D, E, K, L, S, and R in commentary have text).

<sup>3</sup> लोके L.

<sup>4</sup> मेखत G.

<sup>5</sup> ये R in text.

काशः सोऽन्तरिक्षलोकास्तस्माद्दे एव स्याताम् । औदुम्बरे स्यातामूर्वा अन्नाद्यमुदुम्बर ऊर्जोऽन्नाद्यस्यावरुद्धौ । मध्यत उद्धृते स्यातां मध्यतो वै प्रजा अन्नं धिनोति मध्यत एव तदन्नाद्यस्य यजमानं दधाति । उभयो रज्जवो भवन्ति दक्षिणाश्च सव्याश्च<sup>6</sup> दक्षिणा वा एकेषां पशूनां रज्जवः सव्या एकेषां तद्यदुभयो रज्जवो भवन्त्युभयेषां पशूनामास्यै । दार्भ्यः<sup>7</sup> स्युर्दर्भो वा ओषधीनामपहतपाप्मा<sup>8</sup> तस्माद्दार्भ्यः<sup>7</sup> स्युः ॥ ३ ॥<sup>9</sup>

अरन्निमात्र उपरि भूमेः<sup>1</sup> प्रेङ्गः<sup>2</sup> स्यादित्याहुरेतावता वै स्वर्गा लोकाः संमिता इति । तत्तन्नादृत्यम् । प्रादेशमात्रे स्यादित्याहुरेतावता वै प्राणाः संमिता इति । तत्तन्नादृत्यम् । मुष्टिमात्रे स्यादेतावता वै सर्वमन्नाद्यं क्रियत एतावता सर्वमन्नाद्यमभिपन्नं तस्मान्मुष्टिमात्र एव स्यात् । पुरस्तात्प्रत्यञ्चं प्रेङ्गमधिरोहेदित्याहुरेतस्य रूपेण य एष तपति पुरस्ताद्धोष इमाँल्लोकान्प्रत्यङ्मुधिरोहतीति । तत्तन्नादृत्यम् । तिर्यञ्चमधिरोहेदित्याहुस्तिर्यञ्चं वा अश्वमधिरोहन्ति तेनो सर्वान्कामानवाप्नुवामेति । तत्तन्नादृत्यम् । अन्वञ्चमधिरोहेदित्याहुरनूचीं वै नावमधिरोहन्ति नौर्वेषा स्वर्गयाणी यत्प्रेङ्ग इति तस्मादन्वञ्चमेवाधिरोहेत् । छुवुकेनोपस्पृशेच्छुको हैवं वृक्षमधिरोहति स उ वयसामन्नादतम इति तस्माच्छुवुकेनोपस्पृशेत् । बाहुभ्यामधिरोहेदेवं श्येनो वयांस्यभि-

<sup>6</sup> om. F.<sup>7</sup> दार्भ्य D, E, F, G, K, L.<sup>8</sup> मपहृतपाप्मा F.<sup>9</sup> Numbered 7 in A, D, E, F, G, K, L.<sup>1</sup> भूमे F. .<sup>2</sup> प्रेङ्ग D, E, F, G, K, L.

निविशत एवं वृक्षं स उ वयसां वीर्यवत्तम इति तस्माद्वाहु-  
 भ्यामधिरोहेत् । अस्यै पादं नोच्छिन्द्यान्नेदस्यै प्रतिष्ठाया उच्छिष्टा  
 इति । प्रेह्णं होताधिरोहत्यौदुम्बरीमासन्दीमुन्नाता वृषा वै प्रेह्णे  
 योषासन्दी तन्मिथुनं मिथुनमेव तदुक्थमुखे करोति प्रजात्यै ।  
 प्रजायते प्रजया पशुभिर्ये एवं वेद । अथान्नं वै प्रेह्णः<sup>3</sup> श्रीरा-  
 सन्धन्नं चैव तच्छ्रियं चान्वधिरोहतः<sup>4</sup> । वृसीर्होत्रकाः समधि-  
 रोहन्ति सव्रह्मकाः । समुत्सृष्य वा ओषधिवनस्पतयः फलं  
 गृह्णन्ति<sup>5</sup> तद्यदेतस्मिन्नहनि सर्वशः समधिरोहन्तीषमेव तदूर्ज-  
 मन्नाद्यमधिरोहन्तूर्जोऽन्नाद्यस्यावरुद्धे । वषट्कृत्यावरोहेदित्याहुः ।  
 तत्तन्नादृत्यम् । अकृता वै सापचितिर्यामपश्यते करोति । निगृह्य  
 भक्षमवरोहेदित्याहुः । तत्तन्नादृत्यम् । अकृता वै सापचितिर्या-  
 मधृष्टाय<sup>6</sup> करोति । प्रतिख्याय भक्षमवरोहेद्देष्टा वा अपचि-  
 तिर्या<sup>7</sup> पश्यते करोति तस्मात्प्रतिख्यायैव भक्षमवरोहेत् ।  
 प्राङ्वरोहेत् । प्राग्वै देवरेतसं<sup>9</sup> प्रजायते तस्मात्प्राङ्वरोहेदव-  
 रोहेत् ॥ ४ ॥<sup>11</sup>

॥ इत्यैतरेयप्रथमारण्यके द्वितीयोऽध्यायः ॥<sup>12</sup>

<sup>3</sup> प्रेह्ण D, E, &c.

<sup>4</sup> अधिरोहतः A, D, E, F, G, K, L, S ; the commentary

shows the reading, yet R has °रोहते.

<sup>5</sup> गृह्णन्ति R in text.

<sup>6</sup> अधृष्टा

F, G.

<sup>7</sup> र्यामपश्यते D, E.

<sup>8</sup> प्राङ् R in text.

<sup>9</sup> देवरेतः सं (?) S.

<sup>10</sup> प्राङ् L.

<sup>11</sup> Numbered 8 in A, D, E, F, G, K, L.

<sup>12</sup> Text, A, L, R ;

no colophon, E; इति द्वितीयोऽध्यायः D ; द्वितीयोऽध्यायः F, G ; इति प्रथम आरण्यके द्वितीयोऽध्यायः K.

## ADHYĀYA 3.

हिङ्कारेणैतदहः प्रतिपद्येतेत्याहुः । ब्रह्म वै हिङ्कारो ब्रह्मैत-  
दहर्ब्रह्मणैव तद्ब्रह्म प्रतिपद्यते य एवं वेद । यदेव हिङ्कारेण  
प्रतिपद्यता३इ वृषा वै हिङ्कारो योषर्क्तेन्मिथुनं मिथुनमेव  
तदुक्थमुखे करोति प्रजात्यै । प्रजायते प्रजया पशुभिर्य एवं  
वेद । यद्वेव हिङ्कारेण प्रतिपद्यता३इ यथा वा अभिरेवं ब्रह्मणो  
हिङ्कारो यद्वै किञ्चाभियाभिति तृत्सत्यभ्येवैतत्तृणत्त्येवम् । यं कामं  
कामयते हिङ्कारेणाभ्येवैनं तृणत्ति य एवं वेद । यद्वेव हिङ्कारेण  
प्रतिपद्यता३इ वाचो वा एषा व्यावृत्तिर्देव्यै<sup>२</sup> च मानुष्यै च यद्वि-  
ङ्कारः । स यद्विङ्कृत्य प्रतिपद्यते वाचमेव तद्व्यावर्तयति दैवीं  
च मानुषीं च ॥१॥<sup>३</sup>

तदाहुः कैतस्याहुः प्रतिपदिति । मनश्च वाक्चेति ब्रूयात् ।  
सर्वेऽन्यस्मिन्कामाः<sup>२</sup> श्रिताः सर्वानन्या<sup>३</sup> कामान्दुहे । मनसि वै  
सर्वे कामाः श्रिता मनसा हि सर्वान्कामान्ध्यायति । सर्वे  
हास्मिन्कामाः श्रयन्ते य एवं वेद । वाग्वै सर्वान्कामान्दुहे वाचा  
हि सर्वान्कामान्वदति । सर्वान्हास्मै कामान्वाग्दुहे य एवं वेद ।  
तदाहुर्नैतदहर्चर्चा न यजुषा न साम्ना प्रत्यक्षात्प्रतिपद्येत न चो

१ किं चाभियामिति तुत्सति K. २ देव्यै G. ३ Numbered 9 in  
A, E, K, L. F and G have both १ and ९. D has १.  
१ सर्वो F. २ कामा E, and so regularly when ś or s is followed by  
a semivowel or soft mute. ३ अन्यान् S. ४ वाग्—वेद repeated in F, G.



न यजुषो न साम्न इयादिति । तदेता एव<sup>5</sup> व्याहृतीः पुरस्ता-  
ज्जपेत् । भूर्भुवः<sup>6</sup> स्वरित्येता वाव व्याहतय इमे त्रयो वेदा  
भूरित्येव ऋग्वेदो भुव इति यजुर्वेदः स्वरिति सामवेदः । तन्नर्चा<sup>7</sup>  
न यजुषा न साम्ना प्रत्यक्षात्प्रतिपद्यते नर्चो न यजुषो न साम्न  
एति ॥२॥<sup>8</sup>

तदिति प्रतिपद्यते तत्तदिति वा अन्नमन्नमेव तदभिप्रति-  
पद्यते । एतां वाव प्रजापतिः प्रथमां वाचं व्याहरदेकाक्षरद्व-  
क्षरां ततेति तातेति । तथैवैतत्कुमारः प्रथमवादी वाचं व्याहर-  
त्येकाक्षरद्वक्षरां ततेति तातेति । तथैव तत्ततवत्या<sup>3</sup> वाचा प्रति-  
पद्यते । तदुक्तमृषिणा । बृहस्पते प्रथमं वाचो अयमित्येतद्येव  
प्रथमं वाचो अयम् । यत्प्रैरत नामधेयं दधाना इति वाचा हि  
नामधेयानि धीयन्ते । यदेषां श्रेष्ठं यदरिप्रमासीदित्येतद्येव श्रेष्ठमे-  
तदरिप्रम् । प्रेणा तदेषां निहितं गुहाविरितीदमु ह गुहाध्यात्म-  
मिमा देवता अद् उ आविरधिदैवतमित्येतत्तदुक्तं भवति ॥३॥<sup>5</sup>

तदिदास भुवनेषु ज्येष्ठमिति प्रतिपद्यत एतद्वाव भुवनेषु  
ज्येष्ठम् । यतो जज्ञ उयस्त्वेषनृम्ण इत्यतो ह्येष जात उयस्त्वे-  
षनृम्णः । सद्यो जज्ञानो निरिणाति शन्नूनि सद्यो ह्येष  
जातः पाप्मानमपाहत् । अनु यं विश्वे मदन्यूमा इति भूतानि

<sup>5</sup> om. S.      <sup>6</sup> भुव E.      <sup>7</sup> तन्नर्चा A.      <sup>8</sup> Numbered 10 in A, E, K, L;  
10 and 2 in F, G; 2 in D.

<sup>1</sup> यथैव S<sup>123</sup>; तथैवे om. F.      <sup>2</sup> अद्वक्षर om. R in text.      <sup>3</sup> तत्तवत्या L.  
<sup>4</sup> साम्न A.      <sup>5</sup> Numbered 11 in A, E, G, K, L; 11. 3 in F; 3 in D. See I, 3, 6.

वै विश्व ऊमास्त एनमनुमदन्युदगादुदगादिति । वावृधानः  
 शवसा भूर्योजा इति एष वै वावृधानः शवसा भूर्योजाः ।  
 शबुर्दासाय भियसं दधातीति सर्वे<sup>4</sup> ह्येतस्माद्धीभाय<sup>4</sup> । अथ्यनञ्च  
 व्यनञ्च सस्तीति यञ्च प्राणि<sup>5</sup> यच्चाप्राणकमित्येव तदाह । सं ते  
 नवन्त प्रभृता मदेष्विति तव सर्वे वश इत्येव तदाह । त्वे  
 क्रतुमपि वृञ्जन्ति विश्व इति त्वयीमानि सर्वाणि भूतानि  
 सर्वाणि मनांसि सर्वे क्रतवोऽपि वृञ्जन्तीत्येव तदाह । द्विर्येदेते  
 त्विर्भवन्त्यूमा इति द्वौ वै सन्तौ मिथुनौ प्रजायेते प्रजात्यै<sup>7</sup> ।  
 प्रजायते<sup>8</sup> प्रजया पशुभिर्य एवं वेद । स्वादोः स्वादीयः स्वादुना  
 सृजा समिति मिथुनं वै स्वादु प्रजा स्वादु मिथुनेनैव तत्प्रजां  
 संसृजति<sup>9</sup> । अदः सु मधु मधुनाभि योधीरिति मिथुनं वै मधु  
 प्रजा मधु मिथुनेनैव तत्प्रजामभियुध्यति । तदुक्तमृषिणा । स्वां  
 यज्ञन् तन्वामैरयतेत्यस्यां शारीर्यामिमां छन्दोमयीमित्येव तदाह ।  
 अथो तनूरेव तन्वो अस्तु भेषजमित्यस्यै शारीर्या इयं छन्दोम-  
 यीत्येव तदाह । तस्यै यान्यष्टावक्षराणि सा गायत्री यान्येकादश  
 सा त्रिष्टुब्धानि द्वादश सा जगत्यथ यानि दश सा विराड्दृशिन्येषु  
 त्रिषु<sup>11</sup> छन्दःसु प्रतिष्ठिता । पुरुष इति अक्षरं स उ विराजि ।  
 एतानि वाव<sup>12</sup> सर्वाणि छन्दांसि यान्येतानि विराट्पुरुषान्येवमु  
 हैवैवं विदुष एतदहः सर्वेऽछन्दोभिः प्रतिपन्नं भवति ॥४॥<sup>13</sup>

<sup>1</sup> एवं A.<sup>2</sup> उदगाद onco only in F.<sup>3</sup> शबुर् R in text.<sup>4</sup> सर्वे — वीभाय om. S, clearly by an oversight.<sup>5</sup> प्राण G.<sup>6</sup> वृञ्जति

R in text.

<sup>7</sup> प्राजात्यै D ; om. G.<sup>8</sup> om. G.<sup>9</sup> सृजति A.<sup>10</sup> भेषजं E ; भेषजां F, G.<sup>11</sup> त्रिषु G.<sup>12</sup> वाव F.<sup>13</sup> Numbered 12

in A, E, K, L ; 12, 4 in F, G ; 4 in D. R has 4 in text and 12 in commentary.

ता नदेन विहरति<sup>१</sup> । पुरुषो वै नदस्तस्मात्पुरुषो वदन्सर्वः  
 संनदतीव । नदं व ओदतीनामिती<sup>३</sup> आपो वा ओदत्यो या  
 दिव्यास्ता हीदं सर्वमुन्दन्यापो वा ओदत्यो या मुख्यास्ता हीदं  
 सर्वमन्नाद्यमुदन्ति । नदं योयुवतीनामिती<sup>३</sup> आपो वाव  
 योयुवत्यो या अन्तरिक्ष्यास्ता हि पोभूयन्त इवापो वाव योयु-  
 वत्यो याः स्वेदते<sup>३</sup> ता हि सरीसृप्यन्त इव । पतिं वो अघ्नाना-  
 मिती<sup>३</sup> आपो वा अघ्ना या अग्नेर्धूमाज्जायन्त आपो वा  
 अघ्ना याः शिन्नात्प्रसृज्यन्ते । धेनूनामिषुध्यसीती<sup>३</sup> आपो वाव  
 धेनवस्ता हीदं सर्वं धिन्वन्तीषुध्यसीति यदाह पतीयसीत्येवं  
 तदाह । चिष्टुभं चानुष्टुभं च विहरति वृषा वै चिष्टुव्योषानुष्टुप्र-  
 म्मिथुनं तस्मादपि पुरुषो जायां विज्वा कृत्स्नतरमिवात्मानं  
 मन्यते । तास्त्रिः प्रथमया पञ्चविंशतिर्भवन्ति पञ्चविंश आत्मा  
 पञ्चविंशः प्रजापतिर्दश<sup>५</sup> हस्त्या अङ्गुलयो दश पाद्या द्वा  
 ऊरू द्वौ बाहू आत्मेव पञ्चविंशस्तमिममात्मानं पञ्चविंशं  
 संस्फुरते । अथो पञ्चविंशं वा एतदहः पञ्चविंश एतस्याह  
 स्तोमस्तत्समेन समं प्रतिपद्यते तस्माद्दे एव पञ्चविंशतिर्भ-  
 वन्ति ॥५॥<sup>६</sup>

<sup>१</sup> विरहति E.<sup>२</sup> अन्दति A.<sup>३</sup> स्वेदते A, D, E, F, G, K, L, S ;

स्वेदने R.

<sup>४</sup> पतियसीति D, E, F, G.<sup>५</sup> The words after दश are

represented by ° in A.

<sup>६</sup> Numbered 13 in A, E, K, L ; 13, 5 in F ; 13, 4 in G ;

5 in D. R has 13 in text, but 3 in commentary.

तदिति प्रतिपद्यते तत्तदिति वा अन्नमन्नमेव तदभिप्रति-  
पद्यते । एतां वाच<sup>1</sup> प्रजापतिः प्रथमां वाचं व्याहरदेकाक्षर-  
द्व्यक्षरां ततेति तातेति । तथैवैतत्कुमारः प्रथमवादी<sup>2</sup> वाचं  
व्याहरत्येकाक्षरद्व्यक्षरां ततेति तातेति । तथैव तत्तवत्या<sup>4</sup> वाचा  
प्रतिपद्यते । तदुक्तमुषिणा । बृहस्पते प्रथमं वाचो अग्रमित्ये-  
तद्वेव प्रथमं वाचो अग्रम् । यत्पैरत नामधेयं दधाना इति  
वाचा हि नामधेयानि धीयन्ते । यदेषां श्रेष्ठं यदरिप्रमासी-  
दित्येतद्वेव श्रेष्ठमेतदरिप्रम् । प्रेणा तदेषां निहितं गुहाविरि-  
तीदमु ह गुहाध्यात्ममिमा देवता अद उ आविरधिदैवतमित्ये-  
तत्तदुक्तं भवति ॥ ६ ॥<sup>5</sup>

तदिदास भुवनेषु ज्येष्ठमिति प्रतिपद्यते यद्वै ज्येष्ठं तन्महन्म-  
हद्वद्रूपसमृद्धमेतस्याहो रूपम् । तां सु ते<sup>1</sup> कीर्तिं मघवन्म-  
हित्वेति महद्वद्रूपसमृद्धमेतस्याहो रूपम् । भूय इद्वान्वृधे वीर्या-  
येति वीर्यवद्रूपसमृद्धमेतस्याहो रूपम् । नृणामु त्वा नृतमं गीर्भि-  
रुक्थैरित्युक्थं वा एतदहर्रुक्थवद्रूपसमृद्धमेतस्याहो रूपम् ।  
न्यूनाक्षरे प्रथमे पदे विहरति न्यूने वै रेतः सिच्यते न्यूने<sup>3</sup> प्राणा  
न्यूनेऽन्नाद्यं प्रतिष्ठितमेतेषां कामानामवरूढौ । एतान्कामानव-

<sup>1</sup> In A all from वाच — अधिदैवतम् is represented by °. E has only तदिति  
प्रतिपद्यते भवति. See I, 3, 3. <sup>2</sup> प्रथमवाचं only L. <sup>3</sup> व्याहर इति R in  
text; व्याहरेत्य G and D pr. man. <sup>4</sup> तदवत्या F, G. <sup>5</sup> Numbered 14 in  
A, E, K, L; 14, 6 in F, G; 6 in D. It is numbered 4 in R because the number  
13 of the previous section was in the commentary printed as 3!

<sup>1</sup> सुतां ते, F, G.

<sup>2</sup> न्यूने प्राणा om. F; प्राणान् R. Cf. I, 1, 2, II. 10.

रुन्धे य एवं वेद । द्वे दशाक्षरे भवत उभयोरन्नाद्ययोरुपास्यै यच्च  
पञ्चदशपादकमिति । अष्टादशाष्टादशाक्षराणि भवन्ति यानि  
दश नव प्राणा आत्मैव दशमः सात्मनः संस्कृतिरष्टावष्टा  
उद्यन्ते । अश्रुते यद्यत्कामयते य एवं वेद ॥ ७ ॥<sup>3</sup>

ता नदेन विहरति । प्राणो वै नदस्तस्मात्प्राणो नदन्सर्वः  
संनदतीव । नदं व ओदतीनामिती<sup>3</sup> उष्णिगक्षरैर्भवत्यनुष्टुप्पा-  
दैरायुर्वा उष्णिग्वागनुष्टुप् । तदस्मिन्नायुश्च वाचं च दधाति ।  
तास्त्रिः प्रथमया पञ्चविंशतिर्भवन्ति पञ्चविंश आत्मा पञ्चविंशः  
प्रजापतिर्दश हस्त्या अङ्गुलयो दश पाद्या द्वा ऊरू द्वौ बाहू  
आत्मैव पञ्चविंशस्तमिममात्मानं पञ्चविंशं संस्कृते । अथो  
पञ्चविंशं वा एतदहः पञ्चविंश एतस्याह स्तोमस्तत्समेन समं  
प्रतिपद्यते तस्माद्दे एव पञ्चविंशतिर्भवन्ति । इत्यध्यात्मं पञ्चविंशः ।  
अथाधिदैवतम् । चक्षुः<sup>1</sup> श्रोत्रं मनो वाक्प्राणः ता एताः पञ्च  
देवता इमं विष्टाः<sup>1</sup> पुरुषः<sup>2</sup> पञ्चो हैवैता<sup>3</sup> देवता अयं विष्टः  
पुरुषः । सोऽंचालोमभ्य आनखेभ्यः सर्वः साङ्ग<sup>5</sup> आप्यते  
तस्मात्सर्वाणि भूतान्यापिपीलिकाभ्य आप्नान्येव जायन्ते । तदु-  
क्तमृषिणा । सहस्रधा पञ्चदशान्युक्थेति पञ्च हि दशतो भवन्ति ।  
यावद्वावापृथिवी तावदित्तदिति यावती वै द्वावापृथिवी ता-

<sup>3</sup> Numbered 15 in A, E, K, L; 15, 7 in F, G; 7 in D. R has 5 in text and 7 and 5 in commentary.

<sup>1</sup> विविष्टाः E.

<sup>2</sup> पुरुषो K.

<sup>3</sup> हैवे K.

<sup>4</sup> सोच° A; सोच° E.

<sup>5</sup> सर्वसाङ्ग K.

वानात्मा । सहस्रधा महिमानः सहस्रमित्युक्त्यान्वेव तदनुमदति  
महयति । यावद्ब्रह्म विष्टितं तावती वागिति यच्च ह क्व च  
ब्रह्म तद्वाग्यच्च वा वाक्तृद्वा ब्रह्मेत्येतत्तदुक्तं भवति । एषां वा  
एषां सूक्तानां नवर्चं प्रथमं नव वै प्राणाः प्राणानां क्लृप्ते ।  
षष्ठृचं<sup>6</sup> भवति षड्वा ऋतव ऋतूनामांसे । पञ्चर्चं भवति<sup>7</sup>  
पञ्चपदा पङ्क्तिः पङ्क्तिर्वा अन्नमन्नाद्यस्यावरुद्धौ । तृचो भवति  
चयो वा इमे चिबृतो लोका एषामेव लोकानामभिजित्ये । ता  
अभिसंपद्यन्ते बृहतीं छन्दोऽमृतं देवलोकमेष<sup>9</sup> आत्मा । एवमुहै-  
वैवं<sup>10</sup> विदेतयैव संपदामृतमेवात्मानमभिसंभवति संभवति ॥८॥<sup>11</sup>

॥ इत्यैतरेयप्रथमारण्यके तृतीयोऽध्यायः ॥<sup>12</sup>

#### ADHYĀYA 4.

अथ सूददोहाः । प्राणो वै सूददोहाः प्राणेन पर्वाणि  
संदधाति । अथातो मीवाः । ता आचक्षते यथाछन्दसमुष्णिह  
इति । अथ सूददोहाः । प्राणो वै सूददोहाः प्राणेन पर्वाणि  
संदधाति । अथातः शिरः । तद्गायत्रीषु भवत्ययं वै छन्दसां  
गायत्र्यमङ्गानां<sup>1</sup> शिरः । तदर्कवतीषु भवत्यग्निर्वा अर्कः । ता

<sup>6</sup> षष्ठृचं R in text ; षष्ठृचं A, G ; षष्ठृचं F ; text, D, E, K, L. <sup>7</sup> ऋतूनाम्  
R in text ; ऋतूनाम् A. <sup>8</sup> om. R in text. It is in R in commentary and in  
all the MSS. and in S. <sup>9</sup> मेव K. <sup>10</sup> हेवैव K. <sup>11</sup> Numbered  
16 in A, E, F, K, L ; 16, 8 in G ; no number in D. R in text has 6, in com-  
mentary 16. <sup>12</sup> इत्यैतरेयप्रथमारण्यके तृतीयोऽध्यायः A ; इति प्रथम आरण्ये  
(प्रथमारण्यके L) तृतीयोऽध्यायः K, L ; तृतीयोऽध्यायः D, F, G ; nothing in E, or  
by an error in R in text.

<sup>1</sup> छन्दसांगानाम् omitting the rest, F.

नव भवन्ति नवकपालं वै शिरः । दशमीं शंसति त्वक्शेश<sup>2</sup>  
इत्येव सा भवति । अथो स्तोमातिशंसनाया एव । तौ चिवृच्च  
स्तोमो<sup>3</sup> भवतो गायत्रं च छन्द एतयोर्वै स्तोमछन्दसोः प्रजा-  
तिमनु सर्वमिदं प्रजायते यदिदं किञ्च प्रजात्यै । प्रजायते<sup>4</sup>  
प्रजया पशुभिर्ये एवं वेद । अथ सूददोहाः । प्राणो<sup>5</sup> वै  
सूददोहाः प्राणेन पर्वणि संदधाति । अथातो विजवः । ता  
विराजो भवन्ति तस्मात्पुरुषः पुरुषमाह वि<sup>6</sup> वा अस्मासु  
राजसि यीवा वै धारयसीति स्तभमानं वा यद्वा दुताः सन्धा-  
वृतमाः<sup>7</sup> सत्योऽन्नतमां प्रत्यच्यन्तेऽन्नं हि विराळं नमु<sup>8</sup>  
वीर्यम् । अथ सूददोहाः । प्राणो वै सूददोहाः प्राणेन पर्वणि  
संदधाति ॥ १ ॥<sup>10</sup>

अथातो दक्षिणः पक्षः । सोऽयं लोकः सोऽयमग्निः सा  
वाक्तद्रथन्तरं स वसिष्ठस्तच्छतं तानि षड्वीर्याणि भवन्ति ।  
संपात एव कामानामभ्यास्यै प्रतिष्ठित्या अन्नाद्याय पङ्क्तिः ।  
अथ<sup>1</sup> सूददोहाः । प्राणो वै सूददोहाः प्राणेन पर्वणि संद-  
धाति<sup>1</sup> । अथात उत्तरः पक्षः । सोऽसौ लोकः सोऽसावादित्य-  
स्तत्मनस्तद्बृहत्स भरद्वाजस्तच्छतं तानि षड्वीर्याणि भवन्ति । संपात  
एव कामानामभ्यास्यै प्रतिष्ठित्या अन्नाद्याय पङ्क्तिः । ता जना-

<sup>2</sup> केश R in text.<sup>3</sup> स्तोमी R in text, S.<sup>4</sup> om. F.<sup>5</sup> प्राणो

न पर्वणि omitting the rest, F, G.

<sup>6</sup> Accented in E.<sup>7</sup> सम्वृतमाः R ;

संबवृतमाः A ; वृतमाः E ; text, D, F, G, K, L, S.

<sup>8</sup> विराड् A, R.<sup>9</sup> उप K.<sup>10</sup> Numbered 17 in A, E, K, L ; 17, 1 in F, G ; 1 in D.<sup>1</sup> अथ — संदधाति om. in S, though the commentary has it.

तिरिक्तौ भवतो वृषा वै बृहद्योषा रथन्तरमतिरिक्तं वै पुंसो न्यूनं<sup>2</sup>  
 स्त्रियै तस्मादूनातिरिक्तौ भवतः । अथो एकेन ह वै पक्षेण  
 सुपर्णस्योत्तरः<sup>3</sup> पक्षो ज्यायांस्तस्मादेकयर्चोत्तरः पक्षो भूयाभ-  
 वति । अथ सूददोहाः । प्राणो वै सूददोहाः प्राणेन पर्वाणि  
 संदधाति । अथातः पुष्टम्<sup>4</sup> । ता एकविंशतिर्द्विपदा<sup>5</sup> भवन्त्ये-  
 कविंशतिर्हीमानि प्रत्यञ्चि सुपर्णस्य पक्षाणि भवन्ति । अथो  
 एकविंशो वै स्तोमानां प्रतिष्ठा प्रतिष्ठा पुष्टं वयसाम् । द्वाविंशी<sup>6</sup>  
 शंसन्ति प्रतिष्ठयोरेव तद्रूपं क्रियते तस्मात्सर्वाणि वयांसि पुष्टेन  
 प्रतिष्ठन्ति पुष्टेनैव प्रतिष्ठायोत्पतन्ति प्रतिष्ठा हि पुष्टम् । स  
 एष द्वाभ्यां दक्षिणीभ्यां विराड्भामनयोर्द्वाविंशोर्द्विपदयोरयं  
 पुरुषः प्रतिष्ठितः । तस्य यत्सुपर्णरूपं तदस्य कामानामभ्यासै ।  
 अथ यत्पुरुषरूपं तदस्य श्रियै यशसेऽन्नाद्यायापचित्यै । अथ  
 सूददोहाः । अथ धाय्या<sup>8</sup> । अथ सूददोहाः । वृषा वै सूददोहा  
 योषा धाय्या तदुभयतः सूददोहसा धाय्यां परिशंसन्ति तस्माद्भुयो  
 रेतः सिक्तं सदेकतामेवाप्येति योषामेवाभ्यत आजाना<sup>9</sup> हि  
 योषातः प्रजाना तस्मादेनामच शंसन्ति ॥ २ ॥<sup>10</sup>

गायत्रीं तृचाशीतिं शंसत्ययं वै लोको गायत्रीं तृचाशीति-  
 र्यदेवास्मिँल्लोके यशो यन्महो यन्मिथुनं यदन्नाद्यं यापचितिस्त-  
 दन्नवै तदाप्रवानि तद्वरुणधै तन्मेऽसदिति । अथ सूददोहाः ।

<sup>2</sup> नूनं G.<sup>3</sup> °स्योत्तरतः R<sup>1</sup>; सुपर्णःस्योत्तरः K.<sup>4</sup> पुष्टम् A.<sup>5</sup> द्विपदा — एकविंशतिर om. F.<sup>6</sup> द्वाविंशीं A.<sup>7</sup> द्वाविंशोर् A.<sup>8</sup> अथ धाय्याथ सूददोहाः bis F.<sup>9</sup> आजाना K.<sup>10</sup> Numbered 18 in

A, E, K, L; 18, 2 in F, G; 2 in D.



प्राणो वै सूददोहाः प्राणेनेमं<sup>1</sup> लोकं संतनोति । बार्हतीं तृचा-  
शीतिं शंसत्यन्तरिक्षलोको वै बार्हती तृचाशीतिर्यदेवान्तरिक्ष-  
लोके यशो यन्महो यन्मिथुनं यदन्नाद्यं यापचितिस्तदश्ववै  
तदाप्रवानि तदवरुणधै तन्मेऽसदिति । अथ सूददोहाः । प्राणो  
वै सूददोहाः प्राणेनान्तरिक्षलोकं संतनोति । औष्णिहीं तृचा-  
शीतिं शंसत्यसौ वै लोको द्यौरौष्णिही तृचाशीतिर्यदेवामुष्णि-  
हलोके यशो यन्महो<sup>2</sup> यन्मिथुनं यदन्नाद्यं यापचितिः यदेवानां  
देवं तदश्ववै तदाप्रवानि तदवरुणधै तन्मेऽसदिति । अथ सूद-  
दोहाः । प्राणो वै सूददोहाः प्राणेनामुं लोकं संतनोति संत-  
नोति ॥३॥<sup>3</sup>

॥ इत्यैतरेयप्रथमारण्यके चतुर्थोऽध्यायः ॥<sup>4</sup>

#### ADHYĀYA 5.

वशं<sup>1</sup> शंसति वशे म इदं सर्वमसदिति । ता एकविंशतिर्भवन्-  
त्येकविंशतिर्हि ता अन्तरुदरे विकृतयः । अथो एकविंशो वै  
स्तोमानां प्रतिष्ठा प्रतिष्ठोदरमन्नाद्यानाम् । ता विरुन्दसो भवन्ति  
विश्वद्रुमिव वा अन्तस्त्यमणीय इव च स्थवीय इव च । ताः  
प्रणावं<sup>4</sup> छन्दस्कारं यथोपपादं शंसति यथोपपादमिव वा  
अन्तस्त्यं ह्रसीय इव च द्राघीय इव च । अथ सूददोहाः ।

<sup>1</sup> In this section the MSS. of S appear to have been defective.  
only A.

<sup>3</sup> Numbered 19 in A, E, K, L; 19, 3 in F, G; 3 in D.

A, R; इति प्रथम आरण्ये (प्रथमारण्यके L) चतुर्थोऽध्यायः (ऽध्यः only L) K, L;  
इति चतुर्थोऽध्यायः D; चतुर्थोऽध्यायः F, G; no colophon E.

<sup>1</sup> वशं D, E, L.

<sup>2</sup> असाद् L.

added by G sec. man.

<sup>4</sup> प्राणावं A, E, G.

<sup>2</sup> महो

<sup>4</sup> Text,

<sup>3</sup> एकविंशतिर्भवन्ति om. F, G, but

प्राणो वै सूददोहाः प्राणेन पर्वाणि संदधाति । तामचोत्सृजति  
द्वादशकृत्वः शस्त्वा द्वादशविधा वा इमे प्राणाः सप्त शीर्षण्या  
द्वौ स्तन्यौ च योऽवाञ्चोऽत्र वै प्राणा आप्यन्तेऽत्र संस्क्रियन्ते  
तस्मादेनामचोत्सृजति । इन्द्राग्नी युवं सु न इत्यैन्द्राग्ना<sup>5</sup> ऊरू  
उर्वेष्टीवे<sup>6</sup> प्रतिष्ठे । ताः षट्पदा भवन्ति प्रतिष्ठाया एव द्विप्र-  
तिष्ठो वै पुरुषश्चतुष्पादाः<sup>7</sup> पशवो यजमानमेव तद्विप्रतिष्ठं  
चतुष्पात्सु पशुषु प्रतिष्ठापयति । द्वितीया सप्तपदा भवति तां  
गायत्रीं चानुष्टुभं च<sup>8</sup> करोति ब्रह्म वै गायत्री वागनुष्टुब्ब्रह्मणैव  
तद्वाचं संदधाति । त्रिष्टुभमन्ततः शंसति वीर्यं<sup>9</sup> वै त्रिष्टुब्बीर्यणैव  
तत्पशून्परिगच्छति तस्मात्पशवो वीर्यमनूपतिष्ठन्त ईर्यतां चैवा-  
भ्युत्थानं च ॥१॥<sup>10</sup>

प्र वो महे मन्दमानायान्धस<sup>1</sup> इत्यैन्द्रे निष्केवल्ये<sup>2</sup> निविदं<sup>3</sup>  
दधाति प्रत्यक्षाद्येव<sup>4</sup> तदात्मन्वीर्यं धत्ते । तास्त्रिष्टुञ्जगत्यो  
भवन्ति । तदाहुरथ कस्मान्त्रिष्टुञ्जगतीषु निविदं दधातीति । न  
ह वा एतस्याहू एकं छन्दो निविदं दाधार न विव्याचेति  
तस्मान्त्रिष्टुञ्जगतीषु निविदं दधाति । तदेतदहस्त्रिनिवित्कं विद्या-  
द्वशो निविद्वाल्खिल्या<sup>5</sup> निविन्निविदेव निविदेवमेनत्त्रिनि-  
वित्कं विद्यात् । अथ सूक्ते वने न वा यो न्यधायि चाकन्यो

<sup>5</sup> एन्द्राग्ना F, G.<sup>6</sup> ऊर्वं R.<sup>7</sup> चतुष्पादः F, G.<sup>8</sup> om. G ; चरोति L.<sup>9</sup> वीर्यं A.<sup>10</sup> Numbered 20 in A, E, F, K, L ; 20, 1 in G ; 1 in D.<sup>1</sup> मन्दना L.<sup>2</sup> निष्केवल्ये F, G.<sup>3</sup> निविद A.<sup>4</sup> प्रत्यक्षाद्येव A, G, K.<sup>5</sup> वाल्खिल्यान् G.<sup>6</sup> मेनं A ; मेनत् G ; मेतत् R in commentary ; मेव D, E.

जात एव प्रथमो मनस्वानिति तयोरस्त्यन्ने समस्य यदसन्म-  
नीषा इत्यन्नाद्यस्यावरुह्यै । अथावपनमेते अन्तरेणैन्द्रीणां दश-  
तीनां त्रिष्टुञ्जगतीनां बृहतीसंपन्नानां यावतीरावपन्ते तावन्यू-  
र्ध्वमायुषो वर्षाणि जीवन्त्येतेन हैवावपनेनायुरायते । प्रजां मे  
पशवोऽर्जयन्निति त्वेव सजनीयमनुशंसति । तार्क्ष्यं शंसति  
स्वस्त्वयनं वै तार्क्ष्यः स्वस्तितायै स्वस्त्वयनमेव तत्कुस्ते<sup>8</sup> ।  
एकपदां शंसत्येकधेदं सर्वमसानीत्यथो सर्वा छन्दस्कृतिमाप्नवा-  
नीति । इन्द्रं विश्वा अवीवृधन्निति पदानुषङ्गास्ताः सप्मानुषजति  
सप्त वै शीर्षन्प्राणाः शीर्षन्नेव<sup>10</sup> तत्प्राणान्दधात्यष्टमीं नानुषजति  
वागष्टमी नेन्मे वाक्प्राणैरनुषक्तासदिति तस्मादु सा वाक्समा-  
नायतना प्राणैः सत्यननुषक्ता । विराजः शंसत्यन्नं वै विराजो  
ऽन्नाद्यस्यावरुह्यै । वासिष्ठेन परिदधाति वसिष्ठोऽसानीति । एष  
स्तोमो मह उग्राय वाह इति महद्वत्या रूपसमृद्धया । धुरी-  
वात्यो न वाजयन्नधायीत्यन्तो वै धूरन्त एतदहरेतस्याहो रूपम् ।  
इन्द्र त्वायमर्के ईद्रे वसूनामित्यर्कवत्या रूपसमृद्धया । दिवीव  
द्यामधि नः श्रोमतं<sup>11</sup> धा इति यच्च ह क्व च<sup>12</sup> ब्रह्मण्या वागुद्यते  
तद्वास्य<sup>13</sup> कीर्तिर्भवति यच्चैवं विद्वानेतया परिदधाति तस्मादेवं  
विद्वानेतयैव परिदध्यात् ॥ २ ॥<sup>14</sup>

<sup>7</sup> पशवोर्जऽयन् R in text.

<sup>8</sup> कुते F.

<sup>9</sup> शंससत्य R in text.

<sup>10</sup> शीर्षन्ने F, G; शीर्षन्ने L.

<sup>11</sup> न D, E; श्रो° R.

<sup>12</sup> क्व च om. E.

<sup>13</sup> तद्वास्य R; तस्यद्वा G; तद्वस्य F.

<sup>14</sup> Numbered 21 in A, E, G, K, L;

21, 2 in F; 2 in D.

तत्सवितुर्वृणीमहेऽद्या नो देव सवितरिति वैश्वदेवस्य प्रति-  
 पदनुचरावैकाहिकौ रूपसमृद्धौ बहु वा एतस्मिन्नहनि किञ्च  
 किञ्च वारणं क्रियते शान्त्या एव शान्तिर्वै प्रतिष्ठैकाहःशान्त्यामेव  
 तत्प्रतिष्ठायामन्ततः प्रतितिष्ठन्ति । प्रतितिष्ठति य एवं वेद येषां  
 चैवं विद्वानेतद्धोता शंसति । तद्देवस्य सवितुर्वार्यं महदिति  
 सावित्रमन्तो वै महदन्त एतदहरेतस्याहो रूपम् । कतरा पूर्वा  
 कतरापरायोरिति द्यावापृथिवीयं समानोदकं समानोदकं वा  
 एतदहरेतस्याहो रूपम् । अन्नश्चो जातो अन्नभीशुरुक्थ्य इत्यार्भ-  
 वम् । रथस्त्रिचक्र इति यदेतन्निवत्तदन्तो वै त्रिवदन्त एतद-  
 हरेतस्याहो रूपम् । अस्य<sup>१</sup> वामस्य पलितस्य होतुरिति वैश्वदेवं  
 बहुरूपं बहुरूपं वा एतदहरेतस्याहो रूपम् । गौरीर्मिमाय  
 सलिलानि तक्षतीत्येतदन्तम् । आ नो भद्राः क्रतवो यन्तु  
 विश्वत इति वैश्वदेवं निविद्वानमैकाहिकं रूपसमृद्धं बहु वा  
 एतस्मिन्नहनि किञ्च किञ्च वारणं क्रियते शान्त्या एव शा-  
 न्तिर्वै प्रतिष्ठैकाहःशान्त्यामेव तत्प्रतिष्ठायामन्ततः प्रतितिष्ठन्ति ।  
 प्रतितिष्ठति य एवं वेद येषां चैवं विद्वानेतद्धोता शंसति ।  
 वैश्वानराय धिषणामृतावृध इत्याग्निमारुतस्य प्रतिपदन्तो वै  
 धिषणान्त एतदहरेतस्याहो रूपम् । प्रयज्यवो मरुतो भ्राजदृष्टय  
 इति मारुतं समानोदकं समानोदकं वा एतदहरेतस्याहो रूपम् ।  
 जातवेदसे सुनवाम सोममिति जातवेदस्यां पुरस्तात्सूक्तस्य शंसति  
 स्वस्त्ययनं वै जातवेदस्या<sup>४</sup> स्वस्तितायै स्वस्त्ययनमेव तत्कुरुते ।

<sup>१</sup> पदे S.<sup>२</sup> एतस्यावमस्य omitting the rest, F.<sup>३</sup> धिणम् A.<sup>४</sup> जातवेदस्याः R in text.

इमं स्तोममर्हते जातवेदस इति जातवेदस्य समानोदकं समानो-  
दकं वा एतदहरेतस्याहो रूपमहो रूपम् ॥३॥<sup>4</sup>

॥ इत्यैतरेयप्रथमारण्यके पञ्चमोऽध्यायः ॥<sup>5</sup>

॥ इति प्रथमारण्यकं समाप्तम् ॥

<sup>4</sup> Numbered 22 in A, E, K, L; 22, 3 in F, G. <sup>5</sup> Text, A and, omitting the second इति, L; पंचमोऽध्यायः ५ । इति प्रथमारण्यकं समाप्तम् । F, G; इति पञ्चमोऽध्यायः प्रथमारण्यः D; इति प्रथम आरण्ये पंचमोऽध्यायः ५ K; E continues after the number एष पन्था तत्कर्म । तत्सवितुर्वृषीमहेऽद्या नो देव सवितरिति । प्र वो महे मन्दमनायान्वस इति । वशं शंसति । गायत्रीं तृचाशीतिं शंसति । अथातो दक्षिणः पचः । अथ मुददोहाः । ता नदेन विहरति प्राणो वै नदः । तदिदास भुवनेषु ज्येष्ठमिति प्रतिपद्यते यद्वै ज्येष्ठम् । तदिति प्रतिपद्यते । तदाङ्गः केतस्याङ्गः प्रतिपदिति । हिंकारिणैस्तदहं प्रतिपद्यतेत्याङ्गः । अरन्तिमात्र उपरि भूमेः प्रेङ्ख स्यादित्याङ्गः । तदाङ्गः किं प्रेङ्खस्व<sup>c</sup> प्रेङ्खत्वमिति । असत्सु मे जरितस्तामिवेगस्तत्त्वधृतमिति शंसति । आ त्वा रथं यथोत्तय इदं<sup>d</sup> वसो सुतमन्व इति<sup>d</sup> । वायवा याहि दर्शतेमे<sup>e</sup> सोमा अरंछता इति<sup>e</sup> । गायत्रं प्रउगं कुर्यादित्याङ्गः । अपिं नरो दीधितिभिररन्थोरित्यन्नायकामः । अथ महाव्रतम् । अथ महाव्रतं चत्वारि । आ त्वा रथं चत्वारि । हिंकारिणाष्टौ । अथ मुददोहास्त्रयः । वशस्त्रयः । अथ महाव्रतं तदिति प्र वो महे द्वौ । इति<sup>f</sup> प्रथमारण्यम् । This appears also in F and G, with the variants noted below, but not in the other MSS. It forms, of course, a sort of Anukramanī of the contents, and E has similar notices at the end of each Āranyaka.

<sup>a</sup> Before this, F, G have ता नदेन विहरति पुरुषो वै नदः । तदिदास भुवनेषु ज्येष्ठमिति प्रतिपद्यत एतद्वाव भुवनेषु ज्येष्ठं । तदिति प्रतिपद्यते । These three were obviously omitted accidentally through the identity of three and six. <sup>b</sup> हिंकारिणैव तदहः F, G. <sup>c</sup> om. F. <sup>d</sup> इदं — इति om. F, G. <sup>e</sup> इमे — इति om. F, G. <sup>f</sup> वशं G; वशस्त्रयः om. F. <sup>g</sup> om. F, G.

## ॥ अथ द्वितीयारण्यकम् ॥

### ADHYĀYA 1.

एष पन्था एतत्कर्मैतद्ब्रह्मैतत्सत्यम् । तस्मान्न प्रमाद्येत्तन्ना-  
तीयात् । न ह्यत्यायन्पूर्वे येऽत्यायंस्ते पराबभूवुः । तदुक्तमृषिणा ।  
प्रजा ह तिस्रो अत्यायमीयुर्न्यन्त्या अर्कमभितो विविश्रे । बृहद्  
तस्थौ भुवनेष्वन्तः पवमानो हरित आ विवेशेति ॥ प्रजा ह  
तिस्रो<sup>1</sup> अत्यायमीयुरिति या वै ता इमाः प्रजास्तिस्रो<sup>1</sup> अत्याय-  
मायंस्तानीमानि वयांसि वङ्गावगधाश्चेरपादाः । न्यन्त्या अर्कम-  
भितो विविश्र इति ता इमाः प्रजा अर्कमभितो निविष्टा  
इममेवाग्निम् । बृहद् तस्थौ भुवनेष्वन्तरित्यद उ एव बृहद्भुवने-  
ष्वन्तरसावादित्यः । पवमानो हरित आ विवेशेति वायुरेव  
पवमानो दिशे<sup>3</sup> हरित आविष्टः<sup>4</sup> ॥१॥

उक्थमुक्थमिति वै प्रजा वदन्ति तदिदमेवोक्थमियमेव  
पृथिवीतो हीदं सर्वमुत्तिष्ठति यदिदं किञ्च । तस्याग्निरर्कोऽन्नम-  
शीतयोऽन्नेन हीदं सर्वमश्नुते । अन्तरिक्षमेवोक्थमन्तरिक्षं वा  
अनु पतन्यन्तरिक्षमनु धावयन्ति तस्य वायुरर्कोऽन्नमशीतयो  
ऽन्नेन हीदं सर्वमश्नुते । असावेव द्यौरुक्थममुतः प्रदानाद्दीदं  
सर्वमुत्तिष्ठति यदिदं किञ्च तस्यासावादित्योऽर्कोऽन्नमशीतयो

<sup>1</sup> तिस्रः here and below R in text, but the words are clearly quoted in their  
Rgvedic form. <sup>2</sup> ष्वन्तर A. <sup>3</sup> दिशे R in text. <sup>4</sup> आविष्टाः F.

ऽन्नेन हीदं सर्वमश्नुते । इत्यधिदैवतम् । अथाध्यात्मम् । पुरुष एवोक्थमयमेव महान्प्रजापतिरहमुक्थमस्मीति विद्यात् । तस्य मुखमेवोक्थं यथा पृथिवी तथा । तस्य वागर्कोऽन्नमशीतयोऽन्नेन हीदं सर्वमश्नुते । नासिके एवोक्थं यथान्तरिक्षं तथा । तस्य प्राणोऽर्कोऽन्नमशीतयोऽन्नेन हीदं सर्वमश्नुते । तदेतद्ब्रह्मस्य<sup>1</sup> विष्टपं यदेतन्नासिकायै विनतमिव । ललाटमेवोक्थं यथा द्यौस्तथा । तस्य चक्षुरर्कोऽन्नमशीतयोऽन्नेन हीदं सर्वमश्नुते । समानमशीतयोऽध्यात्मं चाधिदैवतं चान्नमेवान्नेन हीमानि सर्वाणि भूतानि समनन्ती<sup>३</sup> अन्नेनेमं लोकं जयत्यन्नेनामुं तस्मात्समानमशीतयोऽध्यात्मं चाधिदैवतं चान्नमेव । तदिदमन्नमन्नादमियमेव पृथिवीतो हीदं सर्वमुत्तिष्ठति यदिदं किञ्च । यच्च किञ्चेदं प्रेती<sup>३</sup> इ तदसौ सर्वमन्ति यदु किञ्चातः प्रैती<sup>३</sup> तदियं सर्वमन्ति सेयमित्याद्यान्वी । अन्ता ह वा आद्यो भवति । न तस्येशे यन्नाद्याद्यन्नं नाद्युः ॥२॥

अथातो रेतसः सृष्टिः । प्रजापते रेतो देवा देवानां रेतो वर्ष वर्षस्य रेत ओषधय ओषधीनां रेतोऽन्नमन्नस्य रेतो रेतो रेतसो रेतः प्रजाः प्रजानां रेतो हृदयं हृदयस्य रेतो मनो मनसो रेतो वाग्वाचो रेतः कर्म तदिदं कर्म कृतमयं पुरुषो ब्रह्मणो लोकः । स इरामयो यद्दीरामयस्तस्माद्धिरण्मयः । हिरण्मयो ह वा अमुष्मिँल्लोके संभवति हिरण्मयः सर्वेभ्यो भूतेभ्यो ददृशे य एवं वेद ॥३॥

<sup>1</sup> ब्रह्मस्य G.<sup>2</sup> यजल्य° G.<sup>3</sup> कर्महत° R.

तं प्रपदाभ्यां प्रापद्यत<sup>1</sup> ब्रह्मेमं पुरुषं यत्प्रपदाभ्यां प्रापद्यत  
 ब्रह्मेमं पुरुषं तस्मात्प्रपदे तस्मात्प्रपदे इत्याचक्षते शफाः खुरा  
 इत्यन्येषां पशूनाम् । तदूर्ध्वमुदसर्पत्ता ऊरू अभवताम् । उरु  
 गृणीहीत्यब्रवीत्तदुदरमभवत् । उर्वेव मे कुर्वित्यब्रवीत्तदुरोऽभवत् ।  
 उदरं ब्रह्मेति शार्कराह्या<sup>2</sup> उपासते हृदयं ब्रह्मेत्यारुणयो ब्रह्मा-  
 हेव ताऽइ । ऊर्ध्वं त्वेवोदसर्पत्तच्छिरोऽश्रयत यच्छिरोऽश्रयत  
 तच्छिरोऽभवत्तच्छिरसः शिरस्त्वम् । ता एताः शीर्षज्जिह्वः  
 श्रिताश्चक्षुः श्रोत्रं मनो वाक्प्राणः । अयन्तेऽस्मिज्जिह्वो य  
 एवमेतच्छिरसः शिरस्त्वं वेद । ता अहिंसन्ताहमुक्थमस्यहमु-  
 कथमस्मीति । ता अब्रुवन्हन्तास्माच्छरीरादुत्क्रामाम तद्यस्मिन्न  
 उत्क्रान्त इदं शरीरं पतस्यति तदुक्थं भविष्यतीति । वागुदक्रा-  
 मदवदन्नन्निबन्नास्तैव । चक्षुरुदक्रामदपश्यन्नन्निबन्नास्तैव ।  
 श्रोत्रमुदक्रामदशृण्वन्नन्निबन्नास्तैव । मन उदक्रामन्मीलित  
 इवाश्रन्निबन्नास्तैव । प्राण उदक्रामत्तत्प्राण उत्क्रान्तेऽपद्यत ।  
 तदंशीर्यताशरीती<sup>3</sup> तच्छरीरमभवत्तच्छरीरस्य शरीरत्वम् ।  
 शीर्यते ह वा अस्य द्विषन्पाप्मा भ्रातृव्यः परास्य द्विषन्पाप्मा  
 भ्रातृव्यो भवति य एवं वेद । ता अहिंसन्तैवाहमुक्थमस्यहमु-  
 कथमस्मीति । ता अब्रुवन्हन्तेदं पुनः शरीरं प्रविशाम तद्यस्मिन्नः  
 प्रपन्न इदं शरीरमुत्थास्यति तदुक्थं भविष्यतीति । वाक्प्राविश-  
 दशयदेव । चक्षुः प्राविशदशयदेव । श्रोत्रं<sup>7</sup> प्राविशदशयदेव ।

<sup>1</sup> मापद्यतं G.<sup>2</sup> शर्करा G.<sup>3</sup> ब्रह्मा हेव R; cp. p. 68; J. R. A. S., 1908,

p. 366.

<sup>4</sup> यत् G; त om. K.<sup>5</sup> उत्क्रान्ते R in text.<sup>6</sup> तशी E.<sup>7</sup> This clause is omitted in G.



मनः प्राविशदशयदेव । प्राणः प्राविशत्तत्प्राणे प्रपन्न उदतिष्ठ-  
त्तदुक्थमभवत् । तदेतदुक्थाँ३ प्राण एव । प्राण उक्थमित्येव  
विद्यात् । तं देवा अब्रुवंस्त्वमुक्थमसि त्वमिदं सर्वमसि तव वयं  
स्मस्त्वमस्माकमसीति । तदप्येतदृषिणोक्तम् । त्वमस्माकं तव  
स्मसीति ॥४॥

तं देवाः प्राणयन्त स प्रणीतः प्रातायत प्रातायीती३  
तत्प्रातरभवत्समागादिती३ तत्सायमभवदहरेव प्राणो रात्रि-  
पानः । वाग्निश्चक्षुरसावादित्यश्चन्द्रमा मनो दिशः श्रोत्रं स एष  
प्रहितां संयोगोऽध्यात्ममिमा देवता अद उ आविरधिदैवत-  
मित्येतत्तदुक्तं भवति । एतच्च स्म वै तद्विद्वानाह हिरण्यदन्वैदो  
न तस्येशे यन्मह्यं न दद्युरिति प्रहितां वा अहमध्यात्मं संयोगं  
निविष्टं वेदैतच्च तत् । अनीशनानि ह वा अस्मै भूतानि बलिं  
हरन्ति य एवं वेद । तत्सत्यं सदिति प्राणस्तीत्यन्नं२ यमित्यसा-  
वादित्यस्तदेतत्त्रिवृत्त्रिवृदिव वै चक्षुः शुक्लं कृष्णं कनीनिकेति ।  
स यदि ह वा अपि मृषा वदति सत्यं हैवास्योदितं भवति य  
एवमेतत्सत्यस्य सत्यत्वं वेद ॥५॥

तस्य वाक्कन्तिर्नामानि दामानि१ तदस्येदं वाचा तन्या  
नामभिर्दामभिः सर्वं सितं सर्वं हीदं नामनी३ सर्वं वाचाभि-

३ तक्थं A ; उक्थं E, F ; उक्थं३ G.

१ यं R, S, with the MSS. See explanatory note.

तीत्यन्नयम् D, E.

३ मम् K.

१ दमानि G.

२ तीत्यन्नयम् G ;

वदति । वहन्ति ह वा एनं तन्तिसंबद्धा य एवं वेद । तस्यो-  
 णिग्लोमानि त्वगायत्री<sup>2</sup> त्रिष्टुप्मांसमनुष्टुप्प्रावान्यस्थि जगती  
 पङ्क्तिर्मज्जा प्राणो बृहती स छन्दोभिश्छन्नो<sup>3</sup> यच्छन्दोभिश्छन्नस्त-  
 स्माच्छन्दांसीत्याचक्षते । छादयन्ति ह वा एनं छन्दांसि पापा-  
 त्कर्मणो यस्यां कस्याञ्चिद्दिशि कामयते य एवमेतच्छन्दसां  
 छन्दस्त्वं वेद । तदुक्तमृषिणा । अपश्यं गोपामित्येष वै गोपा  
 एष हीदं सर्वं गोपायति । अनिपद्यमानमिति न ह्येष कदा-  
 चन संविशति । आ च परा च पृथिभिश्चरन्तमित्या च ह्येष  
 परा च पृथिभिश्चरति । स सध्रीचीः स विषूचीर्वसान इति  
 सध्रीचीश्च ह्येष विषूचीश्च वस्त इमा एव दिशः । आ वरीवर्त्ति  
 भुवनेष्वन्तरित्येष ह्यन्तर्भुवनेष्ववावरीवर्त्ति । अथो आवृतासो  
 ऽवतासो न कर्तृभिरिति । सर्वं हीदं प्राणेनावृतम् । सोऽयमा-  
 काशः प्राणेन<sup>4</sup> बृहत्या विष्टब्धस्तद्यथायमाकाशः प्राणेन बृहत्या  
 विष्टब्ध<sup>5</sup> एवं सर्वाणि भूतान्यापिपीलिकाभ्यः प्राणेन बृहत्या  
 विष्टब्धानीत्येवं<sup>6</sup> विद्यात् ॥ ६ ॥

अथातो विभूतयोऽस्य पुरुषस्य । तस्य वाचा सृष्टौ पृथिवी  
 चाग्निश्चास्यामोषधयो जायन्तेऽग्निरेनाः स्वदयतीदमाहरतेदमा-  
 हरतेत्येवमेतौ वाचं पितरं परिचरतः पृथिवी चाग्निश्च । यावदनु  
 पृथिवी यावदन्वाग्निस्तावानस्य लोको भवति नास्य तावत्लोको  
 जीर्यते यावदेतयोर्न जीर्यते पृथिव्याश्चाग्नेश्च य एवमेतां वाचो

<sup>2</sup> गायत्रीष्टुप् F. <sup>3</sup> छन्नो A. <sup>4</sup> प्राणो न R in text. <sup>5</sup> ष्टब्ध A. <sup>6</sup> एव R.

<sup>1</sup> एदमाहरते his F, G.

<sup>2</sup> यावदनु पृथिवी his F.

विभूतिं वेद । प्राणेन सृष्टावन्तरिक्षं च वायुश्चान्तरिक्षं वा अन्नु  
 चरन्त्यन्तरिक्षमनु ऋणन्ति वायुरस्मै पुण्यं गन्धमावहत्येवमेतौ  
 प्राणं पितरं परिचरतोऽन्तरिक्षं च वायुश्च । यावदन्वन्तरिक्षं  
 यावदनु वायुस्तावानस्य लोको भवति नास्य तावल्लोको  
 जीर्यते यावदेतयोर्न जीर्यते<sup>3</sup>ऽन्तरिक्षस्य च वायोश्च य एवमेतां  
 प्राणस्य विभूतिं वेद । चक्षुषा सृष्टौ द्यौश्चादित्यश्च द्यौर्हास्मै  
 वृष्टिमन्नाद्यं संप्रयच्छत्यादित्योऽस्य ज्योतिः प्रकाशं करोत्येवमेतौ  
 चक्षुः पितरं परिचरतो द्यौश्चादित्यश्च । यावदनु द्यौर्यावदन्वा-  
 दित्यस्तावानस्य लोको भवति<sup>4</sup> नास्य तावल्लोको जीर्यते याव-  
 देतयोर्न जीर्यते दिवश्चादित्यस्य च य एवमेतां चक्षुषो विभूतिं  
 वेद । ओत्रेण सृष्टा दिशश्च चन्द्रमाश्च दिग्भ्यो हैनमार्यन्ती<sup>5</sup>३  
 दिग्भ्यो विष्णुणोति चन्द्रमा अस्मै पूर्वपक्षापरपक्षान्विचिनोति  
 पुण्याय कर्मण एवमेते ओत्रं पितरं परिचरन्ति दिशश्च चन्द्र-  
 माश्च । यावदनु दिशो यावदनु चन्द्रमास्तावानस्य लोको भवति  
 नास्य तावल्लोको जीर्यते यावदेतेषां न जीर्यते दिशां च चन्द्रम-  
 सश्च य<sup>6</sup> एवमेतां ओत्रस्य विभूतिं वेद । मनसा सृष्टा आपश्च<sup>6</sup>  
 वरुणश्चापो हास्मै अद्वां संनमन्ते पुण्याय कर्मणे वरुणोऽस्य  
 प्रजां धर्मेण दाधरैवमेते मनः पितरं परिचरन्त्यापश्च वरुणश्च ।  
 यावदन्वापो यावदनु वरुणस्तावानस्य लोको भवति नास्य  
 तावल्लोको जीर्यते यावदेतेषां न जीर्यतेऽपां च वरुणस्य च य  
 एवमेतां मनसो विभूतिं वेद ॥७॥

<sup>3</sup> ग्यन्ते S.<sup>4</sup> भवति लोको om. G.<sup>5</sup> यती<sup>3</sup> S.<sup>6</sup> य — आपश्च om. F, G.

आपा३ इत्याप<sup>१</sup> इति तदिदमाप एवेदं वै मूलमदस्तूलमयं  
 पितैते पुत्रा यत्र ह ऋ च पुत्रस्य तत्पितुर्यत्र वा पितुस्तद्वा  
 पुत्रस्येत्येतत्तदुक्तं भवति । एतच्च स्म वै तद्विद्वानाह महिदास  
 ऐतरेय आहं<sup>२</sup> मां देवेभ्यो वेद ओ महेवान्वेदेतःप्रदाना ह्येत इतः  
 संभृता इति । स एष गिरिश्चक्षुः श्रोत्रं मनो वाक्प्राणस्तं ब्रह्म-  
 गिरिरित्याचक्षते । गिरति<sup>३</sup> ह वै द्विषन्तं पाप्मानं भ्रातृव्यं  
 परास्य द्विषन्पाप्मा भ्रातृव्यो भवति य एवं वेद । स एषोऽसुः  
 स<sup>४</sup> एष प्राणः स एष भूतिश्चाभूतिश्च । तं भूतिरिति देवा  
 उपासाञ्चक्रिरे ते बभूवुस्तस्माद्वाप्येतर्हि सुप्तो भूर्भूतित्वेव प्रश्न-  
 सिति । अभूतिरित्यसुरास्ते ह पराबभूवुः । भवत्यात्मना परास्य  
 द्विषन्पाप्मा भ्रातृव्यो भवति य एवं वेद । स एष मृत्युश्चैवामृतं  
 च । तदुक्तमृषिणा । अपाङ्गाडेति स्वधया गृभीत इत्यपानेन  
 ह्ययं यतः प्राणो<sup>५</sup> न पराङ्गवति । असत्यो मर्त्येना<sup>६</sup> सयोनि-  
 रित्येतेन हीदं सर्वं सयोनि मर्त्यानि हीमानि शरीराणी<sup>७</sup>  
 अमृतैषा देवता । ता शश्वन्ता विषूचीना वियन्ता न्यन्यं चि-  
 क्युर्न नि चिक्युरन्यमिति निचिन्वन्ति ह्येवेमानि शरीराणी<sup>८</sup>  
 अमृतैवैषा देवता । अमृतो ह वा अमुष्मिँल्लोके संभवत्यमृतः  
 सर्वेभ्यो भूतेभ्यो ददृशे य एवं वेद य एवं वेद ॥८॥

॥ इत्यैतरेयद्वितीयारण्यके प्रथमोऽध्यायः ॥<sup>८</sup>

<sup>१</sup> अप A ; at the beginning आपा३: R.

<sup>२</sup> आह E.

<sup>३</sup> गिरिति E, G.

<sup>४</sup> स एष प्राणः om. F.

<sup>५</sup> प्राणेन F.

<sup>६</sup> मर्त्येना E.

<sup>७</sup> चिक्युर G.

omitting नि.

<sup>८</sup> Text, L, R ; इति ऐतरेयारण्यके द्वितीयस्य प्रथमोऽध्यायः A ;

## ADHYĀYA 2.

एष इमं लोकमभ्यार्चत्पुरुषरूपेण य एष तपति प्राणो वाव<sup>1</sup> तदभ्यार्चत्प्राणो ह्येष य एष तपति । तं शतं वर्षाण्यभ्यार्चत्तस्माच्छतं वर्षाणि पुरुषायुषो भवन्ति तं यच्छतं वर्षाण्यभ्यार्चत्तस्माच्छतर्चिनस्तस्माच्छतर्चिन इत्याचक्षत एतमेव सन्तम् । स इदं सर्वं मध्यतो दधे यदिदं किञ्च स यदिदं सर्वं मध्यतो दधे यदिदं किञ्च तस्मान्माध्यमास्तस्मान्माध्यमा<sup>3</sup> इत्याचक्षत एतमेव सन्तम् । प्राणो वै गृत्तोऽपानो मदः स यत्प्राणो<sup>4</sup> गृत्तोऽपानो मदस्तस्मान्मृत्समदस्तस्मान्मृत्समद इत्याचक्षत एतमेव सन्तम् । तस्येदं विश्वं मित्रमासीद्यदिदं किञ्च तद्यदस्येदं विश्वं मित्रमासीद्यदिदं किञ्च<sup>6</sup> तस्माद्विश्वमित्रस्तस्माद्विश्वमित्र इत्याचक्षत एतमेव सन्तम् । तं देवा अब्रुवन्नयं वै नः सर्वेषां वाम इति तं यद्देवा अब्रुवन्नयं वै नः सर्वेषां वाम इति तस्माद्वामदेवस्तस्माद्वामदेव इत्याचक्षत एतमेव सन्तम् । स इदं सर्वं पाप्मनोऽत्रायत यदिदं किञ्च स यदिदं सर्वं पाप्मनोऽत्रायत यदिदं किञ्च तस्मादत्रयस्तस्मादत्रय इत्याचक्षत एतमेव सन्तम् ॥ १ ॥<sup>8</sup>

इति द्वितीय आरण्ये प्रथमोऽध्यायः K ; द्वितीयारण्यके प्रथमोऽध्यायः १ F, G ; प्रथमोऽध्यायः D.

<sup>1</sup> वावद् F.

<sup>2</sup> तस्मान्माध्यमास् om. F ; मध्यमास् E.

<sup>3</sup> मध्यमा E,

as in Bṛhaddevatā, III, 116.

<sup>4</sup> प्राणे वै F ; प्राणो वै गृत्तो वै गृत्तो G.

<sup>5</sup> असीद् E.

<sup>6</sup> तद् — किञ्च om. F.

<sup>7</sup> तस्माद्वामदेवस् om. F.

<sup>8</sup> Numbered 9 in A, E, F, G, H, K, L ; 1 in D.

एष उ एव विभ्रञ्चाजः प्रजा वै वाजस्ता<sup>1</sup> एष विभर्ति यद्वि-  
 भर्ति तस्माद्भ्रञ्चाजस्तस्माद्भ्रञ्चाज इत्याचक्षत एतमेव सन्तम् ।  
 तं देवा अब्रुवन्नयं वै नः सर्वेषां वसिष्ठ इति तं यद्देवा अब्रु-  
 वन्नयं वै नः सर्वेषां वसिष्ठ इति तस्माद्वसिष्ठस्तस्माद्वसिष्ठ  
 इत्याचक्षत एतमेव सन्तम् । स इदं सर्वमभिप्रागाद्यदिदं किञ्च  
 स यदिदं सर्वमभिप्रागाद्यदिदं किञ्च तस्मात्प्रगाथास्तस्मात्प्र-  
 गाथा<sup>3</sup> इत्याचक्षत एतमेव सन्तम् । स इदं सर्वमभ्यपवयत  
 यदिदं किञ्च स यदिदं सर्वमभ्यपवयत यदिदं किञ्च तस्मात्पा-  
 वमान्यस्तस्मात्पावमान्य इत्याचक्षत एतमेव सन्तम् । सोऽब्रवी-  
 दहमिदं सर्वमसानि यच्च क्षुद्रं यच्च महदिति ते क्षुद्रसूक्ताश्चाभव-  
 न्महासूक्ताश्च तस्मात्क्षुद्रसूक्तास्तस्मात्क्षुद्रसूक्ता इत्याचक्षत एतमेव  
 सन्तम् । सूक्तं वतावोचतेति तत्सूक्तमभवत्तस्मात्सूक्तं तस्मात्सूक्त-  
 मित्याचक्षत एतमेव सन्तम् । एष वा ऋगेष ह्येभ्यः सुर्वेभ्यो  
 भूतेभ्योऽर्चत स यदेभ्यः सर्वेभ्यो भूतेभ्योऽर्चत तस्मादृक्तस्मादृ-  
 गित्याचक्षत एतमेव सन्तम् । एष वा अर्धर्च एष ह्येभ्यः  
 सर्वेभ्योऽर्धेभ्योऽर्चत स यदेभ्यः सर्वेभ्योऽर्धेभ्योऽर्चत तस्मा-  
 दर्धर्चस्तस्मादर्धर्च इत्याचक्षत एतमेव सन्तम् । एष वै पदमेष  
 हीमानि सर्वाणि भूतानि पादि स यदिमानि सर्वाणि भूतानि  
 पादि तस्मात्पदं तस्मात्पदमित्याचक्षत एतमेव सन्तम् । एष  
 वा अक्षरमेष ह्येभ्यः सर्वेभ्यो भूतेभ्यः क्षरति न चैनमतिक्षरन्ति

<sup>1</sup> तं R in text.<sup>2</sup> प्रागाथाः A, D, E, K.<sup>3</sup> प्रागाथाः D, E, K

pr. man. Both Āśvalāyana Gṛhya Sūtra, III, 4, 3, and Śāṅkhāyana Gṛhya Sūtra, IV, 10, 3, have प्र०.

स यदेभ्यः सर्वेभ्यो भूतेभ्यः क्षरति न चैनमतिक्षरन्ति तस्मा-  
दक्षरं तस्मादक्षरमित्याचक्षत एतमेव सन्तम् । ता वा एताः  
सर्वा ऋचः सर्वे वेदाः सर्वे घोषा एकैव व्याहृतिः प्राण एव  
प्राण ऋच इत्येव विद्यात् ॥२॥<sup>4</sup>

विश्वामित्रं ह्येतदहः शंसिष्यन्तमिन्द्र उपनिषसाद<sup>1</sup> । स हान्न-  
मित्यभिव्याहृत्य बृहतीसहस्रं शशंस तेनेन्द्रस्य प्रियं धामोपेयाय ।  
तमिन्द्र उवाच ऋषे प्रियं वै मे धामोपागाः स वा ऋषे  
द्वितीयं शंसेति । स हान्नमित्येवाभिव्याहृत्य बृहतीसहस्रं<sup>2</sup> शशंस  
तेनेन्द्रस्य प्रियं धामोपेयाय । तमिन्द्र उवाच ऋषे प्रियं वै मे  
धामोपागाः स वा ऋषे तृतीयं शंसेति । स हान्नमित्येवाभिव्या-  
हृत्य बृहतीसहस्रं शशंस तेनेन्द्रस्य प्रियं धामोपेयाय । तमिन्द्र  
उवाच ऋषे प्रियं वै मे धामोपागा वरं ते ददामीति । स  
होवाच त्वामेव जानीयामिति । तमिन्द्र उवाच प्राणो वा  
अहमस्म्यृषे प्राणस्त्वं प्राणः सर्वाणि भूतानि प्राणो ह्येष य एष  
तपति स एतेन<sup>3</sup> रूपेण सर्वा दिशो विष्टोऽस्मि तस्य मेऽन्नं  
मित्रं दक्षिणं तद्वैश्वामित्रमेव तपन्नेवास्मीति होवाच ॥३॥<sup>5</sup>

तद्वा इदं बृहतीसहस्रं संपन्नं तस्य यानि व्यञ्जनानि तच्छ-  
रीरं यो घोषः स आत्मा य ऊष्माणः स प्राणः । एतच्च स्म

<sup>4</sup> Numbered 10 in A, E, F, G, H, K, L; 2 in D.

<sup>1</sup> उपनिषससाद all MSS.; R, S.

<sup>2</sup> बृहतीसहतीसहस्रं F.

<sup>3</sup> एनेन F.

<sup>4</sup> तद्वै विश्वामित्रम् D.

<sup>5</sup> Numbered 11 in A, E, G, H, K, L; 1 in F; 3 in D.

वै तद्विद्वान्वसिष्ठो वसिष्ठो बभूव तत एतन्नामधेयं लेभे । एतदु  
हैवेन्द्रो विश्वामित्राय प्रोवाचैतदु हैवेन्द्रो भरद्वाजाय प्रोवाच  
तस्मात्स तेन बन्धुना यज्ञेषु हूयते । तद्वा इदं बृहतीसहस्रं संपन्नं  
तस्य वा एतस्य बृहतीसहस्रस्य संपन्नस्य षट्त्रिंशतमक्षराणां  
सहस्राणि भवन्ति तावन्ति शतसंवत्सरस्याह्नां सहस्राणि भवन्ति  
व्यञ्जनैरेव रात्रीराम्बुवन्ति स्वरैरहानि । तद्वा इदं बृहतीसहस्रं  
संपन्नं तस्य वा एतस्य बृहतीसहस्रस्य संपन्नस्य परस्तात्प्र-  
ज्ञामयो देवतामयो ब्रह्ममयोऽमृतमयः संभूय देवता अयेति य<sup>2</sup>  
एवं वेद । तद्योऽहं सोऽसौ योऽसौ सोऽहम् । तदुक्तमृषिणा ।  
सूर्य आत्मा जगतस्तस्युषश्चेति<sup>4</sup> । एतदु हैवोपेक्षेतीपेक्षेत ॥ ४ ॥<sup>5</sup>

॥ इत्यैतरेयद्वितीयारण्यके द्वितीयोऽध्यायः ॥<sup>6</sup>

### ADHYĀYA 3.

यो ह वा आत्मानं पञ्चविधमुक्थं वेद यस्मादिदं सर्वमु-  
त्तिष्ठति स संप्रतिवित् । पृथिवी वायुराकाश आपो ज्योतीं-  
षीत्येष वा आत्मोक्थं पञ्चविधमेतस्माद्धीदं सर्वमुत्तिष्ठत्येतमे-  
वायेति । अयनं ह वै समानानां भवति य एवं<sup>1</sup> वेद ।

<sup>1</sup> एनन् A; एतं R in text, no doubt a mistake due to the MSS. as often putting *m* for an assimilated *n* before a nasal. Cf. II, 1, 5, यं for यन्. <sup>2</sup> य om. F.

<sup>3</sup> स G. <sup>4</sup> Divided च । इति in R. <sup>5</sup> Numbered 12 in A, E, H, K, L; 12, 4 in F, G; 4 in D. <sup>6</sup> Text, A, L, R; इति द्वितीय आरण्ये द्वितीयोऽध्यायः 2 K; द्वितीयारण्यके द्वितीयोऽध्यायः 2 F, G; इति द्वितीयोऽध्यायः D;

no colophon E.

<sup>1</sup> एवं om. A.



तस्मिन्योऽन्नं चान्नादं च वेदाहास्मिन्नन्नादो जायते भवत्यस्या-  
न्नम् । आपश्च पृथिवी चान्नमेतन्मयानि ह्यन्नानि भवन्ति ज्योतिश्च  
वायुश्चान्नादमेताभ्यां हीदं सर्वमन्नमर्त्यावपनमाकाश आकाशे  
हीदं सर्वं समोष्यते । आवपनं ह वै समानानां भवति य एवं  
वेद । तस्मिन्योऽन्नं चान्नादं च वेदाहास्मिन्नन्नादो जायते भवत्य-  
स्यान्नम् । ओषधिवनस्पतयोऽन्नं प्राणभृतोऽन्नादमोषधिवन-  
स्पतीन्हि प्राणभृतोऽदन्ति । तेषां य उभयतोदन्ताः पुरुषस्यानु  
विधां<sup>3</sup> विहितास्तेऽन्नादा अन्नमितरे पशवस्तस्मात् इतरान्पशू-  
नधीव चरन्त्यधीव ह्यन्नेऽन्नादो भवति । अधीव ह समानानां  
जायते य एवं वेद ॥ १ ॥<sup>5</sup>

तस्य य आत्मानमाविस्तरां वेदाश्नुते हाविर्भूयः । ओषधिवन-  
स्पतयो यच्च किञ्च प्राणभृत्स आत्मानमाविस्तरां वेद । ओषधि-  
वनस्पतिषु हि रसो दृश्यते चित्तं प्राणभृत्सु । प्राणभृत्सु त्वेवावि-  
स्तरामात्मा तेषु हि रसोऽपि दृश्यते न चित्तमितरेषु । पुरुषे  
त्वेवाविस्तरामात्मा स हि प्रज्ञानेन संपन्नतमो विज्ञातं वदति  
विज्ञातं पश्यति वेदश्चस्तनं वेद लोकालोकौ मर्त्येनामृतमी-  
प्सत्येवं संपन्नः । अथेतरेषां पशूनामशनापिपासे एवाभिविज्ञानं  
न विज्ञातं वदन्ति न विज्ञातं पश्यन्ति न विदुः श्वस्तनं न  
लोकालोकौ त एतावन्तो भवन्ति यथाप्रज्ञं<sup>2</sup> हि संभवाः ॥ २ ॥<sup>3</sup>

<sup>2</sup> ०त्प्र० R.<sup>3</sup> अनुविधा S.<sup>4</sup> इतरान् F.<sup>5</sup> Numbered 13 in

A, E, H, K, L; 13, 5 in F, G; 1 in D.

<sup>1</sup> आवृतम् G.<sup>2</sup> प्रज्ञां F.<sup>3</sup> Numbered 14 in A, E, H, K, L;

14, 2 in F, G; 2 in D.

स एष पुरुषः समुद्रः सर्वं लोकमति । यद्द किञ्चाश्रुतेऽत्येनं  
मन्यते यद्यन्तरिक्षलोकमश्रुतेऽत्येनं मन्यते यद्यमुं लोकमश्रुवी-  
तात्येवैनं मन्येत । स एष पुरुषः पञ्चविधस्तस्य यदुष्णं तज्ज्यो-  
तिर्यानि खानि स आकाशोऽथ यल्लोहितं श्लेष्मा<sup>2</sup> रेतस्ता  
आपो यच्छरीरं सा पृथिवी यः प्राणः स<sup>3</sup> वायुः । स एष  
वायुः पञ्चविधः प्राणोऽपानो व्यान उदानः समानः<sup>4</sup> । ता  
एता<sup>5</sup> देवताः प्राणापानयोरेव निविष्टाश्चक्षुः श्रोत्रं मनो वा-  
गिति प्राणस्य ह्यन्वपायमेता अपियन्ति । स एष वाचश्चि-  
त्तस्योत्तरोत्तरिक्रमो यद्यज्ञः । स एष यज्ञः पञ्चविधोऽग्निहोत्रं  
दर्शपूर्णमासौ चातुर्मास्यानि पशुः सोमः । स एष यज्ञानां  
संपन्नतमो यत्सोम एतस्मिन्ध्येताः पञ्चविधा अधिगम्यन्ते यत्प्रा-  
क्सवनेभ्यः सैकाविधा चीणि सवनानि यदूर्ध्वं सा पञ्चमी ॥३॥<sup>6</sup>

यो ह वै यज्ञे यज्ञं वेदाहन्यहर्देवेषु देवमध्यूहं स संप्रतिवित् ।  
एष वै यज्ञे यज्ञोऽहन्यहर्देवेषु<sup>1</sup> देवोऽध्यूहो यदेतन्महदुक्थम् ।  
तदेतत्पञ्चविधं त्रिवृत्पञ्चदशं सप्तदशमेकविंशं पञ्चविंशमिति  
स्तोमतो गायत्रं रथन्तरं बृहद्भद्रं राजनमिति सामतो गायत्र्यु-  
ष्णिग्बृहती त्रिष्टुप्तिपदेति छन्दस्तः शिरो दक्षिणः पक्ष उत्तरः  
पक्षः पुङ्गमात्मेत्याख्यानम् । पञ्चकृत्वः प्रस्तौति पञ्चकृत्व उक्ता-  
यति पञ्चकृत्वः प्रतिहरति पञ्चकृत्व उपद्रवति पञ्चकृत्वो निध-

<sup>1</sup> यमय? F.<sup>2</sup> श्लेष्मा A, F.<sup>3</sup> स वायुः bis F.<sup>4</sup> समानः bis F.<sup>5</sup> पञ्चवे inserted in G; देवताः om. F.<sup>6</sup> Numbered 15 in A, E, H, K, L;

15, 3 in F, G; 3 in D.

<sup>1</sup> देवं — देवेभ्य om. F, G.<sup>2</sup> सप्तदश E.

नमुपयन्ति तत्स्तोभसहस्रं भवति । एवं ह्येताः पञ्च विधा  
अनुशस्यन्ते यत्प्राकृचाशीतिभ्यः सैका विधा तिस्रस्तृचाशीतयो  
यदूर्ध्वं सा पञ्चमी । तदेतत्सहस्रं तत्सर्वं तानि दश<sup>3</sup> दशेति वै  
सर्वमेतावती हि संख्या दश दशतस्तच्छतं दशशतानि तत्सहस्रं  
तत्सर्वम् । तानि त्रीणि छन्दांसि भवन्ति त्रैधा विहितं वा  
इदमन्नमशनं पानं<sup>4</sup> खादस्तदेतैराप्नोति ॥४॥<sup>5</sup>

तद्वा इदं बृहतीसहस्रं संपन्नम् । तद्वैतदेके नानाछन्दसां सहस्रं  
प्रतिजानते किमन्यत्सदन्यद्ब्रूयामेति । त्रिष्टुप्सहस्रमेके<sup>1</sup> जगतीस-  
हस्रमेकेऽनुष्टुप्सहस्रमेके । तदुक्तमृषिणा । अनुष्टुभमनु चर्चूर्यमा-  
णमिन्द्रं नि चिक्युः कवयो मनीषेति ॥ वाचि वै तदैन्द्रं प्राणं  
न्यचायन्नित्येतत्तदुक्तं भवति । स हेश्वरो यशस्वी कल्याणकीर्ति-  
र्भवितोरीश्वरो ह तु पुरायुषः प्रैतोरिति ह स्माहाकृत्स्नो ह्येष  
आत्मा यद्वागभि हि प्राणेन<sup>2</sup> मनसेऽस्यमानो वाचा नानु-  
भवति । बृहतीमभिसंपादयेदेष वै कृत्स्न आत्मा यद्बृहती । सो  
ऽयमात्मा सर्वतः शरीरैः परिवृतस्तद्यथायमात्मा सर्वतः शरीरैः  
परिवृत एवमेव बृहती सर्वतश्छन्दोभिः परिवृता । मध्यं ह्येषा-  
मङ्गानामात्मा मध्यं छन्दसां बृहती । स हेश्वरो यशस्वी कल्या-  
णकीर्तिर्भवितोरीश्वरो ह तु पुरायुषः प्रैतोरिति ह स्माह कृत्स्नो  
ह्येष आत्मा यद्बृहती तस्माद्बृहतीमेवाभिसंपादयेत् ॥५॥<sup>3</sup>

<sup>3</sup> दश om. F.<sup>4</sup> पानं om. F.<sup>5</sup> Numbered 16 in A, E, H, K, L ;

16, 4 in F, G ; 4 in D.

<sup>1</sup> एते E.<sup>2</sup> See explanatory notes.<sup>3</sup> Numbered 17 in A, E, H, K, L ;

17, 5 in F, G ; 5 in D.

तद्वा इदं बृहतीसहस्रं<sup>1</sup> संपन्नं तस्य वा एतस्य बृहतीसहस्रस्य  
 संपन्नस्यैकादशानुष्टुभां शतानि भवन्ति पञ्चविंशतिश्चानुष्टुभ  
 आत्तं वै भूयसा कनीयः । तदुक्तमृषिणा । वाचमष्टापदीमहमि-  
 त्यष्टौ हि चतुरक्षराणि भवन्ति । नवस्रक्तिमिति बृहती संपद्य-  
 माना नवस्रक्तिः<sup>2</sup> । ऋतस्पृशमिति सत्यं वै वागृचा स्पृष्टा ।  
 इन्द्रात्परि तत्त्वं मम इति तद्यदेवैतद्बृहतीसहस्रमनुष्टुप्संपन्नं  
 भवति तस्मात्तदैन्द्रात्प्राणाद्बृहत्यै वाचमनुष्टुभं तत्त्वं संनिर्मिमीते ।  
 स वा एष वाचः परमो<sup>3</sup> विकारो यदेतन्महदुक्थं तदेतत्पञ्चविधं  
 मितममितं स्वरः सत्यानृते इति । ऋग्गाथा कुम्ब्या तन्मितं  
 यजुर्निगदो वृथावाक्तमिति सामांथो यः कश्च गेणः सः स्वर  
 ओ३मिति सत्यं नेत्यनृतम् । तदेतत्पुष्पं फलं वाचो यत्सत्यं स  
 हेश्वरो यशस्वी कल्याणकीर्तिर्भवितोः पुष्पं हि फलं वाचः  
 सत्यं वदति । अथैतन्मूलं वाचो यदनृतं तद्यथा वृक्ष आविर्मूलः  
 शुष्यति स उद्धर्तत एवमेवानृतं वदन्नाविर्मूलमात्मानं करोति  
 स शुष्यति स उद्धर्तते । तस्मादनृतं न वदेद्दयेत त्वेनेन । पराग्वा  
 एतद्रिक्तमक्षरं यदेतदो३मिति तद्यत्किञ्चोमित्याहाचैवास्मै तद्रि-  
 च्यते स यत्सर्वमों कुर्याद्रिज्यादात्मानं स कामेभ्यो नालं स्यात् ।  
 अथैतत्पूर्णमभ्यात्मं यच्चेति । स यत्सर्वं नेति ब्रूयात्पापिकास्य  
 कीर्तिर्जायेत सैनं<sup>5</sup> तत्रैव हन्यात् । तस्मात्काल एव दद्यात्काले न  
 दद्यात्तत्स्यानृते मिथुनीकरोति तयोर्मिथुनात्प्रजायते भूयान्भ-  
 वति । यो वै तां वाचं वेद यस्या एष विकारः स संप्रतिवित् ।

<sup>1</sup> बृहतीसहस्रोसहस्रं F.

<sup>2</sup> So I read for नवस्रक्ति of the MSS. and edd.

See explanatory notes.

<sup>3</sup> परमो A.

<sup>4</sup> समाथो F, G.

<sup>5</sup> सैनं F.

अकारो वै सर्वा वाक्सैषा स्पर्शोष्मभिर्बुध्यमाना बह्वी नाना-  
रूपा भवति । तस्यै यदुपांशु स प्राणोऽथ यदुच्चैस्तच्छरीरं  
तस्मात्तत्तिर इव तिर इव ह्यशरीरमशरीरो हि प्राणोऽथ  
यदुच्चैस्तच्छरीरं<sup>6</sup> तस्मात्तदाविराविर्हि शरीरम् ॥ ६ ॥<sup>7</sup>

तच्चा इदं बृहतीसहस्रं संपन्नं तद्यशः स इन्द्रः स भूतानाम-  
धिपतिः । स य एवमेतमिन्द्रं भूतानामधिपतिं वेद विस्मसा  
हैवास्माल्लोकात्प्रैतीति ह स्माह महिदास ऐतरेयः प्रेत्येन्द्रो  
भूत्वेषु लोकेषु राजति । तदाहुर्यदनेन रूपेणामुं लोकमभिसं-  
भवती<sup>१</sup> ३ अथ केन रूपेणमं लोकमाभवती<sup>३</sup> । तद्यदेतत्स्त्रियां  
लोहितं भवत्यग्रेस्तदूषं तस्मात्तस्मान्न बीभत्सेताथ यदेतत्पुरुषे  
रेतो भवत्यादित्यस्य तदूषं तस्मात्तस्मान्न बीभत्सेत । सोऽयमा-  
त्मेममात्मानममुष्मा आत्मने संप्रयच्छत्यसावात्मा मुमात्मानमि-  
मस्मा<sup>२</sup> आत्मने संप्रयच्छति तावन्योन्यमभिसंभवतोऽनेनाह रूपे-  
णामुं लोकमभिसंभवत्यमुनो रूपेणमं लोकमाभवति ॥ ७ ॥<sup>३</sup>

तच्चेते श्लोकाः ।

यदक्षरं पञ्चविधं समेति । युजो युक्ता अभि यत्संवहन्ति ।  
सत्यस्य सत्यमनु यच्च युज्यते । तच्च देवाः सर्व एकं भवन्ति ॥ १ ॥

<sup>6</sup> तस्मात् — तच्छरीरम् bis G.  
in F, G; 5 in D.

<sup>7</sup> Numbered 18 in A, E, II, K, L; 18, 4

<sup>1</sup> om. G. <sup>2</sup> ०मिममस्मी S<sup>12</sup> in text; S<sup>145</sup> in commentary. <sup>3</sup> Numbered  
19 in A, E, II, K, L; 19, 7 in F, G; 7 in D.

यदक्षरादक्षरमेति युक्तम् । युजो युक्ता अभि यत्संवहन्ति ।  
सत्यस्य सत्यमनु यच्च युज्यते । तच्च देवाः सर्वे एकं भवन्ति ॥२॥

यद्वाच ओमिति यच्च नेति । यच्चास्याः क्रूरं यदु<sup>१</sup> चोल्ब-  
णिषु । तद्वियूया कवयो अन्वविन्दन् । नामायत्ता समतृण-  
ञ्छुतेऽधि<sup>२</sup> ॥३॥

यस्मिन्नामा समतृणञ्छुतेऽधि<sup>३</sup> । तच्च देवाः सर्वयुजो भवन्ति ।  
तेन पाप्मानमपहत्य ब्रह्मणा । स्वर्गं लोकमयेति विद्वान् ॥४॥

नैनं वाचा स्त्रियं ब्रुवन् । नैनमस्त्रीपुमान्ब्रुवन् । पुमांसं न  
ब्रुवन्नेनम् । वदन्वदति कश्चन ॥५॥

अ<sup>४</sup> इति ब्रह्म तच्चागतमहमिति । तद्वा इदं बृहतीसहस्रं  
संपन्नं तस्य वा एतस्य बृहतीसहस्रस्य संपन्नस्य षट्त्रिंशतमश्व-  
राणां सहस्राणि भवन्ति तावन्ति पुरुषायुषोऽह्नां सहस्राणि  
भवन्ति । जीवाक्षरेणैव जीवाहराप्नोति जीवाह्ना जीवाक्षर-  
मिति । अनकाममारोऽथ देवरथस्तस्य वागुद्धिः<sup>५</sup> ओचे पक्षसी  
चक्षुषी युक्ते मनः संयहीता तदयं प्राणोऽधितिष्ठति । तदुक्तमृ-  
षिणा । आ तेन यातं मनसो जवीयसा निमिषश्चिज्जवीयसेति  
जवीयसेति ॥६॥<sup>६</sup>

॥ इत्यैतरेयद्वितीयारण्यके तृतीयोऽध्यायः ॥<sup>७</sup>

<sup>१</sup> यदि E.      <sup>२</sup> इति F, G.      <sup>३</sup> इति F, G.      <sup>४</sup> अह D, F, G ;  
अः K, L, S.      <sup>५</sup> वागुद्धि A, E, G.      <sup>६</sup> Numbered 20 in A, E, H, K, L ;  
20, 8 in F, G ; 8 in D.      <sup>७</sup> Text, A, L ; इति द्वितीय आरण्ये तृतीयोऽध्यायः K ;  
द्वितीयारण्यके तृतीयोऽध्यायः F, G ; इति तृतीयोऽध्यायः D ; no colophon E.

## ADHYĀYA 4.

आत्मा वा इदमेक एवाय आसीन्नान्यत्किञ्चन मिषत् । स ईक्षत । लोकान्नु सृजा इति । स इमाँल्लोकानसृजत । अम्भो मरीचीर्मरमापः<sup>1</sup> । अदोऽम्भः परेण दिवं द्यौः प्रतिष्ठान्तरिक्षं मरीचयः पृथिवी मरो या अधस्तात्ता आपः । स ईक्षतेमे नु लोका लोकपालान्नु सृजा इति । सोऽद्य एव पुरुषं समुद्धृत्या-मूर्च्छयत् । तमभ्यतपत्तस्याभितप्रस्य मुखं निरभिद्यत यथाण्डं मुखाद्वाग्वाचोऽग्निः । नसिके निरभिद्येतां नासिकाभ्यां प्राणः प्राणाद्वायुः । अक्षिणी निरभिद्येतामक्षीभ्यां<sup>2</sup> चक्षुश्चक्षुष आदित्यः । कर्णौ निरभिद्येतां कर्णाभ्यां श्रोत्रं श्रोत्राद्दिशः । त्वङ्गिरभिद्यत त्वचो लोमानि लोमभ्य ओषधिवनस्पतयः । हृदयं निरभिद्यत<sup>3</sup> हृदयान्मनो मनसश्चन्द्रमाः । नाभिर्निरभिद्यत नाभ्या अपानोऽपानान्मृत्युः । शिश्नं निरभिद्यत शिश्नाद्रेतो रेतस आपः ॥१॥<sup>4</sup>

ता एता देवताः सृष्टा अस्मिन्महत्कर्णवे प्रापतंस्तमशनापिपासाभ्यामन्ववार्जन् । ता एनमब्रुवन्नायतनं नः प्रजानीहि<sup>2</sup> यस्मि-

<sup>1</sup> \*मपः Böhlingk. <sup>2</sup> अक्षिभ्यां M. Röer and Rājārāma's edd. <sup>3</sup> निर-भिद्ये N ; निरभिद्येतां corrected into निरभिद्यत M. <sup>4</sup> In the Upanisad, in the MSS. and edd. of text and Śaṅkara's commentary, in Rājārāma and Böhlingk's edd., and differently in T, the Khapḍas are subdivided into paragraphs. Śāyana's division of sentences is quite different, and as neither division has any authority the numbers are ignored. S, T, Rājārāma's ed., and the MSS. of Śaṅkara end : इति प्रथमः खण्डः । Numbered 21 in A, E, H, K, L; 21, 1 in F, G; 1 in D. The Upanisad MSS. and edd. all prefix ओम्.

<sup>1</sup> अशनायापिपासे T, Rājārāma's ed. here and below and in Jivānanda's ed. (cited in U as *ta*). <sup>2</sup> प्रजानीति F.

नप्रतिष्ठिता अन्नमदामेति । ताभ्यो गामानयत्ता अब्रुवन्न वै नोऽयमलमिति । ताभ्योऽश्वमानयत्ता अब्रुवन्न वै नोऽयमलमिति । ताभ्यः पुरुषमानयत्ता अब्रुवन्सुकृतं वतेति पुरुषो वाव सुकृतं । ता अब्रवीद्यथायतनं प्रविशतेति । अग्निर्वाग्भूत्वा मुखं प्राविशद्वायुः प्राणो भूत्वा नासिके प्राविशदादित्यश्चक्षुर्भूत्वाक्षिणी प्राविशद्दृशः श्रोत्रं भूत्वा कर्णौ प्राविशन्नोषधिवनस्पतयो लोमानि भूत्वा त्वचं<sup>3</sup> प्राविशंश्चन्द्रमा मनो भूत्वा<sup>3</sup> हृदयं प्राविशन्मृत्युरपानो भूत्वा नाभिं प्राविशदापो रेतो भूत्वा शिश्नं प्राविशन् । तमश्नापिपासे अब्रूतामावाभ्यामभिप्रजानीहीति ते अब्रवीदेतास्वेव वां<sup>5</sup> देवतास्वाभजाम्येतासु भागिन्यौ करोमीति । तस्माद्यस्यै कस्यै च देवतायै हविर्गृह्यते भागिन्यावेवास्यामश्नापिपासे भवतः ॥२॥<sup>6</sup>

स ईक्षतेमे नु लोकाश्च लोकपालाश्चान्नमेभ्यः सृजा इति । सोऽपोऽभ्यतपत्ताभ्योऽभितप्ताभ्यो मूर्तिरजायत । या वै सा मूर्तिरजायतान्नं वै तत् । तदेनत्सृष्टं पराङ्मयं जिगांसत्तद्वाचाजि-

<sup>3</sup> त्वचं — भूत्वा om. A, added by Colebrooke with मनसो. <sup>4</sup> अमधि T; अमपि Böhlingk. <sup>5</sup> वा N, Röer and Rājārāma's edd. <sup>6</sup> Numbered 22 in A, E, H, K, L; 22, 2 in F, G; 2 in D; इति द्वितीयः खण्डः S, T, and MSS. of Śaṅkara; in smaller print in Rājārāma's ed.

<sup>1</sup> सोमो A. <sup>2</sup> तदेतदभिष्टुष्टं M, T, Jivānanda's ed.; तदन्नं U (one MS. ka). In Śaṅkara's comm., Jivānanda's ed., and five MSS. of U (la, kha, ga; cha; ja) have अतत्. Three MSS. of U in Ānandatīrtha's *īkā* here and two on p. 42, note 3, have अतत्. Rājārāma and Röer read तदेतदभिष्टुष्टं नदत्, and clearly this is what T had in view. The नदत् is not recognized in the commentaries, and seems a later addition to the text. Böhlingk reads अदेतत्. <sup>3</sup> So Böhlingk for अघां of MSS. and edd.



घृक्षत्तन्नाशक्रोद्धाचा ग्रहीतुम्<sup>4</sup> । स यद्वैनद्वाचाग्रहैषदभिव्याहृत्य  
 हैवान्नमचप्स्यत् । तत्प्राणेनाजिघृक्षत्तन्नाशक्रोत्प्राणेन ग्रहीतुम् ।  
 स यद्वैनत्प्राणेनाग्रहैषदभिप्राण्य हैवान्नमचप्स्यत् । तच्चक्षुषाजि-  
 घृक्षत्तन्नाशक्रोच्चक्षुषा ग्रहीतुम् । स यद्वैनच्चक्षुषाग्रहैषदृष्ट्वा हैवा-  
 न्नमचप्स्यत् । तच्छ्रोत्रेणाजिघृक्षत्तन्नाशक्रोच्छ्रोत्रेण ग्रहीतुम् । स  
 यद्वैनच्छ्रोत्रेणाग्रहैषच्छ्रुत्वा हैवान्नमचप्स्यत् । तत्त्वचाजिघृक्षत्त-  
 न्नाशक्रोत्त्वचा ग्रहीतुम् । स यद्वैनत्त्वचाग्रहैषत्स्पृष्ट्वा हैवान्न-  
 मचप्स्यत् । तन्मनसाजिघृक्षत्तन्नाशक्रोन्मनसा ग्रहीतुम् । स  
 यद्वैनन्मनसाग्रहैषद्व्यात्वा हैवान्नमचप्स्यत् । तच्छिघ्रेनाजिघृक्ष-  
 त्तन्नाशक्रोच्छिघ्रेन ग्रहीतुम् । स यद्वैनच्छिघ्रेनाग्रहैषद्विसृज्य  
 हैवान्नमचप्स्यत् । तदपानेनाजिघृक्षत्तदावयत् । सैषो<sup>5</sup>ऽन्नस्य  
 ग्रहो यद्वायुरन्नायुर्वो एष यद्वायुः । स ईक्षत कथं न्विदं मदृते  
 स्यादिति । स ईक्षत कतरेण प्रपद्या इति । स ईक्षत यदि  
 वाचाभिव्याहृतं यदि प्राणेनाभिप्राणितं यदि चक्षुषा दृष्टं यदि  
 श्रोत्रेण श्रुतं यदि त्वचा स्पृष्टं यदि मनसा ध्यातं यद्यपानेना-  
 भ्यपानितं यदि शिघ्रेण विसृष्टमथ<sup>6</sup> कोऽहमिति । स एतमेव  
 सीमानं विदार्यतया द्वारा प्रापद्यत । सैषा विदृतिर्नाम द्वास्त-  
 देतन्नान्दनम् । तस्य त्रय आवसथास्तयः स्वप्ना अयमावसथो  
 ऽयमावसथोऽयमावसथ इति । स जातो भूतान्यभिधैक्ष-  
 त्किमिहान्यं वावदिषदिति । स एतमेव पुरुषं ब्रह्म<sup>11</sup> ततममप-

<sup>4</sup> ग्रहीतुम् and so *infra* T. Böhlingk reads 'ग्रहणीषद्' throughout. <sup>5</sup> हेतु T, Rœr, Benares ed. <sup>6</sup> जिघृक्षत् — शिघ्रेण bis N. <sup>7</sup> स एषो T, Rœr, Benares ed.

<sup>8</sup> अथ T; om. Rājārāma.

<sup>9</sup> विधृतिर् T.

<sup>10</sup> विक्षत् T, Rœr, Böhlingk;

वैख्यत् test; विव° Delbrück; वाव दिक्षत् Böhlingk.

<sup>11</sup> S prints as ब्रह्मततमम° again-t Sāṅkara and Sāyaṇa.

श्यत् । इदमदर्शमिती<sup>३</sup>३<sup>१२</sup> । तस्मादिदं नो नामेदं नो ह वै नाम  
तमिदं सन्तमिन्द्र<sup>१३</sup> इत्याचक्षते परोक्षेण । परोक्षप्रिया<sup>१४</sup> इव हि  
देवाः । परोक्षप्रिया इव हि देवाः ॥३॥<sup>१५</sup>

॥ इत्यितरेयद्वितीयारण्यके चतुर्थोऽध्यायः ॥<sup>१६</sup>

#### ADHYĀYA 5.

पुरुषे<sup>१</sup> ह वा अयमादितो गर्भो भवति । यदेतदेतस्सदेत-  
त्सर्वेभ्योऽङ्गेभ्यस्तेजः संभूतमात्मन्येवात्मानं विभर्ति तद्यदा स्त्रियां  
सिञ्चत्यथैनज्जनयति । तदस्य प्रथमं जन्म<sup>७</sup> । तस्त्रिया आत्मभूयं  
गच्छति यथा स्वमङ्गं तथा । तस्मादेनां न हिनस्ति । सास्यैत-  
मात्मानमच गतं भावयति सा भावयित्री भावयितव्या भवति ।

<sup>१२</sup> इति M, Röer and Rājārāma; °शी३म् Böhtlingk, but cf. II, 3, 7, &c. <sup>१३</sup> ऋ-  
मित्य° Röer. <sup>१४</sup> पारोक्षं F. <sup>१५</sup> Numbered 23 in A, E, F, H, K, L; 23, 3  
in G; 3 in D; इति तृतीयः खण्डः S, T, and MSS. of Śaṅkara. <sup>१६</sup> So A,  
L, R; द्वितीयारण्यके चतुर्थोऽध्यायः F, G; इति चतुर्थोऽध्यायः D; इति श्री ऐतरे-  
योपनिषदि चतुर्थोऽध्यायः समाप्तः ॥४॥ N; इत्यितरेये द्वितीये चतुर्थः M; no colo-  
phon E; इत्यितरेये द्वितीये आरण्यके चतुर्थोऽध्यायः । उपनिषत्सु प्रथमोऽध्यायः ।  
ओं तस्त् । T; इति द्वितीयारण्यके चतुर्थोऽध्यायः K. Rājārāma follows T, correcting  
द्वितीये into °य.

<sup>१</sup> Before पुरुषे, अपक्रामन्तु गर्भिण्यः is inserted in A, E, F, G, K, L, N, R, S<sup>4-9</sup>, U.  
But though old the words cannot be original, and are not recognized by Sāyaṇa or  
Śaṅkara. <sup>२</sup> रेतस् om. A. <sup>३</sup> तदेतद् om. I. <sup>४</sup> सर्वेभ्यः I.  
<sup>५</sup> संभूतं T, Rājārāma's ed. <sup>६</sup> °येतज् T, Röer, Rājārāma and Jivānanda's edd.,  
and two MSS. (ka, kha) cited in U; °येतं Böhtlingk. <sup>७</sup> इति प्रथमः खण्डः T.  
This must be due to a mistaken idea that the last colophon (see n. 15) means that  
there are four Khaṇḍas in this Adhyāya, whereas it really means that this is the fourth  
Khaṇḍa of the whole Upaniṣad. After भावयति it has ॥१॥ treating this as a new  
Khaṇḍa.

तं स्त्री गर्भे विभर्ति सोऽय<sup>8</sup> एव कुमारं जन्मनोऽयेऽधिभाव-  
यति । स यत्कुमारं जन्मनोऽयेऽधिभावयत्यात्मानमेव तज्जाव-  
यति । एषां लोकानां संतत्या एवं संतता हीमे लोकाः ।  
तदस्य द्वितीयं जन्म<sup>10</sup> । सोऽस्यायमात्मा पुण्येभ्यः कर्मभ्यः  
प्रतिधीयते । अथास्यायमितर आत्मा कृतकृत्यो वयोगतः प्रैति ।  
स इतः प्रयत्नेव पुनर्जायते । तदस्य तृतीयं जन्म । तदुक्तमृ-  
षिणा<sup>12</sup> । गर्भे नु सन्नन्वेषामवेदमहं देवानां जनिमानि विश्वा ।  
शतं मा पुर आयासीररक्षन्ध श्येनो जवसा निरदीयमिति ॥  
गर्भे एवैतच्छयानो वामदेव एवमुवाच<sup>14</sup> । स एवं विद्वानस्मा-  
च्छरीरभेदादूर्ध्वं उत्क्रम्यामुष्मिन्स्वर्गे लोके सर्वान्कामानाप्त्वा-  
मृतः समभवत्समभवत्<sup>16</sup> ।

॥ इत्यैतरेयद्वितीयारण्यके पञ्चमोऽध्यायः ॥<sup>16</sup>

<sup>8</sup> om. Böhlingk.

<sup>9</sup> तद् om. N.

<sup>10</sup> ॥ २ ॥ इति द्वितीयः खण्डः T.

<sup>11</sup> प्रतिनिधीयते T. This is an obvious error, and is borrowed from Śaṅkara's com-  
mentary. <sup>12</sup> ॥ १ ॥ इति तृतीयः खण्डः T.

<sup>13</sup> गर्भे नु सगृक् I; S has ०न्नधः

as have U, Röer, Benares, and Rājārāma's edd.

<sup>14</sup> ॥ १ ॥ T.

<sup>15</sup> ॥ २ ॥ T.

T continues इति चतुर्थः खण्डः ॥ ४ ॥ and so S, U, and MSS. of Śaṅkara. Numbered  
24 in A, E, H, K, L; 24, 1 in F, G; not numbered in D; numbered 14 in R.  
Before the number, A, S<sup>4-9</sup>, Benares ed. (*saṃvat* 1941), and U insert यथास्थानं  
तु (om. U) गर्भिन्यः. See on II, 6. The words are not recognized by Śaṅkara  
or Sāyaṇa, and cannot be genuine.

<sup>16</sup> Text, R; इति द्वितीयारण्यके

पञ्चमोऽध्यायः A; इति द्वितीय आरण्यके पञ्चमोऽध्यायः L; इति द्वितीय आरण्यके  
पञ्चमोऽध्यायः K; द्वितीयारण्यके पञ्चमोऽध्यायः F, G; इति पञ्चमोऽध्यायः D; no  
colophon E; इति ऐतरेये पञ्चमः M; इत्यैतरेये द्वितीये आरण्यके पञ्चमोऽध्यायः ।  
उपनिषत्सु द्वितीयोऽध्यायः । ओं तत्सत् T; 4 only N. Rājārāma has इत्यैतरेयारण्यके  
and then as in T.

## ADHYĀYA 6.

को<sup>1</sup>ऽयमात्मेति वयमुपास्महे कतरः स आत्मा । येन वा<sup>2</sup>  
पश्यति येन वा<sup>3</sup> शृणोति येन वा गन्धानाजिघ्रति येन वा  
वाचं व्याकरोति येन वा स्वादु चास्वादु च विजानाति ।  
यदेतद्भूदयं मनश्चैतत्संज्ञानमाज्ञानं विज्ञानं प्रज्ञानं मेधा<sup>4</sup> दृष्टि-  
र्धृतिर्मतिर्मनीषा जूतिः स्मृतिः संकल्पः क्रतुरसुः कामो वश  
इति । सर्वाण्येवैतानि प्रज्ञानस्य नामधेयानि भवन्ति । एष<sup>5</sup>  
ब्रह्मैष इन्द्र एष प्रजापतिरेते सर्वे देवा इमानि च पञ्च महा-  
भूतानि पृथिवी वायुराकाश आपो ज्योतीषीत्येतानीमानि च  
क्षुद्रमिश्राणीव बीजानीतराणि चेताराणि<sup>7</sup> चाण्डजानि<sup>8</sup> च  
जारुजानि<sup>9</sup> च स्वेदजानि चोद्भिज्जानि<sup>10</sup> चाश्वा गावः पुरुषा  
हस्तिनो यत्किञ्चेदं प्राणि जङ्गमं च पतत्रि च यच्च स्थावरं  
सर्वं तत्प्रज्ञानेचं<sup>11</sup> प्रज्ञाने प्रतिष्ठितं प्रज्ञानेचो<sup>12</sup> लोकः प्रज्ञा  
प्रतिष्ठा प्रज्ञानं<sup>13</sup> ब्रह्म । स एतेन<sup>14</sup> प्रज्ञेनात्मनास्माँल्लोकादुत्क्र-

<sup>1</sup> यथास्थानं तु गर्भिन्यः is here inserted in R. It is omitted by D, E, F, G, H, I, L, N, T, and in Sītārāma's text, and by Röer and Rājārāma. See on II, 5. यम° Max Müller and Böhlingk. <sup>2</sup> रूपं inserted in T, in Röer, Jivānanda and Rājārāma's edd. It is clearly borrowed from Śaṅkara's commentary.

<sup>3</sup> शब्दान inserted in T; शब्दं in Röer, Jivānanda and Rājārāma's edd. <sup>4</sup> मेधा om. I.

<sup>5</sup> दृष्टिर् F; स्मृतिः om. Benares ed.

<sup>6</sup> स added in T.

<sup>7</sup> बीजानितराणि I.

<sup>8</sup> चाण्डजानि A.

<sup>9</sup> जानि only F; जरायु° Böhlingk.

<sup>10</sup> The spelling with two j's is supported by I, M, T, U, Rājārāma and Sītārāma's edd., against Benares ed., R and S. <sup>11</sup> प्रज्ञानेचं om. F, G. <sup>12</sup> प्रज्ञानेचि D.

<sup>13</sup> प्रज्ञानं ब्रह्म° om. I.

<sup>14</sup> एतेनैव T.

म्यामुष्मिन्स्वर्गे लोके सर्वान्कामानाप्त्वामृतः समभवत्सम-  
भवत्<sup>15</sup> ॥

॥ इत्यैतरेयद्वितीयारण्यके षष्ठोऽध्यायः ॥<sup>16</sup>

॥ इति द्वितीयारण्यकम् ॥

This ends the second Āraṇyaka, but the majority of the MSS. of the text, and of Sāyaṇa's commentary, and of Ānandatīrtha's own commentary, and his *ṭīkā*, add a seventh Adhyāya, which is:—

#### ADHYĀYA 7.

वाङ्मे मनसि प्रतिष्ठिता मनो मे वाचि प्रतिष्ठितमाविरा-  
वीर्मे<sup>1</sup> एधि वेदस्य म आणी स्यः श्रुतं मे मा प्रहासीरनेनाधी-  
तेनाहोरात्रान्संदधाम्यृतं वदिष्यामि सत्यं वदिष्यामि<sup>3</sup> तन्मामंवतु  
तद्वक्तारमवत्ववतु मामवतु वक्तारमवतु वक्तारम् ॥

॥ इत्यैतरेयद्वितीयारण्यके सप्तमोऽध्यायः ॥<sup>5</sup>

<sup>15</sup> इति पञ्चमः खण्डः ॥ ५ ॥ T, U, MSS. of Śaṅkara; numbered 25 in A, E, H, K, L; not numbered in D, F, G; 5 in N.

<sup>16</sup> Text, R; इति द्वितीयारण्यके षष्ठोऽध्यायः ॥ ६ ॥ A; इति द्वितीयारण्यके षष्ठोऽध्यायः L; इति द्वितीय आरण्ये षष्ठोऽध्यायः K; द्वितीयारण्यके षष्ठोऽध्यायः F, G; इति षष्ठोऽध्यायः D, M; no colophon in E, N; इति ऐतरेये द्वितीये आरण्यके षष्ठोऽध्यायः । उपनिषत्सु तृतीयोऽध्यायः । ओं तत्सत् । T. L adds द्वितीयारण्यके समाप्तं । Rājārāma's ed. begins इत्यैतरेयारण्यके, and then as T.

<sup>1</sup> वीराविर्मे K, see on I, I, I, in the Śāntimantra; Eggeling, *India Office Catal.*, p. 117.

<sup>2</sup> प्रहासीद् T, and Scheftelowitz, *Die Apokryphen des Rgveda.* <sup>3</sup> वादष्या A here.

<sup>4</sup> ममाङ्गम् D. <sup>5</sup> This occurs in A, D, E, F, G, H, I, K, M, N, O, Q, R, S, T, U. In T, however, it is placed at the beginning of the Upaniṣad, and in S at the end of Āraṇyaka V, and see also note on I, I, I. It does not occur in most MSS. of

Śaṅkara's commentary, and it is omitted even in L, which is a complete MS. of all the text. It appears clearly not to have been known to Śaṅkara. It is, however, known to Ānandatīrtha in his own commentary in the MSS., II and O. In the edition, U, of Ānandatīrtha's commentary on Śaṅkara, it is said: **षष्ठ्यष्टस्य भाष्यं स्पष्टत्वादात्मतत्वाप्रतिपादनाच्च श्रीमच्छङ्कराचार्येण कृतमित्येतदुक्तात् एव ज्ञायते । सा तु टीका दीपिकातोऽभिन्नेवेति ज्ञात्वाच न संगृहीता ।** M, N, Q, and apparently Max Müller's MS., *S. B. E.*, I, 246, n. 2, have **एवं षष्ठेऽध्याये तत्त्वविद्यां परिसमाप्य सप्तमे** (so N, Q; **सप्तसु श्रीमत्परिव्राजकाचार्य add. M)** **शान्तिकरो मन्त्रः पठितः वाङ्मि मनसीत्यादि । तस्य स्पष्टार्थत्वादात्मतत्वाप्रतिपादकत्वाच्च भाष्यकारिणं व्याख्यातः । स मन्त्रानां बोधाय दीपिकाकारोक्तरीत्या व्याख्यायते । यथोक्तं &c., exactly as in Sāyana's commentary. The end is इति श्रीसप्तमाध्यायस्य दीपिका संपूर्णा M; इति सप्तमाध्यायदीपिका समाप्ता N. The question arises whether this wholesale borrowing was due to Ānandatīrtha or not. On the whole the evidence is against the view that it was. (1) It compels us to date Ānandatīrtha after Sāyana, which is (a) contradictory to the accepted dates of either writer, and (b) cannot be reconciled with the fact that Sāyana sometimes follows Ānandatīrtha closely in his commentary, cf. on II, 4, 3. (2) It is of course clear from the consensus of MS. evidence that the explanation of the last section was added at a comparatively early date to Ānandatīrtha's commentary, but this could easily have happened, and as a matter of fact the alteration needed to introduce the extract was very slight, as Sāyana begins: **षष्ठे तत्त्वविद्यां परिसमाप्य सप्तमे शान्तिकरं मन्त्रं पठति । वाङ्मि मनसीति ।** The addition was very natural, since the fact that the Adhyāya is recognized by Ānandatīrtha in his own commentary shows that it had already in his time become a recognized part of the Āranyaka. In Jones' MS. (Tawney and Thomas, *Catalogue of Two Collections of Sanskrit MSS.*, p. 2) we have the commentary of Śaṅkara without the *śikā*, followed by 'Mādhava's' commentary as in the edition. After II, 7, E continues: **हरिः श्रीं । अथातस्संहिताया उपनिषत् । वाङ्मि मनसि प्रतिष्ठिता । कोऽयमात्मिति वयमुपास्महे । पुरुषे ह वा अयमादितो गर्भो भवति । स ईशतेमं नु लोकाश्च लोकपालाश्च । ता एता देवतास्तुष्टाः । आत्मा वा इदमेक एवाय आसीत् । तत्रैते श्लोकाः । तद्वा इदं बृहतीसहस्रं संपन्नं तव्यशस् इन्द्रः । तद्वा इदं बृहतीसहस्रं संपन्नं तस्य वा एतस्य । तद्वा इदं बृहतीसहस्रं संपन्नं तद्वैतदेके । यो ह वै यज्ञे यज्ञं वेद । स एष पुरुषस्समुद्रः । तस्य य आत्मानमाविस्तरां वेद । यो ह वा आत्मानं पञ्चविधमुक्तं वेद । तद्वा इदं बृहतीसहस्रं संपन्नं तस्य याजि व्यञ्जनानि । विश्वामित्रं ह्येतदहस्यं सिध्यताम् । एष च एष विश्वदाजः । एष इदं लोकमभ्यर्चत् । आपाः इति आप इति । अथातो****

विभूतयोऽस्य पुष्यस्य । तस्य वाक्तामिर्नामानि दामानि । तं देवाः प्राणयन्त तं  
 प्रपदाभ्यां प्रापयन्त । अथातो रेतसश्चुष्टिः । उक्थमुक्थमिति वै प्रजा वदन्ति । एष पन्था  
 एतत्कर्म । एष पन्था अष्टौ । एष इमञ्चत्वारि । यो ह वा आत्मानमष्टौ । आत्मा वै  
 चयः । पुष्य एका । कोऽयमेका । वाङ्म एका । एष पन्था विश्वामित्रं ह्यात्मा  
 वै षट् । हरिः ओं । इति द्वितीयारणं समाप्तम् । The other MSS. end as follows :  
 ॥ २६ ॥ इति तरेयद्वितीयारण्यके सप्तमोऽध्यायः । द्वितीयारण्यकं समाप्तं । A ; ॥ २६ ॥  
 इति सप्तमोऽध्यायः ॥ ७ ॥ इति द्वितीयमारण्यकं समाप्तं । F ; ॥ २६ ॥ ४ ॥ (rest as in  
 F) G ; इति सप्तमोऽध्यायः द्वितीयारण्यः D ; ॥ २६ ॥ इति द्वितीय आरण्ये सप्तमो  
 अध्यायः । समाप्तः K. R ends as in text, but with समाप्तः added.

## ॥ अथ तृतीयारण्यकम् ॥

ADHYĀYA 1.

अथातः संहिताया<sup>1</sup> उपनिषत् । पृथिवी पूर्वरूपं द्यौरुत्तर-  
रूपं वायुः संहितेति माण्डूकेय आकाशः संहितेत्यस्य माक्षव्यो  
वेदयाञ्चक्रे । स हाविपरिहृतो मेने न मेऽस्य पुत्रेण समगा-  
दिति । समाने वै तत्परिहृतो मेन इत्यागस्त्यः समानं ह्येतद्भवति  
वायुश्चाकाशश्च<sup>2</sup> । इत्यधिदेवतम् । अथाध्यात्मम् । वाक्पूर्वरूपं  
मन उत्तररूपं प्राणः संहितेति<sup>3</sup> शूरवीरो<sup>4</sup> माण्डूकेयः । अथ  
हास्य पुत्र आह ज्येष्ठो मनः पूर्वरूपं वागुत्तररूपं मनसा<sup>5</sup> वा  
अये संकल्पयत्यथ वाचा व्याहरति तस्मान्मन एव पूर्वरूपं  
वागुत्तररूपं प्राणस्त्वेव संहितेति । समानमेनयोरत्र पितुश्च  
पुत्रस्य च । स एषोऽश्वरथः प्रष्टिवाहनो मनोवाक्प्राणसंहतः<sup>6</sup> ।  
स य एवमेतां संहितां वेद संधीयते प्रजया<sup>7</sup> पशुभिर्यशसा  
ब्रह्मवर्चसेन स्वर्गेण लोकेन सर्वमायुरेति । इति नु माण्डूके-  
यानाम् ॥ १ ॥

अथ शाकल्यस्य । पृथिवी पूर्वरूपं द्यौरुत्तररूपं वृष्टिः संधिः  
पर्जन्यः संधाता । तदुतापि यच्चैतद्वलवदनुत्तृहन्संदधदहोरात्रे

<sup>1</sup> संहिताय B.    <sup>2</sup> च only, R, B, &c.; चेति S.    <sup>3</sup> संहिते A.    <sup>4</sup> शूरो  
वीरो E.    <sup>5</sup> मनसैवाग्ने B.    <sup>6</sup> संहितः B; संहिमुतः E.    <sup>7</sup> प्रजय B.

<sup>1</sup> °नू R, S, &c.; corr. Böhtlingk; cf. Sāṅkhāyana Āraṇyaka, VII, 2.



वर्षन्ति द्यावापृथिव्यौ समधातामित्युतायाहुः । इती<sup>२</sup> न्वधिदै-  
वतम् । अथाध्यात्मम् । पुरुषो ह वा अयं सर्व आनन्दं वे विदले  
भवत इत्याहुस्तस्येदमेव पृथिव्या रूपमिदं दिवस्तं चायमन्तरे-  
णाकाशो यथासौ द्यावापृथिव्यावन्तरेणाकाशः । तस्मिन्हास्मि-  
न्नाकाशे प्राण आयत्तो यथामुष्मिन्नाकाशे वायुरायत्तः । यथा-  
मूनि चीणि ज्योतीष्येवमिमानि पुरुषे चीणि<sup>३</sup> ज्योतीषि  
यथासौ दिव्यादित्य एवमिदं<sup>४</sup> शिरसि चक्षुर्यथासावन्तरिक्षे  
विद्युदेवमिदमात्मनि हृदयं यथायमग्निः पृथिव्यामेवमिदमुपस्थे  
रेतः । एवमु ह स्म सर्वलोकमात्मानमनुविधायाहेदमेव  
पृथिव्या रूपमिदं दिवः । स य एवमेतां संहितां<sup>५</sup> वेद  
संधीयते प्रजया पशुभिर्यशसा ब्रह्मवर्चसेन स्वर्गेण लोकेन  
सर्वमायुरेति ॥२॥

अथातो निर्भुजप्रवादाः । पृथिव्यायतनं निर्भुजं दिव्यायतनं  
प्रतृणमन्तरिक्षायतनमुभयमन्तरेण । अथ यद्येनं निर्भुजं ब्रुवन्त-  
मुपवदेदच्योष्टावराभ्यां<sup>१</sup> स्थानाभ्यामित्येनं ब्रूयात् । अथ यद्येनं  
प्रतृणं ब्रुवन्तमुपवदेदच्योष्टा उत्तराभ्यां स्थानाभ्यामित्येनं ब्रूयात् ।  
यस्त्वैवोभयमन्तरेणाह तस्य नास्त्युपवादः । यद्वि संधिं विवर्त-  
यति तन्निर्भुजस्य रूपमथ यच्छुद्धे अक्षरे अभिव्याहरति तत्प्र-  
तृणस्याय उ एवोभयमन्तरेणोभयं व्याप्तं भवति । अन्नाद्यकामो

<sup>२</sup> इति S<sup>1 2 5</sup>.

<sup>३</sup> विवस् A ; वस् F.

<sup>४</sup> So I read for तस्मिन्हास्मिन् D.

G, H, K, L, S; तस्मिन्नाकाशे F; तस्मिन्नस्मिन्नाकाशे A, R. यथा—वायुर lost in B.

<sup>५</sup> चीणि—इदं lost in B.

<sup>६</sup> एवमिदमु lost in B.

<sup>७</sup> संहितां B; सप्त F.

<sup>१</sup> वर आभ्यां B.

निर्भुजं ब्रूयात्स्वर्गकामः प्रतृष्णमुभयकाम उभयमन्तरेण । अथ यद्येनं निर्भुजं ब्रुवन्तं पर उपवदेत्पृथिवीं देवतामारः पृथिवी त्वा देवता रिष्यतीत्येनं ब्रूयात् । अथ यद्येनं प्रतृष्णं ब्रुवन्तं पर उपवदेद्विवं<sup>3</sup> देवतामारो<sup>4</sup> द्यौस्त्वा देवता रिष्यतीत्येनं ब्रूयात् । अथ यद्येनमुभयमन्तरेण ब्रुवन्तं पर उपवदेदन्तरिक्षं<sup>7</sup> देवतामारोऽन्तरिक्षं त्वा देवता रिष्यतीत्येनं ब्रूयात् । यथा तु कथा च ब्रुवन्वा<sup>8</sup> ब्रुवन्तं वा ब्रूयादभ्याशमेव यत्तथा स्यात् । न त्वेवान्यत्कुशलाद्ब्राह्मणं ब्रूयात् । अतिद्युम्न<sup>9</sup> एव ब्राह्मणं ब्रूयात् । नातिद्युम्ने चन ब्राह्मणं ब्रूयान्नमो<sup>10</sup> अस्तु ब्राह्मणेभ्य इति ह स्माह शूरवीरो माण्डूकेयः ॥ ३ ॥

अथातोऽनुयाहाराः । प्राणो वंश इति विद्यात् । स य एनं प्राणं वंशमुपवदेच्छकुवच्चेन्मन्येत प्राणं<sup>2</sup> वंशं समधाँ<sup>3</sup> प्राणं मा वंशं संदधतं न शक्नोषीत्याह प्राणस्त्वा वंशो हास्यतीत्येनं ब्रूयात् । अथ चेदशकुवन्तं<sup>4</sup> मन्येत प्राणं वंशं समधित्सिषं तं नाशकः संधातुं प्राणस्त्वा वंशो हास्यतीत्येनं ब्रूयात् । यथा तु कथा च ब्रुवन्वा<sup>5</sup> ब्रुवन्तं वा ब्रूयादभ्याशमेव यत्तथा स्यात् । न त्वेवान्यत्कुशलाद्ब्राह्मणं ब्रूयात् । अतिद्युम्न एव ब्राह्मणं ब्रूयात् ।

<sup>2</sup> ऋष्यति B.<sup>3</sup> देदिव F, G.<sup>4</sup> देवतामारो A.<sup>6</sup> नंसु B.<sup>6</sup> उपवदवदेद्र A.

R in text.

<sup>8</sup> See explanatory notes.<sup>9</sup> अतिद्युम्ने—ब्रूयान् om. F, G.<sup>10</sup> नमो स्तु B.<sup>1</sup> चेन् om. B.<sup>2</sup> प्राणवंशं E.<sup>3</sup> समधाँ A, B.<sup>4</sup> शकुवन्तं B.<sup>6</sup> See explanatory notes on III, 1, 3.<sup>6</sup> आभ्याशम् B, E (yet correctly in III, 1, 4).

नातिद्युमे<sup>7</sup> चन ब्राह्मणं ब्रूयान्नमो अस्तु<sup>8</sup> ब्राह्मणेभ्य इति ह  
स्माह श्रूवीरो माण्डूकेयः ॥४॥

अथ खल्वाहुर्निर्भुजवक्त्राः । पूर्वमक्षरं<sup>1</sup> पूर्वरूपमुत्तरमुत्तर-  
रूपं योऽवकाशः पूर्वरूपोत्तररूपे अन्तरेण सा संहितेति । स  
य एवमेतां संहितां वेद संधीयते प्रजया<sup>3</sup> पशुभिर्यशसा ब्रह्म-  
वर्चसेन स्वर्गेण लोकेन सर्वमायुरेति । अथ वयं ब्रूमो निर्भु-  
जवक्त्रा इति ह स्माह ह्रस्वो माण्डूकेयः पूर्वमेवाक्षरं पूर्वरूपमु-  
त्तरमुत्तररूपं योऽवकाशः पूर्वरूपोत्तररूपे अन्तरेण येन संधिं  
विवर्तयति येन स्वरास्वरं<sup>5</sup> विजानाति येन माचामाचां विभ-  
जते सा संहितेति । स य एवमेतां संहितां वेद संधीयते प्रजया<sup>3</sup>  
पशुभिर्यशसा ब्रह्मवर्चसेन स्वर्गेण लोकेन सर्वमायुरेति । अथ  
हास्य पुत्र<sup>6</sup> आह मध्यमः प्राचीबोधीपुत्रोऽक्षरे खल्विमे अवि-  
कर्षन्ननेकीकुर्वन्त्यथावर्णमाह तद्यासौ माचा पूर्वरूपोत्तररूपे  
अन्तरेण संधिविज्ञपनी साम तज्जवति सामैवाहं संहितां मन्य  
इति । तदप्येतदृषिणोक्तम् । बृहस्पते न परः साम्नो<sup>10</sup> विदुरिति ॥  
स य एवमेतां संहितां वेद संधीयते प्रजया पशुभिर्यशसा ब्रह्म-  
वर्चसेन स्वर्गेण लोकेन सर्वमायुरेति ॥५॥

<sup>7</sup> नाद्युमे A.

<sup>8</sup> नमो सु B.

<sup>1</sup> पूर्वरूपम् F.

<sup>2</sup> रूपम् only B.

<sup>3</sup> प्रजयः B (with *jihvāmūliya* as usual).

<sup>4</sup> उत्तरम् om. G.

<sup>5</sup> स्वराःस्वरं A, K, L; स्वरास्वर B.

<sup>6</sup> पुत्र आह om. B.

<sup>7</sup> प्राचीबोधी B.

<sup>8</sup> नेकीकुर्वन् B.

<sup>9</sup> जवति—प्रज lost in B.

<sup>10</sup> साम्ना G.

<sup>11</sup> र्वमायुरे lost in B.

बृहद्रथन्तरयो रूपेण संहिता संधीयत इति तारुह्यः<sup>1</sup> । वाग्वै  
 रथन्तरस्य रूपं प्राणो बृहत् उभाभ्यामु खलु संहिता संधीयते  
 वाचा च प्राणेन च । एतस्यां ह स्मोपनिषदि संवत्सरं गा रक्ष-  
 यते तारुह्यः<sup>2</sup> । एतस्यां<sup>3</sup> ह स्म मात्रायां संवत्सरं गा रक्षयते  
 तारुह्यः । तदप्येतदृषिणोक्तम् । रथन्तरमा जभारा वसिष्ठो भर-  
 द्वाजो बृहदा चक्रे अग्नेरिति ॥ स य एवमेतां संहितां वेद संधीयते  
 प्रजया<sup>4</sup> पशुभिर्यशसा ब्रह्मवर्चसेन स्वर्गेण लोकेन सर्वमायुरेति ।  
 वाक्प्राणेन संहितेति<sup>5</sup> कौण्डरव्यः प्राणः पवमानेन पवमानो  
 विश्वेदेवैर्विश्वे देवाः स्वर्गेण लोकेन स्वर्गो लोको ब्रह्मणा  
 सैषावरपरा संहिता । स यो हैतामवरपरां संहितां वेदैवं हैव  
 स प्रजया पशुभिर्यशसा ब्रह्मवर्चसेन स्वर्गेण लोकेन संधीयते<sup>6</sup>  
 यथैषा संहिता । स यदि परेण वोपसृतः<sup>7</sup> स्वेन वार्येनाभि-  
 व्याहरेदभिव्याहार्षन्ने<sup>8</sup> विद्याहिवं संहितागमद्विदुषां देवानामेवं  
 भविष्यतीति । शश्वत्तथा स्यात् । स य एवमेतां संहितां वेद  
 संधीयते प्रजया पशुभिर्यशसा ब्रह्मवर्चसेन स्वर्गेण लोकेन<sup>9</sup>  
 सर्वमायुरेति । वाक्संहितेति पञ्चालचण्डः । वाचा वै वेदाः  
 संधीयन्ते वाचा छन्दांसि वाचा मित्राणि संदधति वाचा  
 सर्वाणि भूतान्यथो वागेवेदं सर्वमिति । तद्यच्चैतदधीते वा भाषते

<sup>1</sup> तारुह्यः B, D, H, S (but S<sup>1345</sup> has तारु). <sup>2</sup> तारुह्यः A (marked as incorrect), B, D, H, S (but not S<sup>345</sup>). <sup>3</sup> एतस्यां—तद् om. B; तारुह्यस् A; तारुह्यः D, H, L (elsewhere तारु), S (but not S<sup>34579</sup>). <sup>4</sup> तप्य B; अयितद् om. F. <sup>5</sup> ऽयिर् B. <sup>6</sup> प्रजयः B. <sup>7</sup> वावत् L. <sup>8</sup> संहिते B. <sup>9</sup> संधीयते—लोकेन om. F, G. <sup>10</sup> रणः or ऽजः B. <sup>11</sup> व्याहरेद° B; व्याहार्षं नेतिव B; ने विद्यात् K; read perhaps ऽहरस°.

वा वाचि तदा प्राणो भवति वाक्तादा प्राणं रेळ्ळयय यच्च तूष्णीं  
 वा<sup>12</sup> भवति स्वपिति वा<sup>13</sup> प्राणे तदा वाग्भवति प्राणस्तदा  
 वाचं रेळ्ळ तावन्योन्यं रीळ्ळो वाग्वै माता प्राणः पुत्रः । तदप्ये-  
 तदृषिणोक्तम् । एकः सुपर्णः स समुद्रमा विवेश स इदं विश्वं  
 भुवनं वि चष्टे । तं पाकेन मनसापश्यमन्तितस्तं<sup>14</sup> माता रेळ्ळ  
 स उ रेळ्ळ मातरमिति ॥ स य एवमेतां संहितां वेद संधीयते  
 प्रजया पशुभिर्यशसा ब्रह्मवर्चसेन स्वर्गेण लोकेन सर्वमायुरेति ।  
 अथातः प्रजापतिसंहिता । जाया पूर्वरूपं पतिरुत्तररूपं पुत्रः  
 संधिः प्रजननं संधानं सैषादिति<sup>15</sup> संहिता । अदितिर्हीदं सर्वं  
 यदिदं किञ्च पिता च माता च पुत्रश्च प्रजननं च । तदप्येतदृषि-  
 णोक्तम् । अदितिर्माता स पिता स पुत्र इति ॥ स य एवमेतां  
 संहितां वेद संधीयते प्रजया<sup>16</sup> पशुभिर्यशसा ब्रह्मवर्चसेन स्वर्गेण  
 लोकेन सर्वमायुरेति सर्वमायुरेति ॥ ६ ॥

॥ इत्यैतरेयतृतीयारण्यके प्रथमोऽध्यायः ॥<sup>17</sup>

## ADHYĀYA 2.

प्राणो वंश इति स्थविरः शाकल्यः । तद्यथा शालावंशे सर्वे  
 ऽन्ये वंशाः समाहिताः स्युरेवमस्मिन्प्राणे चक्षुः श्रोत्रं मनो

<sup>12</sup> वाग् B. <sup>13</sup> वा om. A ; वाक् G. <sup>14</sup> तंमा B ; मात D. <sup>15</sup> स  
 सैषादि° B. <sup>16</sup> प्रजयः B, which also has *ddh* for *lh*. <sup>17</sup> Text A (with  
 समाप्तः), R ; इत्यृग्वेदसंहितारण्ये प्रथमोऽध्यायः B ; तृतीयारण्यके प्रथमोऽध्यायः F ;  
 तृतीय आरण्यके प्रथमोऽध्यायः G ; इति तृतीय आरण्यके प्रथमोऽध्यायः K ; इति  
 ऋग्वेदोऽध्यायः L ; प्रथमोऽध्यायः D ; no colophon E.

<sup>1</sup> एतस्मिन् B.

वाग्निन्द्रियाणि शरीरं सर्वं आत्मा समाहितः । तस्यैतस्यात्मनः प्राण ऊष्मरूपमस्थीनि स्पर्शरूपं मज्जानः स्वरूपं मांसं लोहितमित्येतदन्यच्चतुर्थमन्तस्थारूपमिति ह स्माह ह्रस्वो मा-  
रदूकेयः । चयं त्वेव न<sup>3</sup> एतत्प्रोक्तम् । तस्यैतस्य चयस्यास्थां<sup>4</sup> मज्जां पर्वणामिति चीणीतः<sup>5</sup> षष्टिशतानि चीणीतस्तानि सप्त विंशतिशतानि<sup>6</sup> भवन्ति सप्त च वै शतानि विंशतिश्च<sup>7</sup> संवत्स-  
रस्याहोराचाः । स एषोऽहःसंमानश्चक्षुर्मयः श्रोत्रमयश्छन्दोमयो मनोमयो वाङ्मय आत्मा । स य एवमेतमहःसंमानं चक्षुर्मयं श्रोत्रमयं<sup>8</sup> छन्दोमयं मनोमयं वाङ्मयमात्मानं वेदाह्नां सायुज्यं सरूपतां सलोकतामश्नुते पुत्री पशुमान्भवति सर्वमायुरिति ॥१॥<sup>10</sup>

अथ कौण्डरव्यः । चीणि षष्टिशतान्यक्षराणां चीणि षष्टि-  
शतान्यूष्मणां चीणि षष्टिशतानि संधीनाम् । यान्यक्षराण्यवो-  
चामाहानि तानि यानूष्मणोऽवोचाम<sup>1</sup> रात्रयस्ता यान्संधीनं वो-  
चामाहोरात्राणां ते संधय इत्यधिदैवतम् । अथाध्यात्मम् । यान्य-  
क्षराण्यधिदैवतमवोचामास्थीनि तान्यध्यात्मम् । यानूष्मणो  
ऽधिदैवतमवोचाम मज्जानस्तेऽध्यात्मम् । एष ह वै संप्रति-  
प्राणो यन्मज्जैतद्रेतो न ह वा ऋते<sup>3</sup> प्राणाद्रेतः सिच्यते यद्वा  
ऋते<sup>3</sup> प्राणाद्रेतः सिच्येत पूयेन्न<sup>4</sup> संभवेत् । यान्संधीनंधिदैवतम-

<sup>2</sup> \*मन्तस्थारूपम् B and the other MSS., besides R and S. <sup>3</sup> न ह्रत् B, cf. on III, 2, 2. <sup>4</sup> B inserts ३(?) after each of the three genitives and nasalizes पर्वणां. <sup>5</sup> चीणीत B. <sup>6</sup> सप्त विंशतिश्च B, as reported by Max Müller, but this is wrong. <sup>7</sup> विंशतिम् A; संवत्स B. <sup>8</sup> \*मानच B. <sup>9</sup> Lost to end in B, except वमायुरिति. <sup>10</sup> Numbered 7 in A, E, F, G, H, K, L; 1 in B, D.

<sup>1</sup> चामाह (?) B.

<sup>2</sup> सन्धीन्य B.

<sup>3</sup> रिते B.

<sup>4</sup> पूयेन B.

वोचाम पर्वणि तान्यध्यात्मम् । तस्यैतस्य<sup>5</sup> त्रयस्यास्यां मज्ज्ञां  
पर्वणामिति पञ्चेतश्चत्वारिंशच्छतानि पञ्चेतस्तदशीतिसहस्रं भव-  
त्यशीतिसहस्रं वा अर्केलिंनो बृहतीरहंरभिसंपादयन्ति । स एषो  
ऽक्षरसंमानश्चक्षुर्मयः श्रोत्रमयश्छन्दोमयो मनोमयो<sup>8</sup> वाङ्मय  
आत्मा । स य एवमेतमक्षरसंमानं चक्षुर्मयं श्रोत्रमयं छन्दोमयं  
मनोमयं वाङ्मयमात्मानं वेदाक्षराणां सायुज्यं सरूपतां सलो-  
कतामश्नुते<sup>9</sup> पुत्री पशुमान्भवति सर्वमायुरेति ॥२॥<sup>10</sup>

चत्वारः पुरुषा इति<sup>1</sup> बाध्यः<sup>2</sup> शरीरपुरुषश्छन्दःपुरुषो वेद-  
पुरुषो महापुरुष इति । शरीरपुरुष इति यमवोचाम स य  
एवायं<sup>3</sup> दैहिक आत्मा तस्य योऽयमशरीरः प्रज्ञात्मा स रसः ।  
छन्दःपुरुष इति यमवोचामाक्षरसमाम्नाय एव तस्यैतस्याकारो  
रसः । वेदपुरुष इति यमवोचाम येन वेदान्वेद ऋग्वेदं यजुर्वेदं  
सामवेदं तस्यैतस्य ब्रह्मा रसः । तस्माद्ब्रह्माणं<sup>4</sup> ब्रह्मिष्ठं कुर्वीत  
यो यज्ञस्योल्बणं पश्येत् । महापुरुष इति यमवोचाम संवत्सर  
एव प्रध्वंसयन्नन्यानि भूतान्यैक्या भावयन्नन्यानि<sup>5</sup> तस्यैतस्यासा-  
वादित्यो रसः । स यश्चायमशरीरः प्रज्ञात्मा यश्चासावादित्य  
एकमेतदिति विद्यात् । तस्मात्पुरुषं पुरुषं प्रत्यादित्यो भवति ।

<sup>5</sup> B inserts त्रयं त्वेव न इत्येतत्प्रोक्तम्, which is borrowed from III, 2, 1 above, and reads तस्यैतस्य त्रयस्यासास्याम्. <sup>6</sup> करि° B. <sup>7</sup> °रहरहर् B and संपदयन्ति.

<sup>8</sup> om. B. <sup>9</sup> अशुमान् F, omitting पुत्री पशुमान्. <sup>10</sup> Numbered 8 in A, E, H, K, L; 2, 8 in F, G; 2 in B, D.

<sup>1</sup> इति om. and lacuna marked in A.

<sup>2</sup> बाध्यः R in text.

<sup>3</sup> °हम् B.

<sup>4</sup> ब्राह्मणं B.

<sup>5</sup> °नान्यानि B.

तदप्येतदृषिणोक्तम् । चित्रं देवानामुदगादनीकं चक्षुर्मित्रस्य  
वरुणस्याग्नेः । आप्रा द्यावापृथिवी अन्तरिक्षं सूर्यं आत्मा जग-  
तस्तस्युषश्चेति ॥ एतामनुविधं<sup>6</sup> संहितां संधीयमानां मन्य इति  
ह स्माह बाध्वः । एतं ह्येव बह्वृचा महत्युक्थे मीमांसन्त एत-  
मग्रावध्वर्यव एतं महाव्रते छन्दोगा एतमस्यामेतं दिव्येतं वाया-  
वेतमाकाश एतमप्स्वेतमोषधीष्वेतं वनस्पतिष्वेतं चन्द्रमस्येतं  
नक्षत्रेष्वेतं सर्वेषु भूतेष्वेतमेव ब्रह्मेत्याचक्षते । स एष संवत्सरसं-  
मानश्चक्षुर्मयः श्रोत्रमयश्छन्दोमयो मनोमयो वाङ्मय आत्मा ।  
स य एवमेतं संवत्सरसमानं चक्षुर्मयं श्रोत्रमयं छन्दोमयं  
मनोमयं वाङ्मयमात्मानं परस्मै शंसति ॥३॥<sup>9</sup>

दुग्धदोहा अस्य वेदा भवन्ति न तस्यानूक्ते<sup>1</sup> भागोऽस्ति न  
वेद सुकृतस्य पन्थानमिति । तदप्येतदृषिणोक्तम् । यस्तित्याज  
सचिविदं सखायं न तस्य वाच्यपि भागो अस्ति । यदीं ऋणो-  
त्यलकं ऋणोति न हि<sup>2</sup> प्र वेद सुकृतस्य पन्थामिति ॥ न  
तस्यानूक्ते भागोऽस्ति न वेद सुकृतस्य पन्थानमित्येतत्तदुक्तं  
भवति । तस्मादेवं विद्वान्न परस्मा अग्निं<sup>3</sup> चिनुयान्न परस्मै  
महाव्रतेन स्तुवीत न परस्मा एतदहः शंसेत् । कामं पित्रे  
वाचार्याय वा शंसेदात्मन एवास्य तत्कृतं भवति । स यश्चाय-  
मशरीरः प्रज्ञात्मा यश्चासावादित्य एकमेतदित्यवोचाम । तौ

<sup>6</sup> ०विताक् B.<sup>7</sup> ०षधिषु B.<sup>8</sup> नक्षत्रेयतं G.<sup>9</sup> Numbered 9 in

A, E, H, K, L; 3, 9 in F, G; 3 in B, D.

<sup>1</sup> नक्ष B.<sup>2</sup> हि—अग्निम् all, save a few letters and the following न परस्मा,  
lost in B.



यच्च विहीयेते चन्द्रमा इवादित्यो<sup>3</sup> दृश्यते न रश्मयः प्रादुर्भवन्ति  
लोहिनी द्यौर्भवति यथा मञ्जिष्ठा व्यस्तः पायुः काककुलायग-  
न्धिकमस्य शिरो वायति संपरेतोऽस्यात्मा न<sup>4</sup> चिरमिव जीवि-  
ष्यतीति<sup>5</sup> विद्यात् । स यत्करणीयं मन्येत तत्कुर्वीति यदन्ति यच्च  
दूरक इति सप्त जपेदादिप्रत्नस्य रेतस इत्येका यच्च ब्रह्मा  
पवमानेति षष्ठुच्चयं तमसस्परीत्येका । अथापि यच्च छिद्र इवा-  
दित्यो दृश्यते रथनाभिरिवाभिख्यायेत छिद्रां वा छायां पश्येत्त-  
दप्येवमेव विद्यात् । अथाप्यादर्शे वोदके वा जिह्मशिरसं वा-  
शिरसं<sup>6</sup> वात्मानं पश्येद्विपर्यस्ते वा कन्याके जिह्वेन वा दृश्ये-  
यातां तदप्येवमेव विद्यात् । अथाप्यपिधायस्निग्धी उपेक्षेत  
तद्यथा बटरकाणि<sup>7</sup> संपतन्तीव<sup>8</sup> दृश्यन्ते तानि यदा न पश्येत्त-  
दप्येवमेव विद्यात् । अथाप्यपिधाय कर्णा उपपृणुयात्स एषो  
अग्नेरिव प्रज्वलतो<sup>9</sup> रथस्येवोपन्दिस्तं<sup>10</sup> यदा न पृणुयात्तदप्ये-  
वमेव विद्यात् । अथापि यच्च नील इवाग्निर्दृश्यते यथा मयूर-  
यीवा<sup>11</sup>मेघे वा विद्युतं<sup>12</sup> पश्येन्मेघे वा विद्युतं न पश्येन्महामेघे  
वा मरीचीरिव पश्येत तदप्येवमेव विद्यात् । अथापि यच्च भूमिं  
ज्वलन्तीमिव पश्येत तदप्येवमेव विद्यात् । इति प्रत्यक्षदर्श-  
नानि । अथ स्वप्नाः<sup>13</sup> । पुरुषं कृष्णं कृष्णदन्तं पश्यति स एनं

<sup>3</sup> एवादित्यो B.<sup>4</sup> न म F, G.<sup>5</sup> जीववि (ः य) ष्यति B.<sup>6</sup> वाशरीरमात्मानं B ; वाशिरसं om. A, D pr. man., G ; B has कान्यके *infra*.<sup>7</sup> बटरकाणि B.<sup>8</sup> संपतन्तीवा B ; संपतन्ती R in text ; संपतन्तीव A, D, E,

F, G, H, K, L, S.

<sup>9</sup> ज्वलतो B.<sup>10</sup> रथस्य—तं om. R in text. The words

are in all MSS.

<sup>11</sup> मयूरयीवः (or वा) अमेघे B.<sup>12</sup> न add. K.<sup>13</sup> दर्शनादन्व- and स्वप्नः B ; H has in commentary, स्वप्नाः उच्यते.

हन्ति वराह<sup>14</sup> एनं हन्ति मर्कट एनमास्कन्दयत्यांशु वायुरेनं  
 प्रवहति सुवर्णं खादित्वापगिरति<sup>16</sup> मध्वन्नाति बिसानि भक्ष्य-  
 न्येकपुण्डरीकं धारयति खैर्वराहैर्युक्तैर्याति कृष्णां धेनुं कृष्णवत्सां  
 नलदमाली दक्षिणामुखो ब्राजयति । स यद्येतेषां किञ्चित्पश्ये-  
 दुपोष्य पायसं स्थालीपाकं अपयित्वा रात्रीसूक्तेन<sup>17</sup> प्रत्यृचं  
 हुत्वान्येनान्नेन ब्राह्मणान्भोजयित्वा चरुं स्वयं प्राप्नीयात् । स  
 योऽतोऽश्रुतोऽगतोऽमतोऽनतोऽदृष्टोऽविज्ञातोऽनादिष्टः श्रोता  
 मन्ता द्रष्टा देष्टा घोष्टा विज्ञाता प्रज्ञाता सर्वेषां भूतानामन्तर-  
 पुरुषः स म आत्मेति विद्यात् ॥४॥<sup>20</sup>

अथ खल्वियं सर्वस्यै वाच उपनिषत् । सर्वा ह्येवेमाः सर्वस्यै  
 वाच उपनिषद्<sup>1</sup> इमां त्वेवाचक्षते । पृथिव्या रूपं स्पर्शा अन्त-  
 रिक्षस्योष्माणो दिवः स्वराः । अग्ने रूपं स्पर्शा वायोऽरूष्माण  
 आदित्यस्य स्वराः । ऋग्वेदस्य रूपं स्पर्शा यजुर्वेदस्योष्माणः<sup>3</sup>  
 सामवेदस्य स्वराः । चक्षुषो रूपं स्पर्शाः श्रोत्रस्योष्माणो मनसः  
 स्वराः । प्राणस्य रूपं स्पर्शा अपानस्योष्माणो व्यानस्य स्वराः ।  
 अथ खल्वियं देवी वीणा भवति तदनुकृतिरसौ मानुषी वीणा  
 भवति । यथास्याः शिर एवमुष्ठाः शिरो यथास्या उदरमेव-

<sup>14</sup> वराह—हन्ति om. F, which omits also दृश्यते—ख्यायित.  
<sup>15</sup> एनमा-  
 स्कन्दति B. <sup>16</sup> वगिरति B. <sup>17</sup> रात्रिसूक्तेन B. <sup>18</sup> स यतश्श्रुतो B.  
<sup>19</sup> om. B. <sup>20</sup> Numbered 10 in A, E, H, K, L; 10, 4 in F; 4, 10 in G;  
 4 in B, D.

<sup>1</sup> उपनिषद् B. <sup>2</sup> वायोष्म F, G. <sup>3</sup> ष्माण B. <sup>4</sup> उदर B.

ममुषा अम्भणं यथास्यै<sup>5</sup> जिह्वैवममुषै वादनं यथास्यास्तन्त्रय  
 एवममुषा अङ्गुलयो यथास्याः स्वरा एवममुषाः स्वरा यथास्या  
 स्पर्शा एवममुषा स्पर्शा यथा ह्येवेयं शब्दवती तर्जवत्येवमसौ  
 शब्दवती तर्जवती यथा ह्येवेयं लोमशेन चर्मणापिहिता भव-  
 त्येवमसौ लोमशेन<sup>7</sup> चर्मणापिहिता<sup>6</sup> । लोमशेन<sup>8</sup> ह स्म<sup>9</sup> वै  
 चर्मणा पुरा<sup>7</sup> वीणा अपिदधति । स यो हैतां देवीं<sup>10</sup> वीणां वेद  
 श्रुतवदनो भवति भूमिप्रास्य कीर्तिर्भवति यत्र क्व चार्या वाचो  
 भाषन्ते विदुरेनं तत्र । अथातो वायसो यस्यां संसद्यधीयानो  
 वा भाषमाणो वा न विरुचिषेत<sup>11</sup> तच्चैतामृचं जपेत् । ओष्ठा-  
 पिधाना<sup>12</sup> नकुली दनैः परिवृता पविः । सर्वस्यै वाच ईशाना  
 चारु मामिह वादयेत् । इति वायसः ॥५॥<sup>13</sup>

अथ हास्मा एतत्कृष्णहारितो वाग्ब्राह्मणमिवोपोदाहरति ।  
 प्रजापतिः प्रजाः सृष्ट्वा व्यसंसत<sup>1</sup> संवत्सरः । स छन्दोभिरात्मानं  
 समदधाद्यच्छन्दोभिरात्मानं समदधात्तस्मात्संहिता । तस्यै वा  
 एतस्यै संहितायै णकारो बलं षकारः प्राण आत्मा । स यो  
 हैतौ णकारषकारावनुसंहितमृचो वेद सबलां सप्राणां संहितां

<sup>5</sup> यथा—लो lost in B.

<sup>6</sup> भवति—पिहिता om. in K but add. pr. man.

<sup>7</sup> लोमशेन—पुरा lost in B. Here and above R has पिहिता.

<sup>8</sup> चर्मणा—

लोमशेन om. G.

<sup>9</sup> ह स्म L.

<sup>10</sup> देवीं B.

<sup>11</sup> विरुचिषेत A, F, G, K, L,

R, S; विरुचिषेत B, C, D, E, H.

<sup>12</sup> This verse occurs also in the Sānti verses,

note on I, 1, 1, and see explanatory notes.

<sup>13</sup> Numbered 11 in A, E, H, K, L ;

5, 11 in F, G; 5 in B, D.

<sup>1</sup> व्यसंसदा संवत्सरे B; प्रजाः E.

वेदायुष्मिति विद्यात् । स यदि विचिकित्सेत्सणकारं ब्रवाणी<sup>३</sup> अणकाराँ<sup>३</sup> इति सणकारमेव ब्रूयात्सषकारं ब्रवाणी<sup>३</sup> अषकाराँ<sup>३</sup> इति सषकारमेव ब्रूयात् । ते यद्वयमनुसंहितमृचोऽधीमहे यच्च माण्डूकेयीयमध्यायं प्रब्रूमस्तेन नो णकारषकारा उपाप्नाविति ह स्माह ह्रस्वो माण्डूकेयः । अथ यद्वयमनुसंहितमृचोऽधीमहे यच्च माण्डूकेयीयमध्यायं प्रब्रूमस्तेन नो णकारषकारा उपाप्नाविति ह स्माह स्थविरः शाकल्यः । एतच्च स्म वै तद्विद्वांस आहुर्ऋषयः कावषेयाः किमर्था वयमध्येष्यामहे किमर्था वयं यस्यामहे<sup>७</sup> वाचि हि प्राणं जुहुमः<sup>८</sup> प्राणे<sup>९</sup> वा वाचं यो<sup>१०</sup> ह्येव प्रभवः स एवाप्ययः । ता एताः संहिता नानन्तेवासिने प्रब्रूयान्नासंवत्सरवासिने नाप्रवक्तु इत्याचार्या आचार्याः ॥ ६ ॥<sup>११</sup>

॥ इत्यैतरेयतृतीयारण्यके द्वितीयोऽध्यायः ॥<sup>१२</sup>

॥ इति तृतीयारण्यकं समाप्तम् ॥

<sup>२</sup> The arrangement of the *plutis* is confirmed by the commentary. In ब्रवाणी३ B omits the nasal. <sup>३</sup> Nasal om. B. <sup>४</sup> माण्डूकेयूयं B (perhaps for ऋची°). <sup>५</sup> संहिताम् B. <sup>६</sup> उपाप्ता B, against the rule of Sandhi of the Āranyaka. <sup>७</sup> वयस्यामहे B. <sup>८</sup> जुहुमः B. <sup>९</sup> प्राणी—वाच R in text. <sup>१०</sup> चो K. <sup>११</sup> Numbered 12 in A, E, H, K, L; 6, 12 in F, G; 6 in B, D. <sup>१२</sup> इत्यैतरेयारण्यके तृतीयस्य तृतीयस्य तृतीयोऽध्यायः ॥ ३ ॥ इति तृतीयारण्यकं समाप्तं A, where the error is worthy of note in view of the so-called Adhyāya in B; द्वितीयोऽध्यायः ॥ २ ॥ तृतीयारण्यकं समाप्तं F, G; द्वितीयोऽध्यायः ॥ तृतीयारण्यः ॥ D; इति तृतीयारण्ये द्वितीयोऽध्यायः । समाप्तं । K; इति तृतीयारण्यके द्वितीयाध्यायः । इति तृतीयारण्यके समाप्तः । श्रीं अथातः संहितायाः षट् । प्राणी वंशः षट् । अथातः हिताया अथ खल्वियं द्वी । L; B has इत्युक्तेदे संहितारण्ये द्वितीयोऽध्यायः । Then follows the third Adhyāya which is given in

the note on I, 1, 1. E has हरिः श्रीं । विदा मघवन् । अथ हास्या एतत्कृष्णहारितः । अथ खल्वियं सर्वस्यै वाच उपनिषत् । दुग्धदीहा अस्य वेदा भवन्ति । चत्वारः पुष्या इति बाधः । अथ कीण्डरव्यः । प्राणो वंश इति स्यविरः शाकल्यः । बृहद्रथ-  
नरयो रूपेण । अथ खल्वाङ्गनिर्मुञ्जवक्त्राः । अथातोऽनुव्याहाराः । अथातो निर्मुञ्जप्र-  
वादाः । अथ शाकल्यस्य । अथातस्संहिताया उपनिषत् । अथातस्संहिताष्टौ । प्राणो  
वंश इति षट् । अथातस्संहिताया द्वादौ । इति तृतीयारणं समाप्तं । हरिः श्रीम् ।  
R has text with समाप्तः added.

### ॥ अथ चतुर्थारण्यकम् ॥

वि॒दा<sup>१</sup> म॒घव॒न्वि॒दा गा॒तुम॑नुं शंसि॒षो दि॒शः ।  
 शि॒क्षा श॒चीनां॑ प॒ते पू॒र्वी॒णां पु॒रुव॑सो ॥१॥  
 आ॒भिष्टु॑म॒भिष्टि॑भिः प्र॒चेत॑न॒ प्र चे॑तय ।  
 इन्द्र॑ द्यु॒न्नाय॑ न इ॒ष ए॒वा<sup>३</sup> हि श॒क्रः ॥२॥  
 रा॒ये वा॒जाय॑ वज्रि॒वः श॒विष्ठ॑<sup>४</sup> वज्रि॒न्नु॒ञ्जसे॑<sup>५</sup> ।  
 म॒हिष्ठ॑ वज्रि॒न्नु॒ञ्जस॑ आ या॒हि पि॒ब म॒त्स्व॑ ॥३॥  
 वि॒दा रा॒यः सु॒वीर्यं॑ भुवो॒ वाजा॑नां पति॒र्वशं॑ अ॒नु ।  
 म॒हिष्ठ॑ वज्रि॒न्नु॒ञ्जसे॑ यः श॒विष्ठः॑ शू॒राणा॑म् ॥४॥  
 यो म॒हिष्ठो<sup>६</sup> म॒घोनां॑ चि॒क्त्वो<sup>७</sup> अ॒भि नो॑ नय ।  
 इन्द्रो॑ वि॒दे तमु॑ स्तु॒षे व॒शी हि श॒क्रः ॥५॥  
 तमू॒तये॑ हवामहे॒ जेता॑र॒मप॑राजितम्<sup>८</sup> ।  
 स नः॑ प॒र्षद॑ति॒ द्विषः॑<sup>९</sup> क्रतु॑श्छन्द॒ चत॑तं बृ॒हत् ॥६॥

<sup>१</sup> Accents do not appear in A, D, F, G, K, L, S. But the accents are undoubtedly old, and the fact that the other verses cited in the book are not usually accented is not in point, since these are non-R̥gvedic verses. Similarly in Āranyaka V the non-R̥gvedic verses are all accented. The motive is obvious, that the repeaters of the text should have guidance in repeating verses not from their own Saphitā.

<sup>२</sup> आ॒विष् A; in R आ॒भिष्टम॑.

<sup>३</sup> ए॒व L.

<sup>४</sup> श॒विष्ठः R, dividing here the

verse.

<sup>५</sup> \*ञ्जसो F.

<sup>६</sup> मा॒हिष्ठो F; मा॒हिष्ठो G.

<sup>७</sup> चि॒क्त्वो L;

चि॒क्त्वः R.

<sup>८</sup> \*मुप॑राजितम् L.

<sup>९</sup> द्विषत् G.

इन्द्रं धनस्य सातये हवामहे जेतामपराजितम् ।  
 स नः पर्षदति द्विषः स नः पर्षदति सिधः ॥७॥  
 पूर्वस्य यज्ञे अद्रिवः सुम्न आ धेहि नो वसो ।  
 पूर्तिः शविष्ठ शस्यत<sup>10</sup> ईशे हि शक्रः ॥८॥  
 नूनं तं नय्यं संन्यसे प्रभो जनस्य वृचहन् ।  
 समन्येषु ब्रवावहे शूरो यो<sup>11</sup> गोषु गच्छति सखा सुशेवो  
 अश्वयाः ॥९॥

एवा ह्येवैवा ह्यमा<sup>12</sup> ॥ एवा ह्येवैवा हीन्द्रा<sup>13</sup> ॥ एवा  
 ह्येवैवा हि विष्णा<sup>14</sup> ॥ एवा ह्येवैवा हि पूषा<sup>15</sup> ॥ एवा  
 ह्येवैवा हि देवा<sup>16</sup> ॥१०॥ एवा हि शक्रो वशी हि शक्रो वशा<sup>17</sup>  
 अन्<sup>18</sup> ॥ आ यो मन्याय मन्यव उपो मन्याय मन्यवे ॥ उपेहि  
 विश्वध<sup>19</sup> ॥११॥ विदा मघवन्विदो<sup>20</sup> ॥

॥ इत्यैतरेयारण्यके चतुर्थारण्यं समाप्तम् ॥<sup>18</sup>

<sup>10</sup> शस्यत F. <sup>11</sup> यो om. L. <sup>12</sup> After अमा F has इन्द्र । एवा ह्येवैव ही<sup>3</sup>  
 एवा ह्येवैवा हि विष्णा<sup>3</sup> उ ; G has इन्द्र । एवा ह्येवैवा ह्यमा इन्द्र । एवा ह्येवैवा  
 हि विष्णा<sup>3</sup> उ ; R has हीन्द्रम् and so A, E, K, L ; S has ही<sup>3</sup> इन्द्रम् ; D only has  
 हीन्द्रा<sup>3</sup>, which must clearly be right. <sup>13</sup> पूषन् A, D, E, F, G, K ; पूष<sup>3</sup>न् S.  
<sup>14</sup> देवाः A, D, E, F, G, K, R. <sup>15</sup> वशा<sup>3</sup> D, F, G, K, L, R, S. A and E have  
 the *pluti*, which is more likely to have been wrongly omitted than to have been inserted.  
<sup>16</sup> विश्वध G. <sup>17</sup> विदोम् D. <sup>18</sup> इत्यैतरेयचतुर्थारण्यके प्रथमोऽध्यायः । इति  
 चतुर्थारण्यकं समाप्तम् । A ; प्रथमोऽध्यायः । इति चतुर्थारण्यः । D ; विदा मघवन्नेका ।  
 इतिः ओम् । इति चतुर्थारण्यं समाप्तम् । E ; चतुर्थारण्यकं समाप्तम् । F ; चतुर्थारण्यकं सं  
 (पूर्णम् in later hand), G ; इति चतुर्थ आरण्ये प्रथमोऽध्यायः । समाप्तम् । K ; इति  
 चतुर्थारण्यकं समाप्तम् । L.





## ॥ अथ पञ्चमारण्यकम् ॥

## ADHYĀYA 1.

महाव्रतस्य पञ्चविंशतिं सामिधेन्यः । एकविंशतौ प्रागुपो-  
 क्षमायाः समिधामिमिति चतस्रः । वैष्वकर्मेण ऋषभ उपाल-  
 म्मनीय उपांशु । आज्यप्रउगे विश्वजितः । होत्राश्चतुर्विंशत् ।  
 ईह्यन्तीरपस्युव इति च ब्राह्मणाच्छस्यावपेत प्रातःसवने तीव्र-  
 स्याभिवयसो अस्य पाहीति माध्यन्दिने । चिकटुकेषु महिषो  
 यवाशिरमिति स्तोत्रियः । एन्द्र याह्युप नः परावत इन्द्राय हि  
 द्यौरसुरो<sup>१</sup> अनम्रत प्रो ष्वस्मै पुरोरथमित्यतोऽनुरूपः । चतुर्विं-  
 शान्मरुत्वतीयस्यातानोऽसत्सु मे जरितः साभिवेगः पिवा  
 सोममभि यमुय तर्दः कया शुभा सवयसः सनीळा मरुत्वां  
 इन्द्र वृषभो रणाय जनिष्ठा उयः सहसे तुरायेति मरुत्वतीयम् ।  
 स्थिते मरुत्वतीये होता विसंस्थितसंचरेण निष्क्रम्याग्नीध्रीये  
 तिस्र आज्याहुतीर्जुहोत्यौदुम्बरेण सुवेण ।

अनु मामिन्द्रो अनु मां बृहस्पतिरनु सोमो अनु वाग्देव्यावीत् ।  
 अनु मां मित्रावरुणाविहावतामनु द्यावापृथिवी पूर्वहूतौ ॥  
 आदित्या मा विश्वे अवन्तु देवाः सप्त राजानो य उताभिषिक्ताः<sup>३</sup> ।  
 वायुः पूषा वरुणः सोमो अग्निः सूर्यो नक्षत्रैरवत्विह मा नु ॥

<sup>१</sup> •चासु—असुरो om, L pr. man.  
 for the उद° of MSS. and edd.

<sup>२</sup> अमूं देव्याम् A.

<sup>३</sup> So I read

पितॄं मा विश्वमिदं च भूतं पृश्निमातरो मरुतः स्वकाः ।

ये अग्निजिह्वा उत वा यजचास्ते नो देवाः सुहवाः शर्म यच्छतेति ॥

दक्षिणे मार्जालीये दश सुच्युत्तमां चतुर्गृहीतं पूर्वभवदायो-  
त्तरतोऽग्नेरुपनिधाय विहरणप्रभृति मध्यन्दिने मार्जालीयो  
जागरितो भवति तस्मिन्परिवृते जुहोति प्राग्द्वारे वोदग्द्वारे वा  
प्रागुदग्द्वारे<sup>4</sup> वा । अग्निरिवानाधृष्यः पृथिवीव सुषदा भूयासम् ।  
अन्तरिक्षमिवानाधृष्यो भूयासम् । सूर्य इवाप्रति-  
धृष्यश्चन्द्रमा इव पुनर्भूभूयासम् । मन इवापूर्वं वायुरिव श्लोकभू-  
भूयासम् । अहरिव स्वं रात्रिरिव प्रियो भूयासम् । गाव इव  
पुनर्भुवो मिथुनमिव मरीचयो भूयासम् । आप इव रस  
ओषधय इव रूपं भूयासम् । अन्नमिव विभु यज्ञ इव प्रभुभू-  
यासम् । ब्रह्मेव लोके क्षत्रमिव श्रियां<sup>5</sup> भूयासम् । यदग्न एषा  
समितिर्भवातीति । अत्र विभजाथ वीथेति चीरणनन्वृचम् ।  
अत्र तिष्ठन्नादित्यमुपतिष्ठते पर्यावृत्ते प्रदक्षिणमावृत्त्यैतैश्चैवा-  
स्वाहाकारैरेह्येवा<sup>3</sup> इदं मधू<sup>3</sup> इदं मधु इमं तीव्रसुतं पिवा<sup>3</sup>  
इदं मधू<sup>3</sup> इदं मध्विति च । प्रेथाः संशास्ति पूर्णकुम्भास्तिस्त्रो  
ऽवमाः षठुत्तमाः । इमं धिष्ण्यमुदकुम्भं च त्रिः प्रदक्षिणं  
परिव्रजाथ दक्षिणैः पाणिभिर्दक्षिणानूरूना<sup>7</sup> गाना एह्येवा<sup>3</sup> इदं  
मधू<sup>3</sup> इदं मध्विति वदत्यः ॥ १ ॥<sup>8</sup>

<sup>4</sup> om. R in text; it is in A, D, E, F, G, K, L, R in commentary, S. <sup>5</sup> भूयाम्  
add. A. <sup>6</sup> मधू<sup>3</sup> om. F (at end of a leaf). <sup>7</sup> ०नु० G. <sup>8</sup> The accents are

taken from E and R. It has अनु मा before बृहस्पतिः and अनु वाग्; also उत वा  
यजचास् and मा नु. If मानु is read, with Sāyaṇa, the accent must be altered. In  
देवाः सुहवाः the is probably a vocative, if not, the accent must be changed.

उपाकृते स्तोत्रे चैधं निनयाथाचोत्तरे च मार्जालीये शेषम-  
न्तर्वेदीति । प्रदक्षिणमग्निं निष्क्रम्यायेण यूपं पुरस्तात्प्रत्यङ्मुख-  
स्तिष्ठन्नग्नेः शिर उपतिष्ठते नमस्ते गायत्राय<sup>1</sup> यत्ते शिर इति ।  
तेनैव यथेतं प्रत्येत्य दक्षिणमुदङ्मुखः पक्षं नमस्ते राधन्तराय  
यस्ते दक्षिणः पक्ष इति । अपरेणाग्निपुच्छमतिक्रम्य प्राङ्मुख  
उत्तरं नमस्ते बृहते यस्त उत्तरः पक्ष इति । पश्चात्प्राङ्मुखं  
नमस्ते भद्राय यत्ते पुच्छं या ते प्रतिष्ठेति । दक्षिणतः पुच्छस्या-  
त्मानं<sup>2</sup> नमस्ते राजनाय यस्त आत्मेति ॥२॥<sup>3</sup>

यथेतं सदः प्रसर्पति । पुरस्तात्प्रेह उपकृप्नो भवति । स्थूणे  
रज्जू वीवध इत्येतत्प्रक्षाल्य तीर्थेन प्रपाद्योत्तरेणाम्रीध्रीयं परि-  
व्रज्य पूर्वया द्वारा सदः सर्वान्विषयानुत्तरेण । औदुम्बराणि  
काष्ठानि प्रेहस्य भवन्ति पालाशानि मिश्राणि वा । चीणि  
फलकान्युभयतस्तृष्टानि द्वे वा सूच्यश्च तावत्यः । इषुमाचः  
प्राङ्मेहो निमुष्टिकस्तिर्यङ्मुदगंयः<sup>4</sup> प्रागयाभ्यां सूचीभ्यां समुतः ।  
दक्षिणोत्तरे स्थूणे निखायाभितो होतृषदनं<sup>5</sup> वीवधमत्यादधात्या-  
स्यसंमितं कर्तुः । कुष्ठासु छिद्राणि प्रेहस्य भवन्ति रज्जुभ्यामू-  
र्ध्वमुद्वयति दक्षिणतो<sup>6</sup> दक्षिणयोत्तरतः सव्यया दार्भ्यं त्रिगुणे  
स्यातां सव्यदक्षिणे पञ्चव्यायामे द्विगुणे वीवधे त्रिः प्रदक्षिणं  
पर्यस्योर्ध्वमग्निं निष्टर्क्यं बध्नाति । शाखाभिर्वृसीभिर्वा पर्युषन्त्य-

<sup>1</sup> गाय A.      <sup>2</sup> पुच्छः A.      <sup>3</sup> D omits the number, and so reckons the  
following Khandas as nos. 2-5 instead of 3-6.

<sup>4</sup> अदग A.      <sup>5</sup> अग A.      <sup>6</sup> षदन R in text.      <sup>7</sup> oñ. R in text.

प्रकम्पि । चतुरङ्गुलेनैष<sup>5</sup> विभूमः प्रेङ्खः स्यान्मुष्टिमात्रेण वा ।  
दक्षिणत उदाहिततरः समो वा । पदमात्रे धिष्यात् ॥३॥<sup>6</sup>

निष्ठिते प्रेङ्खे होता वाणमौदुम्बरं शततन्तुमुभाभ्यां परिगृ-  
ह्योत्तरत उपोहते यथा वीणाम् । सप्तभिश्छन्दोभिश्चतुरस्रैः  
स्थानान्यस्योर्ध्वमुत्तुङ्गनीयादशभिर्वा । गायत्रेण त्वा छन्दसोदूहा-  
म्यौष्णिहेन त्वानुष्टुभेन त्वा बार्हतेन त्वा पाङ्केन त्वा चैष्टुभेन त्वा  
जागतेन त्वा वैराजेन त्वा द्वैपदेन त्वातिछन्दसा त्वेति । छन्दा-  
स्यनुक्रम्य स्थानानामनुपरिक्रमणमौदुम्बर्याद्रया शाखया सपला-  
शया मूलदेशेन वाणं चिरूर्ध्वमुल्लिखति । प्राणाय त्वापानाय  
त्वा व्यानाय त्वोल्लिखामीति । अन्येभ्योऽपि कामेभ्यः पुनरपि  
न तूल्लिखामीति ब्रूयात् । अथैनं सशाखं छन्दोगेभ्यः प्रयच्छति ।  
भूतेभ्यस्त्वेति पञ्चाङ्गे फलके पाणी प्रतिष्ठापयति प्राणमनुप्रे-  
ङ्खस्वेति प्राञ्चं प्रेङ्खं प्रणयति व्यानमनुवीङ्खस्वेति तिर्यञ्चमपा-  
नमन्वीङ्खस्वेत्यभ्यात्मम् । भूर्भुवः स्वरिति जपति । प्राणाय त्वेति  
प्राञ्चमेव व्यानाय त्वेति तिर्यञ्चमपानाय त्वेत्यभ्यात्मम् । वस-  
वस्त्वा गायत्रेण छन्दसारोहन्तु तानन्वारोहामीति पञ्चाङ्गे फलके  
ऽरत्नी प्रतिष्ठापयति । अथ पूर्वं फलकं नाना पाणिभ्यामभिपद्येत  
यथाहिः<sup>2</sup> सप्तस्यन् । मध्यमं छुबुकेनोपस्पृशेद्दुयोर्वी संधिम्<sup>3</sup> ।  
रुद्रास्त्वा चैष्टुभेन छन्दसारोहन्तु तानन्वारोहामीति दक्षिणं<sup>4</sup>  
सकथ्यतिहरति । आदित्यास्त्वा जागतेन छन्दसारोहन्तु तानन्वा-

<sup>5</sup> ऋणेन A.<sup>6</sup> Numbered 2 in D.<sup>1</sup> ऋन्वी S.<sup>2</sup> यथाहि A, D, E, K, L; यथा हि S; थाहि F, G.<sup>3</sup> संधि A.<sup>4</sup> दक्षिणं—इति 6m. A.

रोहामीति<sup>1</sup> सव्यम् । विश्वे त्वा देवा आनुष्टुभेन<sup>2</sup> छन्दसारोहन्तु  
तानन्वारोहामीति समारोहति पश्चात्स्वस्य धिष्यस्य दक्षिणं  
पादं प्राञ्चं प्रतिष्ठापयत्यथ सव्यं यदेतरः<sup>3</sup> आम्येदथेतरं यदेतरो  
ऽथेतरं । नोभौ विभूमौ कुर्यात् । कूर्चान्होचकाः समारोहन्ति  
ब्रह्मा चौदुम्बरीमासन्दीमुद्गाता । यदि कस्मैचिदवश्यकर्मणे<sup>4</sup>  
जिगमिषेदादिश्य पालं प्राङ्वरुह्य<sup>5</sup> चरित्वा तमर्थमेवमेवाज-  
पयावृतारोहेत् ॥४॥<sup>6</sup>

प्रस्तोतारं संशास्ति पञ्चविंशस्य स्तोमस्य तिसृष्वर्धतृतीया-  
स्वर्धचयोदशामु वा परिशिष्टामु प्रथमं प्रतिहारं प्रब्रूतादिति ।  
अर्धचयोदशामु प्रवाचयतेति<sup>1</sup> जानूकर्ण्यः । प्रोक्ते जपति ।  
सुपर्णोऽसि गरुत्मान्प्रेमां वाचं वदिष्यामि बहु वदिष्यन्तीं बहु  
पतिष्यन्तीं बहु करिष्यन्तीं बहु सनिष्यन्तीं बहोर्भूयः करिष्यन्तीं  
स्वर्गच्छन्तीं स्वर्वदिष्यन्तीं स्वः पतिष्यन्तीं स्वः करिष्यन्तीं स्वः  
सनिष्यन्तीं स्वरिमं यज्ञं वक्ष्यन्तीं स्वर्मा यजमानं वक्ष्यन्ती-  
मिति । दीक्षिते यजमानशब्दो नादीक्षिते । स्वरमुर्मिति यो  
ऽस्य प्रियः स्यान्न तु वक्ष्यन्तीमिति ब्रूयात् । उक्थवीर्याणि  
च । सं प्राणो वाचा समहं वाचा सं चक्षुर्मनसा समहं मनसा  
सं श्रोत्रमात्मना समहमात्मना मयि महान्मयि भर्गो मयि  
भगो मयि भुजो मयि स्तोभो मयि स्तोमो मयि<sup>2</sup> श्लोको मयि

<sup>5</sup> अनुष्टुभेन G. <sup>6</sup> यदेतर K, L; यदेत F, G; यदेतरं R in text. <sup>7</sup> कर्मणे  
D sec. man., F, G, K, L; णो S. <sup>8</sup> प्राङ्व F, G. <sup>9</sup> Numbered 3 in D.  
<sup>1</sup> वाचयत्विति F. <sup>2</sup> स्वर्गच्छन्तीं om. A. <sup>3</sup> स्वर्वदिष्यन्तीं om. D, E, S<sup>1-3</sup>.  
<sup>4</sup> स्वरं G. <sup>5</sup> मयि श्लोको om. F.

घोषो मयि यशो मयि श्रीर्मयि कीर्तिर्मयि भुक्तिरिति । आहूय  
वागिति जपति । त्रय आहावाः शस्त्रादेर्निविदः परिधानीयाया  
इति । शब्दानध्वर्यवः कारयन्ति<sup>6</sup> । एतस्मिन्नहनि प्रभूतमन्नं  
दद्यात् । राजपुत्रेण चर्म व्याधयन्त्याघ्नन्ति भूमिदुन्दुभिं पत्न्यश्च  
काण्डवीणा भूतानां च मैथुनं ब्रह्मचारिपुंश्चल्योः संप्रवादो  
ऽनेकेन साम्ना निष्केवल्याय स्तुवते राजनस्तोत्रियेण प्रति-  
पद्यते ॥ ५ ॥<sup>7</sup>

तदिदास भुवनेषु ज्येष्ठं तां सु ते कीर्तिं मघवन्महत्वा भूय  
इद्वावृधे वीर्याय । नृणामु त्वा नृतमं गीर्भिरूक्थैरिति तिस्रः ।  
अत्र हैके स्वादोः स्वादीयः स्वादुना सृजा समदः सु मधु<sup>1</sup>  
मधुनाभि योधीरित्यात्मन<sup>2</sup> एते पदे उद्धृत्य पक्षपदे<sup>3</sup> प्रत्यवद-  
धात्यश्चायन्तो मघवन्निन्द्र वाजिनो गामश्च रथ्यमिन्द्र सं किरे-  
त्येतयोश्च स्थान इतरे । श्रियमह गोरश्चमात्मन्धत्ते सं पक्षयोः<sup>4</sup>  
पतनाय । नदं व ओदतीनामित्येतयैतानि व्यतिषजति पादैः  
पादान्बृहतीकारं नदवन्त्युत्तराणि प्रथमायां च पुरुषाक्षराण्युप-  
दधाति पादेष्वेकैकमवसाने तृतीयवर्जं स खलु विहरति । अपि  
निदर्शनायोदाहरिष्यामः । तदिदास भुवनेषु ज्येष्ठं पु । नदं  
व ओदतीनाम्<sup>5</sup> । यतो जज्ञ उग्रस्त्वेषनृम्णो रु । नदं यो-  
युवतीनोऽम्<sup>6</sup> ॥ सद्यो जज्ञानो नि रिणति शत्रून् । पतिं वो

<sup>6</sup> करयन्ति F. <sup>7</sup> Numbered 4 in D.

<sup>1</sup> सुमधुना only, A. <sup>2</sup> °त्तना F, G. <sup>3</sup> पक्ष om. A. <sup>4</sup> °रथसम् K,  
R in text. <sup>5</sup> संपक्षयोः F. <sup>6</sup> ओदतीनाम् A, E, K, L, R, S; °नाऽम् D, F, G.  
<sup>7</sup> युवतीनोम् K; युवतीनाम् E, L; युवतीनाऽम् F, D pr. man. corrected sec. man.  
to: युवतीनोऽम्; text, A, G, R, S (युवतीनो in text).

अघ्नानाम्<sup>8</sup> । अनु<sup>9</sup> यं विश्वे मदन्युमाः षो । धेनूनामिषुध्य-  
सोऽमिति ॥ एवमेतां त्रिः । अन्यासु चेत्समाम्नातासु राजनेन  
साम्ना स्तुवीरन्यथास्थानं ता इहैवेमाः । असमाम्नातासु चेत्स्तु-  
वीरन्समाम्नातस्य<sup>11</sup> तावतीरुद्धृत्य तत्र ताः शंसेदिहो एवेमाः ।  
अन्यासु चेत्प्राक्सूददोहसस्ताः । तदिदासेत्येतदादि शस्तम् ।  
अविहृतश्चात्र प्रतिगरः । ता अस्य सूददोहस इत्येतदादिः  
सूददोहाः सूददोहाः ॥ ६ ॥<sup>13</sup>

॥ इत्यैतरेयपञ्चमारण्यके प्रथमोऽध्यायः ॥<sup>14</sup>

## ADHYĀYA 2.

ग्नीवाः । यस्येदमा<sup>1</sup>रजस्तुजो<sup>2</sup> युजो<sup>3</sup> वनं सहः । इन्द्रस्य रन्यं  
बृहत् ॥ नाधृष आ दधर्ष दाधृषाणं<sup>1</sup> धृषितं शर्वः । पुरा यदीमति  
व्यधिरिन्द्रस्य धृषितं सहः ॥ स नो ददातु तं रयिं रयिं<sup>2</sup> पिश-  
ङ्गसंदृशम् । इन्द्रः पतिस्तवस्तमो जनेष्वा ॥ सूददोहाः । शिरो  
गायत्रमिन्द्रमिन्नाथिनो बृहदिति । अन्यासु चेत्समाम्नातासु  
स्तुवीरन्नुभया<sup>3</sup> संस्थानविपर्ययोऽसमाम्नातासु चेत्स्तुवीरन्मि-  
श्रासु च । सूक्तस्योत्तमां सूददोहाः । विजवः । सुतस्ते सोम

<sup>8</sup> अघ्नानाम् A; अघ्नियानाम् E; अघ्न्याऽनाम् D (3 add. sec. man.); अघ्न्यानाम्  
K, L, R, S; अनाऽम् F, G. <sup>9</sup> अनु A. <sup>10</sup> मिसुध्यसोम् D, F, G, K, L, S.

<sup>11</sup> समाम्नातवतीर F. <sup>12</sup> शंसेह A. <sup>13</sup> Numbered 5 in D. <sup>14</sup> Text,  
A, R; इति प्रथमोऽध्याय D; पंचमारण्यके प्रथमोऽध्यायः F, G; इति पंचम आरण्य  
प्रथमोऽध्यायः K; इति पंचमारण्यके प्रथमोऽध्यायः L; no colophon E. R accents  
quite irregularly the words of the first two sentences. Cf. V, 2, 2.

<sup>1</sup> दाधृषाणां G; दाधर्षाणं L. <sup>2</sup> om. F, G. <sup>3</sup> See explanatory notes.

उप याहि यज्ञं मत्स्वा मदै पुरु वारं मघाय । मंहिष्ठ इन्द्र  
विजरो<sup>3</sup> गृणथै ॥ स साहर्तुर्वृचहत्वेषु शचूनभुर्विगाह एषः ।  
स नो<sup>4</sup> नेतारं महयाम् इन्द्रम् ॥ इनो वसुः<sup>5</sup> समजः पर्वतेष्ठाः  
प्रति वामृजीषी । इन्द्रः शश्वज्जिर्जोहूच एवैः ॥ सूददोहाः । इत्ये-  
तत्तयं ग्रीवाः शिरो विजवः सर्वमर्धर्च्यम्<sup>6</sup> ॥ १॥<sup>7</sup>

राथन्तरो दक्षिणः पक्षः । अभि त्वा शूर नोनुमोऽभि त्वा  
पूर्वपीतय इति रथन्तरस्य स्तोत्रियानुरूपौ प्रगाथौ चतस्रः  
सतीः षड्रहतीः करोति । इन्द्रस्य नु वीर्याणि प्रवोचं त्वे ह  
यत्पितरश्चिन्न इन्द्रेति पञ्चदश यस्तिग्मशृङ्गो वृषभो न भीम  
उयो जज्ञे वीर्याय स्वधावानुदु ब्रह्माण्यैरत श्रवस्याते मह  
इन्द्रोऽत्युपेति पञ्च सूक्तानि । आ न इन्द्रो दूरादा न आसादिति  
संपातः । इत्या हि सोम इन्मद इति पङ्क्तिः । सूददोहाः । बार्हत  
उत्तरः । त्वामिद्धि हवामहे त्वं ह्येहि चेरव इति बृहतः स्तोत्रि-  
यानुरूपौ प्रगाथौ । चतस्रः<sup>1</sup> सतीः षड्रहतीः करोति । तमु  
ष्टुहि यो अभिभूत्योजाः सुत इत्वं निमिष्ठ इन्द्र सोम इति  
चीण्यभूरेको रयिपते रयीणामित्यष्टौ सूक्तानि । कथा महामवु-  
धक्तस्य होतुरिति संपातः । इन्द्रो मदाय वावृध इति पङ्क्तिः ।

<sup>4</sup> नोतारं A. <sup>5</sup> वसु R in text and commentary, but the commentary clearly had  
वसुः. <sup>6</sup> मर्धर्च्यम् F, G. <sup>7</sup> Numbered 7 in A, E, K, L; 1, 7 in F, G;  
1 in D. In R, besides several omitted accents, there occur वृहत्, धृषितं, ददातु,  
सुतस, मंहिष्ठ, साहर्तुर्वृचहत्वेषु शचून, एषः, पर्वतेष्ठाः, जीषी. ग्रीवाः ३ has the *pluti*,  
as in V, 3, 1.

<sup>1</sup> चस्रः F. .



सूददोहाः । राथन्तरो दक्षिणः पक्षः पञ्चदशस्तोम<sup>2</sup> एकशतं  
वसिष्ठप्रासाहो बार्हत उत्तरः सप्तदशस्तोमो<sup>2</sup> द्विशतं भरद्वाज-  
प्रासाहः । भद्रं पुच्छं द्विपदासु । इमा नु कं भुवना सीषधामा  
याहि वनसा सहेति नव समान्नाताः । अथासमान्नाताः ।

प्र व इन्द्राय वृचहन्तमाय विप्रा गाथं गायत यज्जुजोषत् ॥ १ ॥  
अर्चन्त्यर्कं देवताः स्वर्का आस्तोभति श्रुतो<sup>4</sup> युवा स इन्द्रः ॥ २ ॥  
उपं प्रक्षे<sup>5</sup> मधुमति<sup>6</sup> क्षियन्तः<sup>7</sup> पुथन्तो रयिं धीमहे तमिन्द्र ॥ ३ ॥  
विश्वतो दावन्विश्वतो न<sup>8</sup> आ भर यं त्वा शर्विष्ममीमहे ॥ ४ ॥  
स सुप्रणीति नृतमः स्वराळसि मंहिष्ठो वाजंसातये ॥ ५ ॥  
त्वं ह्येक ईशिषे सनादमृक्त ओजंसा ॥ ६ ॥

विश्वस्य प्र स्तोभ विद्वान्पुरा वा यदि वेहासं नूनम् ॥ ७ ॥  
इधं नो मिचावरुणा कर्तनेळां पीवरीमिषं कृणुही न इन्द्र ॥ ८ ॥  
शं पदं मघं रयिषणि<sup>10</sup> न सोमो अव्रतं हिनोति न स्पृशद्रयिः ॥ ९ ॥

एष ब्रह्मेति तिस्रः आ धूर्ध्वस्मा इत्येका । सूददोहाः । यद्वा-  
वानेति धाय्या । सूददोहाः ॥ २ ॥<sup>11</sup>

गायत्री तृचाशीतिः । महौ इन्द्रो य ओजसेति तिस्र उत्तमा  
उद्धरति । पुरोळाशं नो अन्धस इति तिस्रः । इन्द्र इत्सोमपा

<sup>2</sup> °दशः in both cases S; °स्तोमो G. <sup>3</sup> See explanatory notes. <sup>4</sup> श्रुते G,  
see explanatory notes. <sup>5</sup> उपप्रचे R, see explanatory notes. <sup>6</sup> मति A.

<sup>7</sup> क्षयन्तः G. <sup>8</sup> न om. G. <sup>9</sup> °नेषां F, G. <sup>10</sup> रयीषणि F, G, R in  
commentary. <sup>11</sup> Numbered 8 in A, E, K, L; 2, 8 in F, G; 2 in D. R has

the following incorrect accents, besides accenting प्रगाथी—प्रबोचं, गायत, °तास्वर्का,  
स्तोभति श्रुतो, स्पृशद्रयिः, विश्वस्य.

एक इत्येतत्प्रभृतीनां तिस्र उक्तमा उद्धरति । तासां स्वादवः  
सोमा आ याहीत्येतामुद्धृत्य न ह्यन्यं बळाकरमित्येतां प्रत्यवद-  
धाति । जज्ञानो नु शतक्रतुरित्येका । पुरुहूतं पुरुष्टुतमिति शेषः ।  
उद्धेदभि श्रुतामघमित्युक्तमामुद्धरति । प्र कृतान्युजीषिण आ घा  
ये अग्निमिन्धत आ तू न इन्द्र क्षुमन्तमिति सूक्ते । सूद-  
दोहाः ॥३॥<sup>1</sup>

बाहेती नृचाशीतिः । मा चिदन्यद्वि शंसतेत्येकया न चिंशत् ।  
पिबा सुतस्य रसिन इति विंशतेः<sup>2</sup> सप्तमीं चाष्टमीं चोद्धरति ।  
यदिन्द्र प्रागपागुदगिति चतुर्दश । वयं घ त्वा सुतावन्त इति  
पञ्चदश<sup>4</sup> । मो घु त्वा वाघतश्चनेत्येतस्य द्विपदां चोद्धरति<sup>3</sup>  
राथन्तरं च प्रगाथम् । अथ हास्य न किः सुदासो रथमित्येतं  
प्रगाथमुद्धृत्य त्वामिदा ह्यो नर इत्येतं प्रगाथं प्रत्यवदधाति ।  
अभि प्र वः सुराधसमिति षड्बालखिल्यानां सूक्तानि । यः  
सचाहा विचर्षणिरिति शेषः । अयं ते अस्तु हर्यत<sup>5</sup> इति सूक्ते ।  
उभयं शृणवच्च न इति सप्तमीं चाष्टमीं चोद्धरति । तरोभिर्वो  
विदद्वसुमित्युक्तमामुद्धरति । यो राजा चर्षणीनामित्येकादश । तं  
वो दस्ममृतीषहमा नो विश्वासु हव्यो या इन्द्र भुज आभर इति  
नव । सूददोहाः ॥४॥<sup>6</sup>

<sup>1</sup> Numbered 9 in A, E, K, L; 2, 9 in F; 3, 9 in G; 3 in D.

<sup>2</sup> विंशते इत् R in text; विंशसतेकया L. In a note to the commentary R gives एकोनविंशत् as a variant.

<sup>3</sup> विंशते L.

<sup>4</sup> यदिन्द्र—उद्धरति bis G.

<sup>5</sup> पञ्चद A. <sup>6</sup> असुर्यत F.

<sup>6</sup> Numbered 10 in A, E, K, L; 4, 10 in F, G; 4 in D.

श्रौणिही नृचाशीतिः । य इन्द्र सोमपातम इति सूक्ते ।  
 तम्बभि प्र गायतेत्युत्तमामुद्धरति<sup>1</sup> । इन्द्राय साम गायत सखाय  
 आ शिषामहीति तिस्र उत्तमा उद्धरति । य एक इन्द्रियत  
 आ यात्यद्रिभिः सुतं यस्य त्यच्छ्वरं मद<sup>2</sup> इति त्रयस्तुचा  
 गायत्र्यः संपदोष्णिहः सप्त सप्त गायत्र्यः षट्कुष्णिहो भवन्ति ।  
 यदिन्द्राहं यथा त्वं प्र सम्राजं चर्षणीनामिति सूक्ते । उत्तरस्योत्तमे  
 उद्धरति । वार्चहत्याय शवस इत्युत्तमामुद्धरति । सुरूपकृत्नुमूतय  
 इति त्रीणि । इन्द्रसानसिं रयिमिति सूक्ते । य आनयत्परावत  
 इति तिस्र उत्तमा उद्धरति । रेवतीर्नः सधमाद इति तिस्रः ।  
 सूददोहाः । इत्येतास्त्रिस्रस्तृचाशीतयः सर्वा अर्धर्च्याः<sup>4</sup> ।  
 अन्नमशीतयः । उदरं वशः । त्वावतः पुरुवसविति वशः ।  
 सनितः सुसनितरित्येतदन्तः । ददी रेक्ण इति द्विपदा । नूनम-  
 येत्येकपदा । ता अस्य सूददोहस इत्येतदन्तः सूददोहाः सूद-  
 दोहाः ॥ ५ ॥<sup>5</sup>

॥ इत्यैतरेयपञ्चमारण्यके द्वितीयोऽध्यायः ॥<sup>6</sup>

<sup>1</sup> मुद्धरति F. <sup>2</sup> मह K. <sup>3</sup> R joins इति with सूददोहा, against the commentary and the sense. <sup>4</sup> अर्धर्च्या G; अर्धर्चाः D pr. man., corrected to

०ह्याः. <sup>5</sup> Numbered 11 in A, E, K, L; 5, 11 in F, G; 5 in D. <sup>6</sup> इत्यैतरे-

यपञ्चमारण्ये द्वितीयोऽध्यायः A; इत्यैतरेयारण्यके पञ्चमारण्यके द्वितीयोऽध्यायः R;  
 पञ्चमारण्यके द्वितीयोऽध्यायः F, G; इति पञ्चम आरण्ये द्वितीयोऽध्यायः K; इति  
 पञ्चमारण्यके द्वितीयोऽध्यायः L; इति द्वितीय D; no colophon E.

## ADHYĀYA 3.

ऊरु<sup>१</sup> । इन्द्राग्नी युवं सु न इत्येतस्यार्धर्चाङ्गायत्रीकारमुत्तर-  
 रमुत्तरस्यानुष्टुप्कारं प्रागुत्तमायाः । प्र वो महे मन्दमानायान्स  
 इति निविद्धानम् । वने न वा यो न्यधायि चाकन्यो जात एव  
 प्रथमो मनस्वानिति ते अन्तरेणा याह्यर्वाङुप वन्धुरेष्टा विधुं  
 दद्राणं समने बहूनामित्येतदावपनम् । दशतीनामैन्द्रीणां चि-  
 द्बुञ्जगतीनां बृहतीसंपन्नानां यावतीरावपेरस्तावन्तूर्ध्वमायुषो  
 वर्षाणि जिजीविषेत्संवत्सरात्संवत्सराद्दशतो न वा । त्वमू षु  
 वाजिनं देवजूतम् । इन्द्रो विश्वं वि राजतीत्येकपदा । इन्द्रं  
 विश्वा अवीवृधन्नित्यानुष्टुभम् । तस्य प्रथमायाः पूर्वमर्धर्चं  
 शस्वोत्तरेणार्धर्चनोत्तरस्याः पूर्वमर्धर्चं व्यतिषजति पादैः पादा-  
 ननुष्टुप्कारम् । प्रागुत्तमायाः पूर्वस्मात्पूर्वस्मादर्धर्चादुत्तरमुत्तर-  
 मर्धर्चं व्यतिषजति । प्रकृत्या शेषः । पिबा सोममिन्द्र मन्दतु  
 त्वेति षट् । योनिष्ट इन्द्र सद्ने अकारीत्येतस्य चतस्रः शस्वोत्तमा-  
 मुपसंतत्योपोत्तमया<sup>४</sup> परिदधाति । परिहित उक्थ<sup>५</sup> उक्थसंपदं  
 जपति । उक्थवीर्यस्य स्थान उक्थदोहः ॥ १ ॥<sup>६</sup>

<sup>१</sup> ऊरु R in text and in commentary. But Sāyaṇa does not note the *pluti*, and probably it is incorrect. Neither S nor the MSS. have it. Cf. on V, 2, 1. <sup>२</sup> जिगी-

विषेत् G. <sup>३</sup> पादानुष्टुप् D pr. man., F, G; पादानानुष्टुप् D sec. man.

<sup>४</sup> पोत्तमाया F, G.

<sup>५</sup> om. F, G.

<sup>६</sup> Numbered 12 in A, E, K, L; 1, 12 in F, G; 1 in D.

मूर्धा लो॒काना॑मसि वा॒चो रस॒स्तेजः प्रा॒णस्या॒यत॑नं मन॑सः ।  
 संवे॑शश्चक्षु॒षः संभ॑वः श्रोत्र॑स्य प्रति॒ष्ठा हृद॑यस्य सर्व॑म् ॥१॥<sup>1</sup>  
 इन्द्रः कर्मा॑क्षितम॒मृतं व्योम॑ च॒तुतं स॒त्यं विजि॑ग्या॒नं विवा॑च॒नम् ।  
 अ॒न्तो वा॒चो विभुः सर्व॑स्मा॒दुत्तरं॑ ज्योति॒रुध॑रप्रतिवा॒दः पूर्वं॑म् ॥२॥  
 सर्वं वा॒क्परा॑ग॒वाक्सप्रु॑ सलि॒लं धे॒नु पि॑न्वति चक्षुः श्रोत्रं प्रा॒णः ।  
 स॒त्यसं॑मितं वा॒क्प्रभू॑तं मन॑सो विभू॑तं हृद॑योयं ब्राह्म॒णभर्तृ॑-  
 कम् ॥३॥

अ॒न्नशु॒भे वर्ष॑प॒वित्रं गो॒भगं पृथि॑व्यु॒परं वरु॑णवा॒घ्वित॑मम्<sup>2</sup> ।  
 तप॑स्त॒न्विन्द्र॑ज्येष्ठं स॒हस्र॑धा॒रम॒युता॑क्षरम॒मृतं दु॒हान॑म् ॥४॥  
 ए॒तास्त॑ उ॒क्थ भू॑तय ए॒ता वा॒चो विभू॑तयः ।  
 ताभि॑र्म इ॒ह धु॑स्त्वामृ॒तस्य॑ श्रियं म॒हीम् ॥५॥  
 प्र॒जाप॑तिरि॒दं ब्रह्म॑ वेदा॒नां स॒सृजे॒ रस॑म् ।  
 तेना॒हं वि॒श्वमा॑प्यासं सर्वा॒न्कामा॑न्दु॒हां म॒हत् ॥६॥

भूर्भुवः स्व॑स्त्वयो वेदो॑ऽसि । ब्रह्म॑ प्र॒जां मे॑ धु॒स्त्व । आ॒युः प्रा॒णं मे॑ धु॒स्त्व । प॒शून्वि॑शं मे॑ धु॒स्त्व । श्रि॒यं यशो॑ मे॑ धु॒स्त्व । लो॒कं ब्रह्म॑वर्च॒सम॒भयं॑ यज्ञ॒समृ॑द्धिं मे॑ धु॒स्त्व । इति वा॒चय॑त्यध्व-  
 र्युम॒बुद्धं॑ चेद॒स्य भ॑वति । ओमु॒क्थ॒शा य॒ज सोम॑स्येती॒ज्यायै॑ संप्रे-  
 षि॒तो ये३॑ य॒जाम॑ह इ॒त्यागूर्य॑ नित्ययै॒व य॒जति॑ व्य॒वान्ये॒वानु॑-

<sup>1</sup> The verses are divided as prose in the MSS., R and S; see explanatory notes.

<sup>2</sup> भर्तृम् S. <sup>3</sup> वध्वं A, K, S, in consequence, no doubt, of the following i, वाघ्वि० being written as वध्वि०. <sup>4</sup> विश्वसाप्यासं A. <sup>5</sup> मबुद्धं A; मबुद्धं (?) E.

<sup>6</sup> ३ om. S, but the use in the phrase is constant, and is laid down in Āśvalāyana Śrauta Sūtra, I, 5. 5.

वषट्करोति । उक्तं वषट्कारानुमन्त्रणम् । आहरत्यध्वर्युस्त्वयपा-  
चमति यास्यांश्चमसांश्च<sup>7</sup> । भक्षं प्रतिख्याय होता प्राङ्मेह्नादव-  
रोहति । अथैतं प्रेह्यं प्रत्यञ्चमववधन्ति यथा शंसितारं भक्षयि-  
ष्यन्तं नोपहन्तिष्यसीति । प्रेह्यस्य स्नायतनं<sup>8</sup> आसीनो होता  
भक्षयति । अथैतदुक्थपात्रं होतोपसृष्टेन जपेन भक्षयति ।  
वाग्देवी सोमस्य नृण्यतु । सोमो मे राजायुः प्राणाय वर्षतु ।  
स मे प्राणः सर्वमायुर्दुहां महदिति । उत्तमादाभिप्रविकानृती-  
यसवनमन्यद्वैश्वदेवान्निविज्जानादस्य वामस्य पलितस्य होतुरिति  
सलिलस्य दैर्घतमस एकचत्वारिंशतमानोभद्रीयं<sup>9</sup> च तस्य स्थान  
एकाहिकौ वैश्वदेवस्य प्रतिपदनुचरौ । च्यवेत चेद्यज्ञायज्ञीयमग्ने  
तव श्रवो वय इति षट्कोत्रियानुरूपौ यदीळादं भूयसीषु  
चेत्स्तुवीरन्नाग्निं न स्ववृक्तिभिरिति तावतीरनुरूपः । संपन्नं  
महाव्रतं संतिष्ठत इदमहरग्निष्टोमो यथाकालमवभृथं प्रेह्यं हरेयुः  
संदहेयुर्वृसीः ॥ २ ॥<sup>10</sup>

<sup>7</sup> चमासं F.<sup>8</sup> °तजसासीनो S.<sup>9</sup> °मानोभद्रीयं G.<sup>10</sup> Numbered 13 in A, E, K, L; 2, 13 in F, G; 2 in D.

E omits accents, and R has the accents in many cases obviously wrong. In the case of the double accent of compounds, some of these may be correct; similar instances—some clearly wrong—occur, however, in the Kashmir MS. of the Khilas of the R̥gveda, as Scheffelowitz (p. 39) points out. The chief cases are, v. 1, वाचो, हृदयस् सर्व; v. 2, इन्द्रः कर्माक्षितममृतं, वाचो; v. 3, सर्वं, पितृति, वाक्प्रभृतं, हृदयोयं, ब्राह्मणमर्तुषं; v. 4, वर्षेपवित्रं, पृथिव्युपरं, तपस्तन्विन्द्रज्येष्ठं, °मयुताक्षरं; v. 6, वेदानां सव्यं, तेनाहं विश्वमायासं सर्वाङ्कामान्दुहां; v. 7, स्वस् and ब्रह्मपर्वसं. विशं मे and यशो मे are conceivable but improbable.

नादीक्षितो महाव्रतं शंसेन्नानग्नौ न परस्मै नासंवत्सर  
 इत्येके कामं पित्रे वाचायाय वा शंसेदात्मनो हैवास्य तच्छस्तं  
 भवति । होतृशस्त्रेषूक्थशा<sup>1</sup> यज सोमस्येत्येकः प्रैषः संनाराशं-  
 सेष्वनाराशंसेषु वा होत्रकाणाम् । [उक्थशा<sup>3</sup> यज सोमाना-  
 मिति ।] तदिदमहर्नानन्तेवासिने प्रब्रूयान्नासंवत्सरवासिने नो  
 एवासंवत्सरवासिने नाब्रह्मचारिणे नासब्रह्मचारिणे नो एवा-  
 सब्रह्मचारिणे नानभिप्राप्तायैतं देशम् । न भूयः सकृद्गदनाद्भिर्गु-  
 दनाद्वा द्वय्येव । एक एकस्मै प्रब्रूयादिति ह स्माह जातूकर्ण्यः ।  
 न वत्से च न तृतीय इति । न तिष्ठंस्तिष्ठते न व्रजन्व्रजते न  
 शयानः शयानाय नोपर्यासीन उपर्यासीनायाध एवासीनोऽध  
 आसीनाय । नावष्टब्धो न प्रतिस्तब्धो नातिवीतो नाङ्गं कृत्वो-  
 र्ध्वंक्षुरनपश्रितोऽधीयीत न मांसं भुक्त्वा न लोहितं दृष्ट्वा न  
 गतासुं नाव्रत्यमाक्रम्य नाक्त्वा नाभ्यज्य नोन्मर्दनं कारयित्वा न  
 नापितेन कारयित्वा न स्नात्वा न वर्णकेनानुलिप्य न स्रजम-  
 पिनह्य न स्त्रियमुपगम्य नोस्त्रिख्य नाविलिख्य । नेदमेकस्मि-  
 न्नहनि समापयेदिति ह स्माह जातूकर्ण्यः समापयेदिति गालवो  
 यदन्यत्प्राकृचाशीतिभ्यः समापयेदेवेत्याग्निवेश्यायनोऽन्यमन्य-  
 स्मिन्दे शमयमान इति । यचेदमधीयीत न तच्चान्यदधीयीत  
 यच्च त्वन्यदधीयीत काममिदं तच्चाधीयीत । नेदमनधीयन्स्नातको  
 भवति यद्यप्यन्यद्ब्रह्मधीयान्नैवेदमनधीयन्स्नातको भवति । ना-

<sup>1</sup> This sentence is of doubtful authenticity, see explanatory notes.

<sup>2</sup> स ना° S.

<sup>3</sup> This occurs in all the MSS. of the text, but was clearly not read by Sāyaṇa, and occurs in none of the MSS. of Sāyaṇa.

स्मादधीतात्ममाद्येद्यन्यस्मात्प्रमाद्येन्नैवास्मात्प्रमाद्येन्नो एवा-  
स्मात्प्रमाद्येत् । अस्माच्चेन्न प्रमाद्येदलमात्मन इति विद्यात् ।  
अलं सत्यं विद्यात् । नेदंविदनिदंविदा समुद्दिशेन्न सह भुञ्जीत  
न सधमादी स्यात् । अथातः स्वाध्यायधर्मं व्याख्यास्यामः ।  
उप पुराणेनापीते कक्षोदके पूर्वाह्णे न संभिन्नासु छायास्व-  
पराह्णे नाध्यूह मेघेऽपर्तो वर्षे चिरात्रं वैदिकेनाध्यायेनान्त-  
रियान्नास्मिन्कथां वदेत नास्य रात्रौ चन चिकीर्तयिषेत्<sup>4</sup> ।  
तदिति वा एतस्य महतो भूतस्य नाम भवति योऽस्यैतदेवं  
नाम वेद ब्रह्म भवति ब्रह्म भवति ॥३॥<sup>5</sup>

॥ इत्यैतरेयपञ्चमारण्यके तृतीयोऽध्यायः ॥<sup>6</sup>

॥ इति पञ्चमारण्यकं समाप्तम् ॥<sup>7</sup>

<sup>4</sup> So I conjecture: च कीर्तयिषेत् all MSS. and edd. <sup>5</sup> Numbered 14 in A, B, K, L; 3, 14 in F, G; not numbered in D. <sup>6</sup> Text, A, B; तृतीयोऽध्यायः प्रथमारण्यक-  
मारभ्यं (मारभ्य G) पञ्चमारण्यकपर्यंतं । अष्टादशोऽध्यायः । ओं (om. G) इति आश्वला-  
यनोक्तमारण्यकं नाम समाप्तं । F, G; इति पञ्चम आरण्ये तृतीयोऽध्यायः । समाप्तं ।  
K; इति पञ्चमारण्यके । तृतीयोऽध्यायः । इति पञ्चमारण्यकं समाप्तं । L; इति तृतीयो  
ऽध्यायः । इति पञ्चमारण्यः । समाप्तः । D. E has २४ हरिः ओं । अभिर्वै देवानां-  
मवमो विष्णुः परमः (the beginning of the Aitareya Brāhmaṇa, which presumably once  
in this MS. followed the Āraṇyaka) । नादीक्षितो महाव्रतं शंसेत् । मूर्ध्ना लोकानामसि ।  
ऊरू इन्द्रापी युवं सु न इति । श्रीणिही तृचाशीतिः । बार्हती तृचाशीतिः । गायत्री  
तृचाशीतिः । राथन्तरो दक्षिणः पञ्चः । यीवाः यस्त्रेदमारजः । तदिदास भुवनेषु ज्येष्ठं तं  
सु ते कीर्तिं मघवन्महिम्ना । प्रसोतारं संशान्ति । निष्ठिते प्रेक्षे होता । यथेतं सदः  
प्रसर्पति । उपाकृते स्तोत्रे । महाव्रतस्य पञ्चविंशतिं सामिधेयः । महाव्रतस्य षट् ।  
यीवाः सप्त । ऊरू त्रयः । महाव्रतस्य श्रीणिही चत्वारि । इति पञ्चमारण्यं समाप्तम् ।  
आरण्यपञ्चकं समाप्तम् । हरिः ओम् । See also the note on I, 1, 1. K sums up



the number of Khaṇḍas thus: खंड ३५ प्र २२ द्वि २६ तृ १२ च १ पं १४ ।<sup>7</sup> At the end of the Āraṇyaka S adds a second set of Sānti Mantras, see on I, 1, 1. Similarly in the Ānandaśrama edition, 1895, of thirty-two Upaniṣads, there is prefixed to the Kauṣītaki Upaniṣad, and also appended to it, a set of Sānti Mantras, similar to those in Aitareya Āraṇyaka, II, 7, and Sāṅkhāyana Āraṇyaka, VII, 1.

# AITAREYA ĀRANYAKA

## TRANSLATION AND NOTES

### ĀRANYAKA I

#### ADHYĀYA 1.

Now begins the Mahāvratā<sup>1</sup> rite. Indra having slain Vṛtra became great. When he became great, then there came into being the Mahāvratā. Therefore the Mahāvratā ceremony bears the name of Mahāvratā. Some<sup>2</sup> say the priest should make two recitations with the ghee-offering for that day, but the established rule is one. He who desires prosperity should use the hymn, 'To Agni, to this god of yours, (I sing aloud)' (RV., III, 13). He who desires increase should use the hymn, 'The guest of all your folk' (RV., VIII, 74). For the folk indeed are increase and therefore he gains increase.<sup>3</sup> Some say that one should not use that

<sup>1</sup> The term *mahāvratā* is, Sāyaṇa points out, explained by the Taittirīya school in three ways, either *mahān bhavaty anena vratena* or *mahato devasya vrataṇi* or *mahac ca tad vrataṇi*. The Chandogya give the latter two explanations. See Taittirīya Brāhmaṇa, I, 2, 6, 1, and Sāyaṇa, ad loc. For the whole, cf. Aitareya Brāhmaṇa, III, 21, 1; Taittirīya Saṃhitā, VI, 5, 5, 3; Śatapatha Brāhmaṇa, X, 4, 1, 21; 22; *Pet. Lex.*, s. v.

<sup>2</sup> The two Ājyas recommended are RV., VIII, 74 and VII, 1; the reference is to the view of the Sāṅkhāyana Āranyaka, I, 2. The former is the *prākṛta* because it is an Ājya Śāstra in the Agniṣṭoma, the latter the *vaiṣṭṛta* because it is an Ājya Śāstra in the Viśvajit (see Kauṣītaki Brāhmaṇa, XXV, 11). The Aitareya holds that only the *vaiṣṭṛta*, VII, 1, should be employed, according to Sāyaṇa because the Agniṣṭoma which is the *prākṛti* has twelve Śāstras, and if there were two Ājya Śāstras the Mahāvratā would have thirteen. VII, 1, which is the Ājya Śāstra, is also at the same time a *kāmya ājyaśāstra* used by those who desire proper food (see I, 1, 2).

<sup>3</sup> This is the rendering adopted by Max Müller from Sāyaṇa, who explains that Vaiśyas making large earnings offer much taxation (*karam api bahulaṇi prayachanti*, which Max Müller takes as 'increase their capital', but this is in view of *prayachanti* (Sāyaṇa on Aitareya Brāhmaṇa, VII, 29) hardly possible). Perhaps it would be possible to translate: 'For he (Agni) is the increase of the folk and so he (the sacrificer) becomes prosperous,' but it is probable that the commentator has preserved the correct rendering, though of course in the original the *viśo viśo* is in the genitive. For taxation, cf. Fick, *Die sociale Gliederung*, pp. 79, 80; Rhys Davids, *Buddhist India*, p. 48; Āpastamba Dharma Sūtra, II, 10, 26, 9, &c. Already in the RV., I, 65, 7 (see Oldenberg, *S. B. E.*, XLVI, 56, and Pischel, *Vedische Studien*, I, xvi) the king devours the rich. In a series of passages (XI, 5, 7, 1; XIII, 5, 4, 24; XIII, 1, 5, 4; V, 4, 2, 3) in the Śatapatha Brāhmaṇa, cited by Winternitz (*Gesch. der indisch. Litt.*, I, 173, 174) the king receives the people, save only the Brahmins, as his food, because they pay him taxes. So often in the epic the exactions of kings are mentioned, cf. Hopkins, *India Old and New*, pp. 240, 243, n. 3; Keith, *Sāṅkhāyana Āranyaka*, p. 68. •

hymn because there is in it the word 'guest', and a guest is liable to go begging<sup>4</sup>. But (Mahidāsa<sup>5</sup>) said that one should use that hymn. For he, who becomes good and attains excellence,<sup>6</sup> is indeed a guest. For him who is not so men do not deem worthy of hospitality. Therefore one may by all means use that hymn. If he does use it, he should place first the tristich, 'To him, best Vṛtra-slayer, are we come' (RV., VIII, 74, 4-6). For eager for this day they worship the whole year,

<sup>4</sup> Sāyana renders: 'He who uses that hymn becoming poor has to go begging in other people's houses,' which is clearly wrong. For the construction (II, 3, 5), cf. Delbrück, *Altindische Syntax*, pp. 420 sq.; Speyer, *Vedische und Sanskrit-Syntax*, § 217; Whitney, *Sanskrit Grammar*, § 984. The word *īṣvara* in this sense becomes sometimes stereotyped in form, cf. Taittirīya Saṃhitā, III, 1, 1, 3 (cited by Weber, *Ind. Stud.*, XIII, 112) with Kāṭhaka Saṃhitā, XII, 5; 8. It is a construction peculiarly common in the Brāhmaṇas and disappears later.

It will be seen that in the text throughout *padam bhavati* and so forth have been printed, *m* being in every case when final save at the end of a sentence, altered to *anusvāra*, and further, in all cases where *m* occurs as the end of the first member of a compound (e.g. *saṃ<sup>7</sup> m*) is used. It is clear that, in a text of the Brāhmaṇa period, before mutes generally the appropriate nasal should be used; before *y, l, v* either *anusvāra* or those semivowels nasalized; and before *r, ṣ, ś, s, ḥ* *anusvāra*, with *m* in pausā (see Whitney, *Sanskrit Grammar*, §§ 212, 213; Wackernagel, *Altindische Grammatik*, I, 333, 334; Macdonell, *Vedic Grammar*, pp. 53, 68), but this course merely adds to the unnecessary difficulties of the Devanāgarī script (the continual use of which is an unfortunate necessity), and I have followed most editors, including Prof. Macdonell in his *Brhaddevatā*, in using *anusvāra* before mutes, semivowels and sibilants, as allowed by Pāṇini, VIII, 4, 59, and approved by Whitney, §§ 71, 73. The practice of writing *m* before labials while using *anusvāra* before the other mutes is convenient but illogical, and has not been followed. I have also written *ch* for *ech* of the MSS. (with many exceptions) except where *ech* represents an assimilated letter + *ch*. It is no doubt the case that *ch* in Sanskrit is rarely, if ever (Wackernagel, *Altindische Grammatik*, I, 155, allows *puccha* as representing *kh*, but Dr. Schiefelowitz rejects the view), a representation of any save a conjunct consonant in Indo-Germanic (either *s + kh* or (as Dr. Schiefelowitz, in his forthcoming *Zur Stammbildung in den indo-germanischen Sprachen*, tries to prove) *s + k*, normally). But there is no proof that *ech* represents this more properly than *ch* (the fact of position is of no importance), and the use of *ech* for the simple letter prevents any distinction between e.g. *t + ch* and *ch* alone. For this reason I follow Aufrecht (in his *Rigveda*), Bloomfield, v. Schroeder, Knauer (see his *Mānava Grhya Sūtra*, pp. xxxiv, xxxv, with all his MSS.), Macdonell, and others, in writing *ch* for the simple letter. Lévi, Whitney's and Lanman's use (in the *Translation of the Atharvaveda*) of *ch* even for *t + ch* (for *ś*) is the opposite extreme (cf. Prof. Macdonell, *J. R. A. S.*, 1907, p. 1105).

<sup>5</sup> The text has only: 'He said.' Sāyana explains by *atithipadatātparvabhijñāḥ siddhāntī*. Clearly it must be Mahidāsa Aitareya. Cf. II, 3, 5, n. 4; III, 2, 6, n. 13.

<sup>6</sup> It is not obvious how *atithīḥ* is thus interpreted. Sāyana interprets *bhavati* as *sanmārgavartī bhavati*. Max Müller says one would expect *yo vai atati* (cf. Macdonell, *Vedic Grammar*, p. 126; but see Hopkins, *A. J. P.*, XIV, 12), and suggests that the obtaining of distinction is probably derived from *at* above in *atithī*. Another explanation seems possible. *bhū* in the Brāhmaṇas has in composition the sense 'obtain' (cf. Sāyana's rendering — *bhūtim prāpuoti* — of Aitareya Brāhmaṇa, III, 23, 3). *√at* according to the lexicographers has the same sense, so that here *yo vai bhavati* is perhaps explained by *yah bṛeṣṭhatām ānute*. *Kāmam* below is already found in Mantra, cf. Delbrück, *Altindische Syntax*, pp. 184 sq. For the duty of hospitality, cf. Taittirīya Upaniṣad, III, 10.

and now they draw nigh to it. The next three tristichs<sup>7</sup> begin with *anuṣṭubh* verses. Now the *gāyatrī* verse is *brahman*,<sup>8</sup> the *anuṣṭubh* is *Vāc*, and so he unites *Vāc* and *brahman*. He who desires glory should use the hymn, 'Agni is aroused by the fuel of the folk' (RV., V, 1). He who desires children<sup>9</sup> and cattle should use the hymn,<sup>10</sup> 'The wise sacrificer has been born' (RV., II, 5).<sup>11</sup>

<sup>7</sup> The Śāṅkhāyana Āraṇyaka, I, 2, ignores vv. 13-15 of RV., VIII, 74, which form a *dāna-stuti* of Śrutarvan Ākṣya. The reference here shows clearly that the Aitareya takes the same view of these verses. Verses 8, 9, 11, 12 are in *gāyatrī*, 14, 15 in *anuṣṭubh*.

<sup>8</sup> Sāyaṇa gives as reasons for these identifications that the *parabrahma* is set forth by means of the *gāyatrī* (RV., III, 62, 10), and that, like this *anuṣṭubh*, *Vāc* has four forms (RV., I, 164, 45; Nirukta, XIII, 9, &c.; Z. D. M. G., XXXIX, 58), (*parā pāṇyāntī madhyamā vaikhari*, later, see J. A. O. S., XXII, 69; Mallinātha on Kumārasambhava, II, 17). There is no reason to suppose that the identification of *Vāc* and *anuṣṭubh* and *gāyatrī* and *brahman* has any basis beyond mere fancy; for different identifications, cf. J. A. O. S., XVI, 3 sq. The original sense of *brahman* (so throughout to contrast with Brahman, the god) must clearly have been prayer or spell (cf. II, 3, 8), the two ideas blending indefinitely since the prayer could be regarded as a spell and vice versa (Oldenberg, *Religion des Veda*, p. 315). Deussen's view of *brahman* (*Allg. Gesch. der Phil.*, I, 1, 241 sq.) as 'der zum Heiligen, Gottlichen emporstrebende Wille des Menschen' is quite untenable, see Winternitz, *Gesch. der indisch. Litt.*, I, 211, 212. That *Vāc* is *brahman* was the doctrine of Jitvan Śaṅkṛi and it is set forth by Yājñavalkya, Bṛhadāraṇyaka Upaniṣad, IV, 1, 2, and the identification is developed in the late Logos doctrine. Cf. also Tāṇḍya Mahābrāhmaṇa, XX, 14, 2; Chāndogya Upaniṣad, VII, 2, 2; Hopkins, *India Old and New*, p. 147, n. 1, with whose view of the slight importance of the Logos doctrine in this form I agree.

<sup>9</sup> Sāyaṇa concludes his commentary on this Khanda by explaining that, though by the *godohananyāya* (cf. for another *nyāya* on this, Mīmāṃsā Sūtra, IV, 3, 10) the *kāmyasūktas* are intended primarily for the gaining of desired results, nevertheless they make up the sacrifice and do not leave it imperfect, on the principle *kāmyena nityasiddhiḥ*. This *nyāya* arises, he explains, from the rule on the new and full moon sacrifice, *camasenāpāṭi pṛanyed godohanena paśukāmya*, where as the sacrifice can be carried out *camasena*, the *godohanena* is merely *pṛanyuṣṇatvam* (see Jacob, *Maxims*, 3rd series).

<sup>10</sup> In the references in the translation to the RV., where no line is mentioned, it is to be understood that the whole hymn as accepted by the Āraṇyaka is meant. When only special verses are meant their numbers are given.

<sup>11</sup> For the Śānti verses and their authenticity, see Crit. Note. The verse in *Śatadhāram* is RV., III, 26, 9; *āvadāṃs*, II, 43, 3; *team Agne*, VIII, 11, 1; *bhadram*, X, 20, 1; *śam no Mitrah*, I, 90, 9. *śivā* occurs in Taittirīya Āraṇyaka, I, 1, cf. I, 21; 31, as *śivā naḥ śāntamā bhavantu* (*divyā āpa śvadhayaḥ sumrāṅkā Savasvati* (so accented in the Ānandāśrama ed.), and as here in that Āraṇyaka, IV, 42; Lātyāyana Śrauta Sūtra, V, 3, 2 (with *v. l. samdāṣas*). The Atharvaveda, VII, 68, 3, 'has in the last *pāda*, *mā te yuyoma samdāṣas* 'may we not be separated from thy sight', which explains the origin of the quite unintelligible *vyoma*.<sup>\*</sup> The verse *tac cakṣur* occurs also in Taittirīya Āraṇyaka, IV, 42, where will be found RV., IV, 31, 1-3. For *oṣṭhūpi*, cf. III, 2, 5, n.

In the Śāṅkhāyana Gīhya Sūtra, VI, 4 and 5, verses are given to accompany the recitation of the Samhitās (Śāṅkhāyana Āraṇyaka, VII, VIII), and the formulae are placed at the beginning

<sup>\*</sup> Cf. also v. Schroeder, *Die Tübinger Kātha-Handschriften*, p. 115, and the Śānti prefixed to the Kauṣītaki Upaniṣad in the Ānandāśrama ed.

2. He who desires proper food<sup>1</sup> should use the hymn, 'Agni men kindle from the twigs with splendour' (RV., VII, 1).<sup>2</sup> For Agni is the eater of food. In the other chants accompanying the ghee-offerings men approach as it were more slowly to Agni, but here they come upon Agni at the very beginning; at the very beginning he<sup>3</sup> obtains proper food, at the very beginning they smite away

of the text in the Āranyaka thus: *ṛtaṃ vadisyāmi satyam vadisyāmi | adabdhām mana īśiraṃ cakṣuh | sūryo jyotiṣāṃ bṛeṣṭha | dikṣe mā mā hṛisih |* Other verses are prescribed to precede *adabdhām*, &c., in the case of the Śakvaris and of the Māhāvratas, the Manthas (Sāṅkhāyana Āranyaka, IX), &c. In Khanda 5 are given the expiatory formulae: *uditaḥ sukriyaṃ dadhe | tad aham ātmani dadhe |* and then other differing formulae (see Oldenberg's ed., pp. 163 sq., and *S. B. E.*, XXIX, 145 sq.). Oldenberg renders *uditaḥ*, &c., as 'From here I take out the brightness (!)', but I would much rather take *uditaḥ* (and the version in the Ānandāstama ed., p. 295, accents *ūditaḥ*) as 'He, arisen, gives forth brightness. That (brightness) I appropriate to myself', referring to the beneficial and purifying effects of the radiance of the sun (cf. Macdonell, *Vedic Mythology*, p. 31). Oldenberg also takes *sūryo*, &c., as predicate to *adabdhām*, &c., which is hardly necessary. The phrase *sarvāḥ*, &c., probably means, 'I arise whole (possibly with a suggestion of *salvus*, i. e. complete, perfect, healthy), with breath, with strength; may prosperity attend me; may the gods attend me.' The assertion, *uttrīṣṭhāmi*, may be based on the magic principle exhibited in faith-cures. The other clauses offer no difficulty, but *bhūmim*, &c., is obscure. *idā* (unaccented in R) may be nom. to *upaspṛśed*, *namah* being interjected, but this is very unlikely, as *agnē idā* occurs alone (see Crit. Note). It may be, 'Honour (to thee), O Agni, and oblation,' but this is merely possible.

In the Mānava Śrauta Sūtra, II, 1, 2, 36 (cited by Bloomfield, *Vedic Concordance*, pp. 40\*, 48\*) occurs: *adabdhām cakṣur arīṣṭaṃ manāḥ sūryo jyotiṣāṃ bṛeṣṭhaḥ dikṣe mā mā hṛisīḥ satapā*, which illustrates the position here of *cakṣuh*. In Taittiriya Samhitā, III, 1, 1, 2: *dikṣe mā mā hṛisīḥ* occurs. The exact words used here are found in Sāṅkhāyana Āranyaka, VII, 1; IX, 1.

<sup>1</sup> Sāyana explains *annādyā* as a compound of *anna* and *ādya*. Max Müller follows this view, cf. Monier-Williams' *Dict.* s. v. *ādya*. But it is surely preferable all through to take it as an abstract of *annāda*, an eater of food, with the sense 'eating of food' which passes into the idea 'food', or 'proper food', as *annāda* has the force of 'a healthy man'. For the formation see Whitney, *Sanskrit Grammar*, § 1212. Oertel, on Jaiminiya Upaniṣad Brāhmaṇa, II, 11, 10, renders 'food-eating'.

<sup>2</sup> Sāyana points out that the hymn is both a *nitya* and a *kāmya* hymn. It is hardly correct to say, as Max Müller does, that it is an obligatory part of the sacrifice, since, as we have seen in I, 1, 1, the *kāmyasūktāni* are sufficient to complete the ceremony. What Sāyana means is that it is both the normal form and also a form for a special purpose. He compares the use of *dadhe* in the Agnihotra both as normal and where strength is desired, and the use of *khādya* in the Agnisomyiapaśu rite as normal and when might is wished. The possible forms then are: (1) this hymn as normal; (2) this hymn as *annādyakāma*; (3) any of the other *kāmyasūktāni* enumerated in I, 1, 1. In RV., VIII, 1, vv. 1-18 are in *virāj* metre, the rest in *triṣṭubh*, which explains the reference to these metres below.

<sup>3</sup> The distinction between 'he' and 'they' is no doubt deliberate. 'He' corresponds to *annādyakāmaḥ* and 'they' to *agachanti*. Sāyana explains the singular by *yajamānasāṅghaḥ*, but this is unnecessary. Max Müller renders 'he' in each case. R reads *sadyaḥ*, which is a correction, probably of his own, for the *samyāḥ* of most of the MSS. including S<sup>1</sup> S<sup>2</sup> S<sup>4</sup>, but is of course most unfortunate. *Iva* is almost equivalent to *eva*, cf. Dehbrück, *Altindische*

evil. Because of the words (RV., VII, 1, 1<sup>b</sup>), 'with moving of the arms they bring to birth' 'Agni,' the hymn has the word 'birth' in it. Verily the sacrificer is born from this day, and so the hymn has the word 'birth'. There are four verses (in the *triṣṭubh*), cattle are four-footed, the verses serve to win cattle. There are three verses (in the *virāj*), these are the threefold worlds, the verses serve to gain these worlds. These two verses form a support. Man has a double support, cattle have four feet. The hymn places the sacrificer with his double support among the four-footed cattle.<sup>5</sup> The verses if said straight on number twenty-five. Man consists of twenty-five elements. He has ten fingers, ten toes, two legs, two arms, and the trunk is the twenty-fifth. By this hymn he adorns the trunk, the twenty-fifth. Further, this day (of the sacrifice) is twenty-five, the *stoma* hymn<sup>6</sup> of this day is twenty-five, like is brought about by like. So the two are<sup>7</sup> twenty-five. By repeating the first thrice, and the last thrice, the verses

*Syntax*, p. 477; Speijer, *Vedische und Sanskrit-Syntax*, § 230, and Scheftelowitz, *Die Apokryphen des Kveda*, p. 79, who calls this use late, hardly correctly. Cf. III, 2, 6; II, 1, 2; 6, 1; Aufrecht, *Aitareya Brāhmaṇa*, p. 430. I think that *iva* must originally—or at any rate quite early—have had a sense approaching more or less to *eva*. Cf. RV., I, 145, 3: *tān ā prchanti nā simā ut pichati svēna dhīno mānasā yād āgrahit*. The sense is hardly 'by his own mind alone', as Oldenberg (*S.B.E.*, XLVI, 164) takes it. The phrase is softened by *iva*, just as metaphorical phrases are softened by *quasi*, &c. in Latin (Berger, *Stylistique Latine*, p. 140). This sense appears clearly in III, 2, 6: *vaiḥbrahmaṇam ivopodaharati*. This avoids amendment to *eva* as proposed for the RV. passage by Oldenberg. So in RV., IV, 5, 8: *vaiḥ iva*. See also Eggeling, *S.B.E.*, XLIII, 375, n. 3, on Śatapatha Brāhmaṇa, X, 5, 3, 1, 'Sāyana seems to take "iva" here in the sense of "eva", as indeed it often has to be taken, especially in negative sentences'. The real sense is clearly seen in phrases like *pratarām iva kriyante*, *Aitareya Brāhmaṇa*, III, 48, 4. See also n. 5 on II, 1, 2. So in Bṛhadāraṇyaka Upaniṣad, IV, 2, 2, for the Kāṇva text *eva*, the Mādhyandina has *iva* explained as *eva* by the commentator (Max Müller, *S.B.E.*, XV, 159, n. 3); *ibid.*, III, 9, 28, 5, for the Kāṇva *iva vai*, the Mādhyandina has *u vai* (*S.B.E.*, XV, 150, n. 5). This use is not found in independent passages of the Śāṅkhāyana Āraṇyaka, where in VIII, 10, *eva* takes the place of *eva* in *Aitareya Āraṇyaka*, III, 2, 6. Cf. also Oldenberg, *Z. D. M. G.*, LXI, 824 sq.

<sup>5</sup> Sāyana is probably correct in taking *janayanta* in a timeless or present sense. Cf. Whitney, *Sanskrit Grammar*, § 930; Avery, *J. A. O. S.*, XI, 326–361.

<sup>6</sup> The hymn has two metres and in one of these metres four feet; man has two and cattle four feet, and the union in the hymn produces union in reality. *caturpātsu* occurs also in *Aitareya Brāhmaṇa*, VI, 2, 7, where the whole phrase occurs with '*pādāḥ*'. For *caturpādāḥ paśavaḥ* cf. Śatapatha Brāhmaṇa, XII, 2, 2, 20, and often in the Gopatha Brāhmaṇa. The whole phrase is also identical with *Aitareya Brāhmaṇa*, III, 31, 13, &c.

<sup>7</sup> For this see I, 1, 4; II, 3, 4; Śāṅkhāyana Āraṇyaka, I, 1. The reference is to the *pañcaviṃśa stoma* in the Pṛṣṭha Stotra corresponding to the Mahaduktha.

<sup>8</sup> The plural is explained by Sāyana as due to the *res* being thought of and not the hymn, but here the 'attraction' of the predicate is an adequate explanation, since such examples of carelessness are very rare. Cf., however, RV., III, 6, 3, where Oldenberg (*S.B.E.*, XLVI, 24, 6) refers *yajñāyāsah* to Heaven and Earth; RV., II, 5, 6 (*ibid.*, 204); RV., VII, 93, 7: *yāt sim āgas cakrma tāt sū mṛṣa tād aryamāditiḥ kīrathantu* where Agni and perhaps the other

become thirty less one, that is equivalent to a *virāj* verse minus one syllable. For in the small (womb) seed is deposited,<sup>8</sup> in the small (heart) the vital spirits, in the small (stomach) food is placed. So (the *virāj* small by one) serves for the obtaining of these desires. He who knows this obtains those desires. The verses include also the *bṛhatī* metre<sup>9</sup> and the *virāj* metre, and the perfection of that day. They also include the *anuṣṭubh* metre,<sup>10</sup> for the chants accompanying the ghee-offerings depend on *anuṣṭubhs*.<sup>11</sup>

3. 'The Praūga<sup>1</sup> should be in the *gāyatrī* metre,' some say,<sup>2</sup> 'for the *gāyatrī* is brightness and splendour and thus (the sacrificer) becomes bright and splendid.' Others say, 'The Praūga should be in the *uṣṇih* metre, for the *uṣṇih* is life

Ādityas are in the mind of the poet. Ibid., X, 85, 47 (altered in Āśvalāyana Gīhya Sūtra, I, 8, 9), *hrdayāni* is used of a man and wife. In Maitrāyaṇīya Samhitā, I, 5, 12, *śṛjāvahai* is used of the gods, cf. *brāzavahai* in IV, 1, *infra*. Cf. too the verse cited V, 2, 2, *īṣam no Mitrāvaruṇā karatānūm* and Atharvaveda, XIV, 1, 39, with Whitney's note. Cf. Delbuck, *Altindische Syntax*, p. 102; Speiser, *Sanskrit-Syntax*, § 26, n.; Oldenberg, *Z. D. M. G.*, XXXIX, 62, n. 1.

<sup>8</sup> See I, 3, 7, where this recurs.

<sup>9</sup> The verses taken together make up eighteen *virāj* verses (it is not necessary to assume the repetition of the first *virāj* thrice as does Max Müller), and seven *tristubh* verses. Repeating thrice the last *tristubh*, and taking away eight syllables from each verse, we reach nine *bṛhatī* verses plus nine sets of eight syllables which taken all together give two *bṛhatī* verses. Cf. Śāṅkhāyana Āraṇyaka, I, 2.

<sup>10</sup> The first verse, though called *virāj* in the Anukramanī, is really a verse of thirty-three syllables, and by the doctrine that one or two syllables make no difference, it can easily be regarded as an *anuṣṭubh* of thirty-two syllables. The acc. is due to the force of *abhi*, cf. *janitrīm abhi sambabhūta*, RV., X, 18, 8 as explained by Whitney, *A. J. P.*, XIII, 297, and Geldner, *Vedische Studien*, II, 306. Later *√bhū* governs the acc., see Hopkins, *Great Epic of India*, pp. 265, 473. For the exact sense of *abhi*, cf. *abhi samcinutē*, Śatapatha Brāhmaṇa, X, 2, 4, 1 with Eggeling's note; Aitareya Brāhmaṇa, III, 22, 6: *virājāṇi daśinīm abhisampadye-tām*, and elsewhere in the Brāhmaṇa and Sūtra literature.

<sup>11</sup> Ājya here, as above, must mean Ājya Śāstra as Śāyana takes it. The reference is to RV., III, 13, which is an *anuṣṭubh* hymn and is the Ājya Śāstra of the Agniṣṭoma.

<sup>1</sup> After the eating of the *ṛtugrahas* and the recitation of the Ājya Śāstra comes the *Vīśve-devagraha* and the Prauga. In the *prāyrti*, the Agniṣṭoma, the Prauga consists of seven *trcas*, comprising RV., I, 2, and 3, ascribed to the poet Madhuchandas; so in Kauṣītaki Brāhmaṇa, XV, 5. The Aitareya Āraṇyaka keeps these *trcas* for the Praūga; in the Śāṅkhāyana there is used a set apparently of seven *trcas* (RV., VII, 91, 1-3, 4-6; VII, 61, 1-3; IV, 43, 1-3; IV, 23, 1-3; IV, 55, 1-3; VII, 95, 4-6), in the *tristubh* metre, ascribed to Vāmadeva *chatrinnyāyena*, though only three are his (Govinda on Śāṅkhāyana Śrauta Sūtra, XVII, 8, 10). The series of deities, Vāyu, Indra-Vāyu, Mitra-Varuṇa, Aśvinau, Indra, Viśvedevāḥ, Sarasvatī, is the same as in the original *trcas* of RV., I, 2; 3. There can be no doubt that the Śāṅkhāyana version is the later. The order of the *grahas* is different in Kātyāyana Śrauta Sūtra, IX, 13, 33. For the metres and their relation to the *savanas* see Bergaigne, *Journal Asiatique*, XIII, 166 sq.; Bloomfield, *J. A. O. S.*, XVI, 4 sq.; Oldenberg, *S. B. E.*, XLVI, 301.

<sup>2</sup> The *tristubha* Prauga is preferred in the Śāṅkhāyana, but nothing is there said as to the reason here given, while arguments for the *gāyatra* are there mentioned, which here are not used. This adds another reason for regarding the Śāṅkhāyana as the later version.

and so (the sacrificer) wins life.' Others say, 'The Praūga should be in the *anuṣṭubh* metre, for the *anuṣṭubh* is valour, and so it serves to obtain valour.' Others say, 'The Praūga should be in the *bṛhātī*, for the *bṛhātī* is prosperity, and so (the sacrificer) becomes prosperous.' Others say, 'The Praūga should be in the *pañkti* metre, for the *pañkti* is food and so (the sacrificer) wins food.' Others say, 'The Praūga should be in the *triṣṭubh* metre, for the *triṣṭubh* is strength and so (the sacrificer) becomes strong.' Others say, 'The Praūga should be in the *jagatī* metre, for cattle<sup>3</sup> are like the *jagatī* and so (the sacrificer) acquires cattle.' But (the sacrificer) should take a *gāyatrī* hymn only. For the *gāyatrī* is *brahman*,<sup>4</sup> and that day is *brahman*, and so through *brahman* is *brahman* commenced.<sup>5</sup> The hymn should be one by Madhuchandas. For Madhuchandas desires<sup>6</sup> honey for the singers and so he is called Madhuchandas. Now food truly is honey; all is honey; all desires are honey; therefore if one recite the hymn of Madhuchandas, it serves to obtain all desires. He who knows this obtains all desires. Now this Praūga in the one day form<sup>7</sup> is perfect.<sup>8</sup> Much indeed on that day is done that is forbidden,<sup>9</sup> and (the Praūga) is the atonement.<sup>10</sup> Now atonement

<sup>3</sup> Cf. I, 1, 2, n. 5. The point of resemblance is the number of feet. See Taittirīya Saṃhitā, III, 2, 9, 4; VI, 1, 6, 2; Aitareya Brāhmaṇa, I, 21, 15; 28, 11. Elsewhere the *gāyatrī* is connected with *asṭāṣṭāḥ paśavah*, Jaiminīya Brāhmaṇa, III, 241; Tāṇḍya Mahābrāhmaṇa, III, 8, 2, or *paśavah* are *pañktāḥ*, Aitareya Brāhmaṇa, III, 23, 5.

<sup>4</sup> Cf. I, 1, 1 ad fin.

<sup>5</sup> The day is *brahman* because it causes men to attain *brahman*. This passage appears to be quoted or referred to in SāṅkhyaĀna Āraṇyaka, I, 2: *brahma vā ekaho (?) brahmatad ahar brahmaṇaiva tad brahma samardhayati*. See I, 2, 2, *infra*.

<sup>6</sup> Sāyana so takes *chandati*. The compound may rather have meant 'praising honey', as the Naighaṇṭuka, III, 14 gives *chandati* as an equivalent of *arati* and cf. also RV., VI, 11, 3, when *chenda* occurs; or possibly 'winning honey', cf. Winternitz (*Gesch. der indisch. Litt.*, I, 146, n. 3), who takes the meaning of *√chand* as 'gefallen, befriedigen, oder befallen machen'. Cf. also Wackernagel, *Altindische Grammatik*, I, 154; Macdonell, *Vedic Grammar*, p. 31, n. 3; Weber, *Ind. Stud.*, VIII, 4 sq., as to the connexion of *chandas* with *skandati*, which if real would be natural as giving a basis for the meaning of *chandas* as right time (cf. *pes*, 'foot', 'scansion,' &c.). *√chand* and *√chad* 'cover' are not separated by the Indian grammarians, but are of very doubtful connexion (Whitney, *Roots, &c.*, pp. 49, 50; Ryder, *J. A. O. S.*, XXIII, 77; Weber, *Ind. Stud.*, XVII, 236). Madhuchandas appears in Kauṣītaki Brāhmaṇa, XXVIII, 2; Aitareya Brāhmaṇa, VII, 17; Bṛhaddevatā, II, 126; III, 57; SāṅkhyaĀna Śrauta Sūtra, &c. For *tad yad*, &c., cf. Delbrück, *Altindische Syntax*, p. 575.

<sup>7</sup> The Agniṣṭoma, which is the *pratyti* of the Viśvajit and that of the Mahāvraṭa, is a one day sacrifice. Cf. Sabhathier, *Agniṣṭoma*; Caland and Henry, *L'Agniṣṭoma*.

<sup>8</sup> Because, Sāyana says, it can easily be performed by remembering the Agniṣṭoma, which it exactly follows. This passage is repeated in I, 2, 1, &c.

<sup>9</sup> Max Müller renders 'to be hidden'. Sāyana says: *śīṃtair nivṛṇāṇīyaṃ varjanīyam*. The reference is clearly to the *dāśīṃtyabāhubhūtamaithunabrahmacāriṇipumścalisāṇapṛavāḍādikam* (so R; S has what is better: *dāśīṃty (?) vṛttabāṇamaithuna*); see V, 1, 5, i. e. the popular part of the old ritual.

<sup>10</sup> This is perhaps better than Max Müller's 'and has to be atoned for (by recitation)'.



is rest, and at the end (of the sacrifice) the sacrificers rest on the atonement of the one day (Prajā) <sup>11</sup> as their rest. He rests who knows this, and they also rest for whom the Hotṛ priest, who knows this, recites this Prajā.

4. (There is the word 'ready' in the verse,) 'Come hither, O Vāyu, conspicuous; these Soma draughts have been made ready' (RV., I, 2, 1); this day indeed is ready for the sacrificer and for the gods. Truly the day is ready for him who knows this or for whom a Hotṛ priest who knows this recites. In the verse, 'Indra and Vāyu, these draughts are poured forth, come to what is prepared' (RV., I, 2, 4), by 'prepared' (*niṣkṛta*) he denotes what is 'well prepared' (*samskṛta*).<sup>1</sup> Indra and Vāyu approach what has been well prepared by him who knows this or for whom a Hotṛ priest who knows this recites. In the verse, 'Mitra of holy might I summon (and Varuṇa) who make perfect <sup>2</sup> the oil-fed rite' (RV., I, 2, 7<sup>ac</sup>), speech is the oil-fed rite. Speech is his who knows this or for whom a Hotṛ priest who knows this recites. In the verse 'Aśvins, (accept) the sacrificial offerings' (RV., I, 3, 1<sup>a</sup>), the sacrificial offerings are food and this serves to gain food. The Aśvins go to the sacrifice of him who knows this or for whom a Hotṛ priest who knows this recites the verse, 'Come hither, ye whose path is red' <sup>3</sup> (RV., I, 3, 3). In the verses, 'Indra of bright splendour, come hither; Indra impelled by prayer, come hither; Indra hastening, come hither' (RV., I, 3, 5<sup>a</sup>; 6<sup>a</sup>; 4<sup>a</sup>), he recites, 'Come hither, come hither.' Indra goes to his sacrifice who knows this or for whom a Hotṛ priest who knows this recites. The All-gods come to the call of him who knows,

It is a curious inversion of ideas by which the old popular rites retained no doubt reluctantly in the ritual become regarded as improper and needing atonement.

<sup>11</sup> Max Muller takes *pratiṣṭhāikāhaḥ* as separate from *śāntiyām*, but suggests that *ekāhaḥ* may go with *śāntiyām*. This certainly seems better, as it avoids the identification of *ekāhaḥ* and *śāntiḥ*. 'At the end' refers to the fact that the Mahāvratā is the last day but one of the Sattrā. For *pratiṣṭhā* as a medical term, see Hoernle, *J. R. A. S.*, 1907, p. 14.

<sup>1</sup> From *niṣkṛta* comes the Vedic *īkṛti* according to Bloomfield, *J. A. O. S.*, XVI, xxvi. For *samskṛta* as 'well-cooked', see Thomas, *J. R. A. S.*, 1904, p. 748; Kirste, *J. R. A. S.*, 1905, p. 353. For *iṣ* and *īd*, cf. Oldenberg, *S. B. E.*, XLVI, 2-4. For *aram* above, which as against *alam*, V, 2, 3, is a sign of early date, cf. Wackernagel, *Altindische Grammatik*, I, 211 sq.; Macdonell, *Vedic Grammar*, pp. 43 sq. *alam* already appears in the Atharvaveda. The syntax is normal, see Delbrück, *Altindische Syntax*, pp. 146, 147. Sāyaṇa, probably correctly, explains that the hymn has the word *aram* because the day is *aram*, not vice versa. The use of *vai* favours this.

<sup>2</sup> Sāyaṇa interprets *sādhantā* either as dual or as equivalent to *sādhayantam*. In the original, the *pāda* has *Varuṇaṃ ca viśādasam* (cf. Pischel, *Vedische Studien*, III, 190).

<sup>3</sup> This is the most probable interpretation of *Rudravartanī*, Pischel, *Vedische Studien*, I, 53, but cf. III, 71; Macdonell, *Vedic Mythology*, p. 49. Others take as 'whose path is terrible'. Sāyaṇa renders 'whose path is like that of Rudra unobstructed'. According to R's division, here and above, *āha* must be taken as 'He says' (the verse), but the position of *aya* is hardly possible and the later examples show conclusively that *ā ha* goes with what follows, as it is taken in S.

or for whom a Hotṛ priest who knows recites the verse, 'Ye All-gods, protectors, supporters of men, come hither' (RV., I, 3, 7). In the verse, 'Ye givers, (come to) the libation of the giver' (RV., I, 3, 7<sup>e</sup>), he means the libation of every giver. Whatever a man wishes when he recites this verse, that wish the gods fulfil, if this he knows or if for him a Hotṛ priest who knows recites. In the verse, 'May the holy<sup>4</sup> Sarasvatī accept our sacrifice, she that is rich in prayer' (RV., I, 3, 10), speech is denoted by 'rich in prayer'. Speech is his who knows this or for whom a Hotṛ priest who knows this recites. When he says, 'May she accept our sacrifice,' he means, 'May she bear it away.' These verses if said straight on number twenty-one.<sup>5</sup> Man consists of twenty-one elements. He has ten fingers, ten toes, and the trunk is the twenty-first. By this hymn he adorns the trunk, the twenty-first. By repeating the first thrice and the last thrice the verses become twenty-five. The trunk is the twenty-fifth, and Prajāpati is the twenty-fifth. He has ten fingers, ten toes, two legs, two arms, and the trunk is the twenty-fifth. By this hymn he adorns the trunk, the twenty-fifth. Further the day (of the sacrifice) is twenty-five, the *stoma* hymn of that day is twenty-five,<sup>6</sup> like is brought about by like. So the two are twenty-five.

## ADHYĀYA 2.

The two tristichs, 'Thee like a car to aid us' (RV., VIII, 68, 1-3), and, 'This juice is poured, O Vasu' (RV., VIII, 2, 1-3) are the first and second of the Marutvatīya hymn.<sup>1</sup> Both are perfect in form as belonging to the one day ceremony.<sup>2</sup> Much indeed is done on this day that is forbidden, and (the Marutvatīya) is the atonement. Now atonement is rest, and so at the end (of the sacrifice) the sacrificers rest on the atonement of the one day (Marutvatīya) as their rest. He rests who knows this and they also rest for whom the Hotṛ priest, who knows this, recites this Marutvatīya. In the verse, 'Indra, come

<sup>4</sup> Probably the original form was *ṣavākā*, Arnold, *Vedic Metre*, p. 143; Wackernagel, *Altindische Grammatik*, I, xi; Macdonell, *Vedic Grammar*, p. 110.

<sup>5</sup> Cf. I, 1, 2 ad fin.

<sup>6</sup> The *stoma* peculiar to the Mahāvratā is the *ṣaṇṇaviṃśa stoma* in the *rājana* melody in the Pṛṣṭha Stotra corresponding to the Mahadukṭha, Sāṅkhāyana Śrauta Sūtra, XVII, 7, 3; 4. The explanation of Prajāpati as twenty-fifth is variously given, cf. Friedlander's note on Sāṅkhāyana Āraṇyaka, I, 1, and see also below, II, 2, 4.

<sup>1</sup> This is the first Śastra at the midday pressing. The *pragāthas* used are made up of two verses expanded (Sāyana: *yasminn ṛgdevayasamūhe pragrathanena tṛcaḥ sampadyate so 'yaṃ pragāthaḥ*). The *dhyāyās* are interpolated verses to fill up the Śastra. For the terminology, *pratipad* and *anucara*, see Hillebrandt, *Ritual-Litteratur*, p. 103. For *uktha* below, see Eggeling, *S. B. E.*, XLI, xii-xv.

<sup>2</sup> See I, 1, 3.

nigher, with thy strengths preserve thy singers'<sup>3</sup> (RV., VIII, 53, 5-6), (there is 'the word 'singers'); this day indeed is a hymn, and being possessed of a hymn, the form of this day is perfect. (There is the word 'hero') in the verse, 'Let Brahmanaspati come forth, hither the hero' (RV., I, 40, 3<sup>ac</sup>); the form of this day indeed is perfect as endowed with strength. (There is the word 'heroic might') in the verse, 'Rise up, O Brahmanaspati; heroic might' (RV., I, 40, 1<sup>a</sup>, 2<sup>b</sup>); the form of this day is perfect as endowed with might. (There is the word 'hymn') in the verse, 'Now doth Brahmanaspati proclaim the hymn of praise' (RV., I, 40, 5); this day indeed is a hymn and the form of this day as endowed with a hymn is perfect. (There is the word 'slaying Vṛtra') in the verse, 'Agni, the slayer of Vṛtra, will bear' (RV., III, 20, 4<sup>ac</sup>); the slaying<sup>4</sup> of Vṛtra is a characteristic of Indra, this day is Indra's, and Indra's is the form of this day. (There is the word 'strong') in the verse, 'Thou art strong by insight, O Soma, thou art mighty in thy might and greatness' (RV., I, 91, 2<sup>ac</sup>); might indeed is a characteristic of Indra, this day is Indra's, and Indra's is the form of this day. (There is the word 'strong') in the verse, 'They fill full the waters; they lead forth the strong one<sup>5</sup> like a horse for rain' (RV., I, 64, 6<sup>d</sup>); strength indeed is a characteristic of Indra, this day is Indra's, and Indra's is the form of this day. Further in that verse, 'They milk the thundering never-failing spring' (RV., I, 64, 6), (there is the word 'thundering'); thundering indeed is a characteristic of Indra, this day is Indra's, and Indra's is the form of this day. (There is the word 'great') in the verse, 'To great Indra' (RV., VIII, 89, 3); what indeed is great, is large, the form of this day as endowed with largeness is perfect. (There is the word 'great') in the verse, 'Sing a great song to Indra' (RV., VIII, 89, 1); what indeed is great is large, the form of this day as endowed with largeness is perfect. (There are the words 'was in the way of' and 'stayed not') in the verse, 'No one was in the way of,<sup>7</sup> none stayed, the chariot of

<sup>3</sup> Sāyaṇa takes *prasūtir* as a noun = *anujñā dayā*.

<sup>4</sup> This is, I take it, the meaning. The verses contain words because the day has certain qualities. It is also possible to invert the relation, and derive from the epithets in the verses the qualities of the day, but the position of the verse in the sentence points to the former interpretation as slightly the more probable, and that view is supported by Sāṅkhāyana Āranyaka, I, 3 ad fin. : *mahatvad hy etad ahaḥ*. The literal version is 'As to the words, &c.'

<sup>5</sup> The argument seems to be (1) *Vṛtrahā* occurs in the verse, because (2) Indra is *Vṛtrahā*; and (3) the day is Indra's. Possibly it may be, because the word *Vṛtrahā* occurs, therefore, Indra is *Vṛtrahā*, and this is Indra's day.

<sup>6</sup> *vajinam* means 'having food' according to Sāyaṇa. It clearly meant originally 'having energy'. Cf. Oldenberg, *S. B. E.*, XLVI, 18 and Index, s. v. *vāja*; Pischel, *Vedische Studien*, I,

10, 45.

<sup>7</sup> Sāyaṇa renders *paryāsa* as *vārtham na cālitaṁ* and *na rīramad* as *tena rathena ramaṇam api śatruṁ na kṛtaṁ*, and *paryastavat* as *lokāntaraḡamanīya paritaḡalanavat*. It is difficult not to believe that this absurd interpretation, which is that of the Āranyaka, was

Sudās' (RV., VII, 32, 10); the form of this day as endowed with the terms *pariyasta* and *rānti* is perfect. He recites all the Pragāthas to obtain all the days, all the Ukthas,<sup>8</sup> all the Pṛṣṭhas,<sup>9</sup> all the Śāstras, all the Praṭigas, all the pressings of the Soma.

2. He recites<sup>1</sup> the hymn, 'Fair has been my effort, singer; slayer of truth' (RV., X, 27). True, indeed, is this day and perfect its form as endowed with truth. This hymn is composed by Vasukra. Vasukra indeed is *brahman*, and this day is *brahman*. Thus by *brahman* is *brahman* commenced. Here they ask: 'Why then is the Marutvatīya Śāstra commenced by Vasukra's hymn?' Because no other than Vasukra produced<sup>2</sup> a Marutvatīya Śāstra nor separated it. Therefore by the hymn of Vasukra the Marutvatīya Śāstra is commenced. This hymn is not addressed to any definite deity<sup>3</sup> and is therefore Prajāpati's. For Prajāpati is undefined, and the hymn serves to win Prajāpati. Once<sup>4</sup> he describes Indra, and so the hymn retains its form as Indra's. He recites the hymn, 'Drink the Soma, for which in anger thou breakest' (RV., VI, 17). (There is the word 'mightily') in the verse, 'The cow stall, Indra, mightily being lauded;' the form of this day as endowed with the word mightily<sup>5</sup> is perfect. This hymn is

deliberately chosen wrongly. The exact sense of the original is, however, open to doubt, cf. Ludwig and Griffith's translations.

\* The Ukthas here meant, Sāyana says, are those for the *ukthyakratus*, following the Yajñayajñīya Sūman. The Pṛṣṭhas are the four Pṛṣṭha Stotras of the midday pressing. The Śāstras are those of the Ājya and other rites. The Praṭigas are the Śāstras of the Praṭiga and are specially mentioned on the *nyūya*, *brahmaṇā āgatāḥ parivrajāḥ aṣṭi āgatāḥ* (so S; R reads *abhy*<sup>6</sup>, which is nonsense).

<sup>1</sup> For these, see Eggeling, *S. B. E.*, XXVI, 339. For *āptyai* and the very numerous similar datives, cf. Speyer, *Vedische und Sanskrit-Syntax*, § 274; Whitney, *Sanskrit Grammar*, § 970. They differ from ordinary infinitives in not being construed clearly as verbal forms, but governing the genitive as here and in Śāṅkhāyana Āraṇyaka, II, 5; 6, &c., and as always in Celtic (Lindsay, *Latin Language*, p. 535).

<sup>2</sup> This Khaṇḍa contains the general form as well as the specifically Mahāvīata part of the Marutvatīya. See on V, 1, 1, which gives only the special part, and cf. Śāṅkhāyana Āraṇyaka, I, 3, where Vasukra is equated to Indra. He occurs also in Bṛhaddevatā, VII, 30, &c.

<sup>3</sup> i. e. brought out of the Samhitā. The perf. here has a certain propriety; it expresses a relation not exactly that of mere past, and approximates to a present. Cf. n. 6. For *atha kasmāt*, cf. Aitareya Brāhmaṇa, III, 24, 7, &c.

<sup>4</sup> Cf. Macdonell, *Sarvānukramanī*, p. 183, *Bṛhaddevatā*, II, 256; Sieg, *Die Sagenstoffe des Rgveda*, pp. 7, 8. See Aitareya Brāhmaṇa, III, 30, 3: *te ete dhūyē anirukte Prajāpatye*, VI, 20, 18; Kauṣītaki Brāhmaṇa, XXIII, 2; Maitrāyaṇī Samhitā, III, 6, 5; Nirukta, VII, 4. Sāyana says Prajāpati is *anirukta* as he has no *mūrti*. Śāṅkhāyana Āraṇyaka, II, 1 has: *anirukto vai Prajāpatiḥ*. Cf. Weber, *Ind. Stud.*, XVII, 333; Lévi, *La Doctrine du Sacrifice*, p. 16.

<sup>5</sup> In RV., X, 27, 22. The Bṛhaddevatā and Sarvānukramanī ascribe X, 27-29 generally to Indra, with certain exceptions (Macdonell, *Bṛhaddevatā*, I, 127).

<sup>6</sup> Clearly the Āraṇyaka takes *mahi* as an accusative = *mahad*, and presumably, like Sāyana, *grynāna* as active. *Mīhi* in the original is taken by Griffith in his translation as a vocative from

composed by Bharadvāja, and Bharadvāja was of seers the most learned, the longest lived, and the greatest practiser of austerities. By this hymn he drove away evil. When<sup>6</sup> therefore a man recites the hymn of Bharadvāja, it is that

*mahin* against the accent. Cf. also Grassmann and Ludwig's translations. For the passive sense of *gṛhāna* cf. Whitney, *Sanskrit Grammar*, p. 362; Delbrück, *Altindische Syntax*, p. 264.

<sup>6</sup> The form *apahatyā* may be either a dative, 'for the driving away,' or an ablative, more probably the latter, as presumably the sense is that Bharadvāja attained his length of years by the hymn rather than the reverse. *āsa* above is clearly differentiated in time from the narrative; cf. Śāṅkhāyana Āraṇyaka, VI, 1, where the imperfect *avāsat* describes the dwelling from time to time of Gārgya Bālāki, while *āsa* is used to denote his permanent character, and *uvāca* in describing his conversation with Ajātaśatru. This use of the perfect as a narrative tense is not a sign of lateness when the use is different from that of the imperfect. In the Tāṇḍya Mahābrāhmaṇa itself *uvāca* and *āsa* (XIII, 6, 9) are both found in such cases. Cf. also Aitareya Brāhmaṇa, III, 48, 5: *Bharadvāja ha vai kṛṣo dirghah palita āsa* | so 'brauī |, and III, 48, 4. The position of the Aitareya Brāhmaṇa and Āraṇyaka as early appear clearly from the following table of the proportion of perfects to imperfects (see Whitney, *P. A. O. S.*, May, 1891, pp. lxxxv sq., slightly modified):—

Tāṇḍya Mahābrāhmaṇa, I : 130.	Śatapatha Brāhmaṇa, XII, 1 : 2.
Taittirīya Samhitā, I : 70.	Jaiminīya Brāhmaṇa, I : 4.
Maitāyaṇīya Samhitā, I : 64.	Gopatha Brāhmaṇa, II, 1 : 5.
Taittirīya Brāhmaṇa, I : 20.	" " I, 1 : 2.
Taittirīya Āraṇyaka, I : 9.	Kauṣītaki Brāhmaṇa, 3 : 5.
Śatapatha Brāhmaṇa, VI-VIII, 1 : 20; I-V, 9 : 11.	Chāndogya Upaniṣad, 4 : 1.
" " XIII, 1 : 5; XI, 5 : 4.	Aitareya Brāhmaṇa, I-IV, 1 : 40.
" " IX, 2 : 5; XIV, 7 : 5.	" " V, 1 : 16.
" " X, 1 : 3; (including	" " VI, 1 : 2.
Brhadāraṇyaka Upaniṣad.)	" " VII, 4 : 1.
	" " VIII, 5 : 3.

The earlier part of the Aitareya (I XXVI) can thus claim to be older than anything save the Pañcaviṃśa and the Samhitās, and may be as old (for in such small matters as those of the Aitareya the proportions are not fair) as the Samhitās (Brāhmaṇa parts, of course). Against this sporadic cases like *saṃ lokete*, *lajjate*, *saciva* (Wackernagel, *Altindische Grammatik*, I, xxx) cannot be regarded as of decisive weight. *lajjamānā* indeed as a Prākṛitism<sup>a</sup> would be note-

<sup>a</sup> Fick, *Bezz. Beitr.*, VII, 270 takes *lajj* from Ind. Germ. *lozga* according to the ordinary and early phonetic rule; if so the Prākṛitism would disappear. The view of Leumann (Wackernagel, I, 220) is, however, more probable; cf. also Dr. Scheffelowitz's forthcoming book, *Zur Stammbildung in den indogermanischen Sprachen*, § 10. Dr. Scheffelowitz gives an interesting example of the way in which the texts were corrupted (though he does not apply it for this purpose). In later Vedic times *ts* and *ks* became frequently *ch*, and such forms found their way into the text of old work instead of the proper forms. Later still efforts were made to replace correct forms instead of obvious Prākṛitisms with in some cases unfortunate results. E.g. in Sāmaveda, I, 3, 1, 4, 9 (=I, 231) *prkṣu* as Benley (*Glossar*, p. 128) says is for RV., VIII, 31, 15, *prkṣu* via *prchū*. So may be explained *cukṣva*, Aitareya Brāhmaṇa, VIII, 9 (cf. Aufrecht's ed., p. 428) for *entsva* (*ā + √indh*). Cf. in Naighaṇṭuka, II, 17, *prtsudhaḥ* (cf. Roth's crit. note, p. 16) for RV. *prkṣu*, and for *prkṣāla* (*K. Z.*, XI., 264 sq.) the MSS. of Atharvaveda, X, 9, 23, offer either *prśdra* or *prchdra* (Lanman, *Album Kern*,

he may become, by the driving away of evil, learned, long-lived, and versed in asceticism; for that he recites the hymn of Bharadvāja. He recites the hymn, 'With what splendour do ye who are of equal age and dwell together?' (RV., I, 165). (There is the word 'praises') in the verse, 'They call for me, the praises long for me' (RV., I, 165, 4<sup>e</sup>); this day is praise and the form of this day as endowed with praise is perfect. This is the *kayāśubhiya* hymn,<sup>7</sup> and it is harmony and

worthy, but when it is considered that the form is unique (III, 22, 7), that the later language had always *√hijj* and that *hijjā* was a common word, there can surely be no hesitation in restoring *lajyamānā*, just as the Atharvan Prakritisms, cited above, must be removed. The exact verbal form of the text cannot always be relied upon, and it may be noted that, as Śāyaṇa's note on VII, 10; 11 shows, in his time some versions of the Aitareya Brāhmaṇa had, which some had not, these chapters, of which the second is a mere corruption of Kauṣītaki Brāhmaṇa, VII, 11 (see Aufrecht, *Aitareya Brāhmaṇa*, pp. 236, 382, 444). The case of the Gopatha Brāhmaṇa may be held to contradict the deductions here accepted, since Bloomfield (*Atharvaveda*, pp. 164 sq.) has shown grounds for holding that the Pāṇva is not later than the Uttara, but this objection is not of importance, since it is the case that the two parts owe most of their grammatical forms to these sources and the Pūrva borrows from the Śatapatha Brāhmaṇa, XI and XII, in the first of which books the number of perfects is very high, while the Uttara exploits the Aitareya, &c. The potential in *īta* (see Aufrecht, p. 429) also urged as a sign of late date is merely, in all probability, an inaccurate analogical form to forms like *īta* (*dadhita*, &c.), and gives no criterion of date (cf. Liebh, *Pāṇini*, p. 32). *āmantrayām āsa* occurs only in VII, 17 and proves nothing for the earlier part of the Brāhmaṇa. Pāṇini, III, 1, 40, allows only *kr* (Liebh, p. 33); but as there can be no doubt of the priority of the Aitareya Brāhmaṇa to Pāṇini (cf. Liebh's own paper, *Bezz. Beitr.*, XI, 309), this clearly shows either the selective character of Pāṇini's work or more probably the incorrect transmission of the text (the Sāṅkhāyana has *cakre*, Liebh, pp. 80, 81). The use of *āvām* (for *āvam*) is apparently a note of the Aitareya Brāhmaṇa's style, not a proof of date.<sup>b</sup> Liebh (p. 30) holds that *āsa* was obsolete in Pāṇini's day in prose and says Yaska uses only *babhūva*. I cannot accept this view as to Pāṇini.

<sup>7</sup> The story of Indra, Agastya, and the Maruts has received full treatment from Sieg (*Die Sagenstoffe des Rgveda*, pp. 108-119). He holds that RV., I, 170, 171, and 165 make up an Itihāsa to the effect that Agastya offered a sacrifice to the Maruts. Indra came and claimed it, and Agastya had to pacify Indra and the Maruts. The result is possible, but not certain. The Kauṣītaki Brāhmaṇa, XXVI, 9, has (as amended by Sieg, p. 117, n. 7): *kayā śubhā*

p. 302; Whitney, *Translation of Atharvaveda*, p. 604). So in Khila, I, 2, 9<sup>a</sup>, MSS. read *prīṇayanti* for *prīṇanti* and this Prakritism is found in Vaitika 1 to Pāṇini, VII, 3, 37. See also Wackernagel, *Altindische Grammatik*, I, 135.

<sup>b</sup> Aufrecht's view (*Aitareya Brāhmaṇa*, p. vi) of the dependence of the Brāhmaṇa parts of the Taittirīya Samhitā seems borne out by the citations in his 'Anmerkungen'. It may be noted that the Brāhmaṇa parts of the Samhitā cannot well be separated much in point of time from the Brāhmaṇa itself and that Brāhmaṇa deals with the late Puruṣamedha (Winternitz, *Gesch. der indisch. Litt.*, I, 167). Cf. also Taittirīya Samhitā, VI, 2, 10, 5 and Taittirīya Brāhmaṇa, I, 5, 5, 6 with Aitareya Brāhmaṇa, VII, 13, 3 (ibid., p. 184, n. 2). Noteworthy also is Winternitz's remark (p. 175, n. 1) that in Vājasaneyi Samhitā, XXX, Buddhists are not mentioned, though that section must be later than the oldest Brāhmaṇas.

abiding, the *kayāśubhiya* hymn. For by means of it Indra, Agastya, and the Maruts came to harmony. So the recitation of the *kayāśubhiya* hymn tends to harmony. Further the hymn tends to long life. So if the sacrificer be dear to the priest, let him recite for him<sup>8</sup> the *kayāśubhiya* hymn. He recites the hymn, 'Indra, with the Maruts, powerful, for joy' (RV., III, 47). There are the words 'Indra, powerful'; power indeed is a characteristic of Indra, this day is Indra's and Indra's its form. This hymn is composed by Viśvāmītra. Now Viśvāmītra was the friend of all, and all is the friend of him who knows this and of those for whom a Hotṛ priest, who knows this, recites this hymn. The hymn 'Thou art born, terrible, for strength, for energy' (RV., X, 73) is one containing *nivids*,<sup>9</sup> and, as belonging to the one day ceremonial, is perfect in form. Much indeed is done on this day that is forbidden, and (this hymn) is the atonement. Now atonement is rest, and at the end (of the sacrifice) the sacrificers rest on the atonement of the one day (*nividdhāna*) as their rest. He rests who knows this, and they also rest for whom a Hotṛ priest, who knows this, recites this *nividdhāna*. If recited straight on, the verses number ninety-seven.<sup>10</sup> The ninety is made up of three *triṇī* sets of thirty, and then

*śavayasah sanidā iti marutvatīyam | tat etat samjñānam santani sūktam | etena hendrāś ca Marutāś ca samjñānam*, which must go back to the same source as the Aitareya version, found also in Aitareya Brāhmana, V, 16, which agrees verbally with this passage. For *sanjñāna* see also Bloomfield, *Atharvaveda*, pp. 72, 73.

<sup>8</sup> The gen. here is probably possessive and predicative (*eiūs faciāt*), cf. Speijer, *Vedische und Sanskrit-Syntax*, §§ 63 and 71; Luebig, *Beiz. Beitr.*, XI, 307 sq.; Delbrück, *Altindische Syntax*, p. 162, while the gen. with *priya* is adnominal and regular from RV. onwards. Not unnatural is the transition from such genitives to the genitive which is really a dative, e.g. Aitareya Brāhmana, VII, 15, 7: *tasya śatam dattvā* would if *kṛtvā* were put for *dattvā* be quite regular. On the other hand in *tasya śrad dadhāti* (ibid., II, 40, 6) the gen. is practically dative. In Pāli (Müller, *Pāli Grammar*, p. 67) and in Prākṛit (Pischel, *Prākṛit Grammar*, p. 246) the dative of the indirect objective is always represented by the genitive, the dative of purpose alone surviving. Cf. Whitney, *Sanskrit Grammar*, § 297. Note the dative with *mitram* below, and genitive in *ekeṣāṃ paśunām*, I, 2, 3; and Geldner, *Vedische Studien*, I, 283. On the low morality of the Brāhmanas, cf. Lévi, *La Doctrine du Sacrifice*, p. 9; Winternitz, *Gesch. der indisch. Litt.*, I, 180 sq.; Garbe, *Philosophy of Ancient India*, p. 62.

<sup>9</sup> In Śaṅkhāyana Āranyaka, I, 3, the *nivid* is in RV., VI, 19; see Śrauta Sūtra, VII, 19, 20. The *prākṛti* is as here, ibid., 15; Kauṣītaki Brāhmana, XXV, 3. *Nivids* are early and apparently were known in R̥gvedic times, cf. Haug, *Aitareya Brāhmana*, pp. 32 sq.; Weber, *Ind. Stud.*, IX, 355; XVIII, 96; Oldenberg, *Religion des Veda*, p. 387, n. 2; Eggeling, *S.B.E.*, XII, 114, n. 2; Scheffelewicz, *Die Apokryphen des R̥gveda*, pp. 136 sq. Here the *nivid* comes in after the sixth verse.

<sup>10</sup> Sāyaṇa explains thus: the two *trīas* referred to in I, 2, 1 = 6; six *praṅgāthas* each of two verses made into a *trīa* = 18; three *dhāyayās* = 3; *asat su* = 24; *piba somam* = 15; *kayāśubhū* = 15; *marutvān Indra* = 5; *janīsthā ugraś* = 11; total 97. But in I, 2, 1 there are seven *praṅgāthas* which would give 100. Apparently the author overlooked this, although of course the explanations are possible. Oldenberg (*Prolegomena*, p. 353) thinks that some of the *praṅgāthas* may have been counted as two, others as three verses.

there are seven which are over. Whatever is praise of the seven is also praise of the ninety. If the first and last are repeated thrice the verses number 101. There are five four-jointed<sup>11</sup> fingers, two pits, the arm, the collar-bone, the shoulder-blade; these make up twenty-five. The other parts<sup>12</sup> have twenty-five each, making a hundred, and the trunk is the one hundred and first part. The hundred is life,<sup>13</sup> health, strength, glory; the sacrificer is the hundred and first, resting on life, health, strength, glory. These verses become *triṣṭubh*.<sup>14</sup> For the midday pressing is accompanied by *triṣṭubh* verses.<sup>15</sup>

3. They ask, 'Why is a swing 'a swing?' He who blows is the swing. He

<sup>11</sup> The four are, according to Sāyana, *agra*, *madhya*, *mūla*, *tanmūla*, and he notes that though the *angūṣṭha* has really only three, it is given a fourth for the sake of symmetry. So in the systems of Caraka and Suśruta (Hoernle, *Osteology*, pp. 122, 123) there are sixty phalanges, giving fifteen in each hand. Here the phalanges and the metacarpus are reckoned as phalanges. In Sāṅkhāyana Āraṇyaka, II, 5, each *pañcā*, on the other hand, is given three *parvāṇi*, which is the more correct view, and perhaps later. The expression *kakṣasi* is doubtful. It cannot mean 'armpits', for there is but one on each side; Max Müller says the pits 'in the elbow and the arm'; Monier-Williams, *Dict.* (where the reference is inaccurate) gives the sense as the two depressions on the wrist; Sāyana says *kakṣaya pāṇśvatrayam*, and possibly the armpit may be conceived of as in some way double. He takes, followed by Max Müller, *akṣaḥ* as eye, but (a) *śiṃs* is a separate element and the eye belongs to it; (b) the form is unparalleled. Friedländer holds that *akṣa* (Ar. *akṣ*, Lat. *axilla*, O.H.G. *ahsala*) means 'shoulder-blade', but that is the meaning of *amaphalaka* in the systems of Caraka (Hoernle, *J.R.A.S.*, 1907, p. 13), perhaps of Suśruta and Vāgbhaṭa (*J.R.A.S.*, 1906, p. 931; *Osteology*, pp. 76, 91). So *akṣa* must mean 'collar-bone', as I would take it in Sāṅkhāyana Āraṇyaka, II, 4 (*akṣa* and *akṣaḥ*) and as in the Śatapatha Brāhmana (*akṣa*). The later form is usually *akṣaka*, though *akṣa* is found in the 'non-medical version of Ātreya', see Hoernle, *Osteology*, pp. 55, 134, n. 1, and my review, *Z.D.M.G.*, LXII, 135 sq. Sāyana's error is found in the commentators on Yājñavalkya and in the modern translations.

<sup>12</sup> i.e. the left side, and the two sides of the lower body, which have five four-jointed toes, a thigh, a leg, and three *parvāṇi* ('joints', Max Müller, rather 'articulations', Hoernle, *J.R.A.S.*, 1906, p. 931) according to Sāyana.

<sup>13</sup> Because life is one hundred years and the other things depend upon it, Sāyana explains, probably correctly, as there is no doubt that life as one hundred years is a very early idea, see Lanman, *Sanskrit Reader*, p. 384 and ref., and Weber, *Ind. Stud.*, XVII, 193; *Festschrift an Roth*, p. 137. Cf. Vājasaneyi Samhitā Upaniṣad, 2.

<sup>14</sup> Because the last hymn is *triṣṭubh* (Sāyana). But all the hymns in that Khaṇḍa are in *triṣṭubh*.

<sup>15</sup> Cf. Aitareya Brāhmana, III, 12, 3-5; Śatapatha Brāhmana, IV, 2, 5, 20, and other passages cited by Bloomfield, *J.A.O.S.*, XVI, 4. For the form *praṇa*, cf. Wackernagel, *Altindische Grammatik*, I, 41; *Z.D.M.G.*, XL, 678.

<sup>1</sup> The use of the swing refers, in the opinion of Oldenberg (*Religion des Veda*, p. 444), to the sun, which is called 'the golden swing in heaven' in RV., VII, 87, 5. This is quite probable, as the Mahāvratā rite is, at least to some extent, a sun-charm (cf. *Introd.*, p. 28). Sāyana's interpretation follows the text and makes the swing Vāyu, as does Sāṅkhāyana Āraṇyaka, I, 7. I, 2, 4 below is in favour of the sun; cf. Kathaka Samhitā, XXXIV, 5, cited in *Ind. Stud.*, III, 477. Compare the *doligatrā* of the young Kṛṣṇa, clearly a vegetation rite.



swings forward in these worlds and then is a swing a swing. 'There should be one plank,' some say, 'for the wind blows in one way and (the swing should be) like the wind.' But this is not to be accepted.<sup>2</sup> Others say, 'There should be three planks, for threefold are these worlds and (the swing should) resemble them.' But this is not to be accepted. There should be two planks, for these two worlds<sup>3</sup> seem most real, and the ether between them is the sky. So let there be two planks. Let them be of *udumbara* wood.<sup>4</sup> The *udumbara* is sap and proper food, and planks of it serve to win sap and proper food. Let them be raised in the middle. For in the middle food delights men, and so he places the sacrificer in the middle of proper food. There are two kinds of ropes,<sup>5</sup> the right and the left. The right serves for some animals, the left for others. When there are both kinds, they serve to win both kinds of animals. The ropes should be of *darbha*<sup>6</sup> grass. For of all plants *darbha* is free of evil,<sup>7</sup> and so they should be of *darbha* grass.

<sup>2</sup> This is the constant phrase of the Aitareya Brāhmaṇa. That of the Kauṣītaki Brāhmaṇa and it may be added of the Śāṅkhāyana Āranyaka, is *na tad ādriyeta*. Cf. Aufrecht, *Aitareya Brāhmaṇa*, p. 432; Lévi, *La Doctrine du Sacrifice*, pp. 38, n. 6; 44, n. 1.

<sup>3</sup> The ether or sky is, as Sāyaṇa points out, invisible. *Adhātama* (for *adhāt*, cf. Wackernagel, *Altindische Grammatik*, I, 178, and Speijer, *Vedische und Sanskrit-Syntax*, § 228) is a curious word, which occurs also in the Śatapatha Brāhmaṇa, which also has, VI, 3, 1, 24, *anaddhūpuruṣa*, on which see Weber, *Ind. Stud.*, XIII, 221, n. 2; Eggeling, *S. B. E.*, XL, 197; Hillebrandt, *Ritual-Litteratur*, p. 167.

<sup>4</sup> Cf. Śāṅkhāyana Āranyaka, I, 7, where there is one plank only: *tad vā audumbaraṇ bhavaty ūrg vā annādyam udumbara ūrjo 'nnādyasyopītyai*. The seat of the Udgātṛ also is of *udumbara* wood. Tāṇḍya Mahābrāhmaṇa, V, 5, 2: *audumbarī bhavaty ūrg udumbara ūrjam evāvarundhe*. The Śāṅkhāyana passages look like an imitation, while the Aitareya may well have followed the Tāṇḍya (cf. *avaruddhyat*). Taittirīya Brāhmaṇa, I, 2, 6, 5, has *ūrg vā annam udumbārah*. Cf. also Śatapatha Brāhmaṇa, III, 2, 1, 23, and often.

<sup>5</sup> Sāyaṇa explains right and left as fashioned by the right and left hands respectively; perhaps twisted from left to right and right to left respectively. The plural *rajjavah* is probably due, as he says, to the fact that as is said in V, 1, 3; Śāṅkhāyana Śrauta Sūtra, XVII, 2, 3, the ropes are each of three strands. It should be noted that Āranyaka V differs in the purpose assigned to the ropes, which it associates with the holding together of the swing. Similarly it recognizes the number of planks as three or two, while two is here prescribed. Again, I, 2, 4, the height of the swing is fixed at a *muṣṭi*, while V, 1, 3 gives as alternatives *caturāṅgula* or *muṣṭi*. These remind us that the last book must differ considerably in date from the first.

<sup>6</sup> On *darbha* cf. Eggeling, *S. B. E.*, XII, 84; Zimmer, *Altindisches Leben*, p. 70.

<sup>7</sup> The construction of the genitive with a positive is based on the analogy of the superlative, e.g. *infra*, I, 2, 4 (Speijer, *Vedische und Sanskrit-Syntax*, §§ 65, 91 II). Similarly the ablative is found dependent on a positive, e.g. RV., V, 10, 4 (Oldenberg, *S. B. E.*, XLVI, 390), Speijer, *Vedische und Sanskrit-Syntax*, § 58, *Sanskrit Syntax*, p. 78; Delbrück, *Grundriss*, III, 1, 216; Pischel, *Gott. Gel. Anz.*, 1884, p. 509, *Vedische Studien*, I, 309; Geldner, *ibid.*, III, 76, 77; and see II, 3, 1, n. 6. For the word *apahatapāpmā*, cf. Aitareya Brāhmaṇa, IV, 25, 4: *apahatapāpmāṇaḥ* and *anapahatapāpmāṇaḥ*; Bṛhadāraṇyaka Upaniṣad, IV, 3, 21 (Max Muller, *S. B. E.*, XV, 168, n. 3); Chāndogya Upaniṣad, I, 2, 9; VIII, 1, 5; 4, 1; 7, 1.

4. Some say, 'The swing should be one ell above the ground, for by that are the heavenly worlds measured.' But this is not to be accepted. Others say, 'It should be a span, for by that are the breaths measured.' But this is not to be accepted. It should be one fist<sup>1</sup> above the ground, for by that all proper food is made and all proper food is taken. So let it be just one fist above the ground. Some say, 'Let him mount the swing from east to west, like the sun here who shines, for he mounts these worlds from east to west.' But this is not to be accepted. Some say, 'Let him mount sideways,<sup>2</sup> for men mount a horse<sup>3</sup> sideways, thinking thereby to win all their desires.' But this is not to be accepted. They say, 'Let him mount from behind, men indeed mount a ship from behind and the swing is a heavenfaring<sup>4</sup> ship.' Therefore let him mount from behind. Let him touch the swing with his chin.<sup>5</sup> For thus does the parrot mount a tree, and the parrot eats most of all birds. Therefore let him touch the swing with his chin. Let him mount the swing with his arms.<sup>6</sup> So the hawk sweeps down on birds, and so he mounts trees, and he is the strongest of birds. Therefore let him mount with his arms. Let him not withdraw from the earth one foot, lest he lose his hold of it. The Hotr mounts the swing, the Udgātṛ the seat of *udumbara* wood. The swing is masculine, the seat feminine, and they are united. This union is made at the beginning of the hymn for the sake of offspring. Children and cattle are his who knows this. Now the swing is food, the seat prosperity. Thus

<sup>1</sup> The fist is a convenient measure and a fistful is a good mouthful, so Sāyana explains. Cf. for these measures, Hopkins, *J. A. O. S.* XXIII, 141 sq.

<sup>2</sup> The swing is east and west; north and south is sideways, says Sāyana. The accusatives below are quasi predicative, cf. Delbrück, *Altindische Syntax*, pp. 78, 79; III, 2, 4.

<sup>3</sup> As Max Müller points out, this is a clear reference to horse-riding, which is not certainly known or referred to in the Rgveda. But it is known to the Yajurveda and the Atharvaveda, Zimmer, *Altindisches Leben*, p. 230; Macdonell, *Sanskrit Literature*, p. 166. Similarly in the Homeric age riding is only gradually coming into use in Greece. So Śatapatha Brāhmaṇa, VII, 3, 2, 17; and cf. RV., I, 163, 9; Weber, *Berl. Sitz.*, 1898, p. 564.

<sup>4</sup> This and the comparison with the sun are certainly in favour of the theory of Oldenberg, referred to above (n. 1 on I, 2, 3), and see App. to my *Sāṅkhyaṇa Aranyaka*, pp. 73 sq.

<sup>5</sup> Sāṅkhyaṇa Śrauta Sūtra, XVII, 16, 1, gives the breast. The parrot in mounting strikes the tree with its chin. It is kept by princes, ministers, &c., and so is well fed, says Sāyana. The form is strange (Wackernagel, *Altindische Grammatik*, I, 184; Macdonell, *Vedic Grammar*, p. 37) and probably not Indo-European. Cf. Hoernle, *Osteology*, pp. 39, 40.

<sup>6</sup> That is the forearm from the elbow. For further details of this ceremony see V, 1, 4. For *ned* below, cf. Delbrück, *Altindische Syntax*, p. 317; Speyer, *Vedische und Sanskrit-Syntax*, § 240, n. The agreement of *annādatamah* with *gṇah* is characteristic. See Taittirīya Samhitā, V, 9, 11, 1: *gṇo vaś vāyasām pātisthah*; Delbrück, *Altindische Syntax*, p. 80. Speyer (*Vedische und Sanskrit-Syntax*, § 95 c) is unable to cite an example from Sanskrit. It is the general rule in Latin, where, however, post-Augustan exceptions occur, e.g. *velocissimum animalium delphinus est* (Pliny, *Nat. Hist.*, ix, 8, 20).

they<sup>7</sup> mount to food and fortune. The Hotrakas<sup>8</sup> with the Brahman sit down on seats of grass. Plants and trees having grown up bear fruit. So then if they mount all together on this day they mount on strength, on sap, on proper food. This serves to win sap<sup>9</sup> and proper food. Some say, 'Let him descend<sup>10</sup> after saying *vaṣaṭ*.'<sup>11</sup> But this is not to be accepted. For the honour done to one that sees it not<sup>12</sup> is indeed not done. Others say, 'Let him descend after taking the food.' But this is not to be accepted. For the honour done to one that has approached near is indeed not done. Let him descend after seeing the food. For that is honour indeed which is done to one who sees it. Therefore only after seeing the food, let him descend. Let him descend towards the east, for in the east is born the seed<sup>13</sup> of the gods. Then let him descend towards the east.

<sup>7</sup> They, i.e. the Hotr and Udgātṛ. Max Müller follows R in translating 'he', but this makes nonsense and the commentary shows that R is wrong.

<sup>8</sup> They are the Hotr's assistants, viz. Prakāṣṭṛ, Brāhmaṇācchamsin, Potṛ, Neṣṭṛ, Agnīdhra, and Acchāvaka. The division is not strictly accurate, as the second, third, and fifth are really classed with the Brahman and the Neṣṭṛ with the Adhvaryu, but it corresponds to facts better than the later classifications, see Weber, *Ind. Stud.*, X, 144 sq.; Oldenberg, *Religion des Veda*, pp. 383 sq.; Hillebrandt, *Ritual-Literatur*, p. 97. *vr̥ṣiḥ* may perhaps be better spelt *br̥ṣiḥ*. Both the *v* or *b* and *s* present difficulties, cf. Wackernagel, *Altindische Grammatik*, I, 184, 233; Macdonell, *Vedic Grammar*, p. 36. See Geiger, *Litt. und Sprache d. Singhalesen*, p. 28. The following sentence is quoted in the Naigeya Anukramanī, *Ind. Stud.*, XVII, 373, 374.

<sup>9</sup> Max Müller suggests that *iso* before *ūrjaḥ* is expected. If it had occurred, it would have been quite natural, but it is not necessary to suspect the text as the reading above is *iṣam eva tad ūrjam annūḍyam* and the *eva tad* renders it less unnatural that *iṣo* should not occur. The phrase *eva tad* is very common in the Aitareya Brāhmaṇa, *tad* being of course adverbial. For the usual asyndeton, cf. Delbrück, *Altindische Syntax*, p. 59.

<sup>10</sup> The descent does not of course come here in its proper order, but is inserted to complete the discussion of the topic of the movements of the priests.

<sup>11</sup> The reason for this being rejected is that it is only after the second *vaṣaṭ* (the *anuvaṣaṭ*) that this *bhākṣa* comes up, so that it could not see the priest on the swing descending in its honour (Sāyana). For the word, cf. Wackernagel, *Altindische Grammatik*, I, 172; Foy, *Z.D.M.G.*, L, 139; Macdonell, *Vedic Grammar*, p. 34; Weber, *Ind. Stud.*, XVIII, 269; for the form, Whitney, *Sanskrit Grammar*, § 1091.

<sup>12</sup> For the form *apaṣyate*, cf. Wackernagel, *Altindische Grammatik*, II, i, 77; Delbrück, *Vergl. Syntax*, II, 529 sq., *Altindische Syntax*, pp. 540 sq. *Adhyr̥ṣiḥ* appears clearly to come from *√ṛṣ* in the sense 'move' (cf. Greek *παλινωρεος*). The separation into two roots (maintained in Bohtlingk and Monier-Williams' *Dict.*) seems quite needless (cf. Whitney, *Roots*, § 415, 1319, and a long list in Wackernagel, op. cit., II, i, 113, 114; in a Baluvrihi *agniretasā* occurs in the Śatapatha, *ibid.*, 111. In Pāli of course the *asa* form prevails, Muller, *Pāli Grammar*, p. 65. Cf. also Pischel, *Prākṛit Grammar*, §§ 407 sq.

<sup>13</sup> Max Müller suggests, and S apparently independently also suggests, that the reading may be *devaretaḥ samprajāyate*. But the use of *samprajāyate* is curious, as the *saṃ* has no intelligible force, and on the other hand the form *retasa* is not impossible, as forms from *a*, *as*, *asa*, exchange more or less freely throughout Sanskrit, see Whitney, *Sanskrit Grammar*, §§ 415, 1319, and a long list in Wackernagel, op. cit., II, i, 113, 114; in a Baluvrihi *agniretasā* occurs in the Śatapatha, *ibid.*, 111. In Pāli of course the *asa* form prevails, Muller, *Pāli Grammar*, p. 65. Cf. also Pischel, *Prākṛit Grammar*, §§ 407 sq.

## ADHYĀYA 3.

They say, 'Let him begin this day'<sup>1</sup> with saying the word *him*.' In the word *him* is *brahman*, this day is *brahman*, and so he begins *brahman* by means of *brahman*,<sup>2</sup> who knows this. Now with regard to his beginning with the word *him*, the word is masculine,<sup>3</sup> and the *ꣳc* feminine. They make a pair and so he makes a pair at the beginning of the hymn for the sake of offspring. Children and cattle are his who knows this. Again with regard to his beginning with the word *him*, the word is to *brahman* like a wooden shovel.<sup>4</sup> Just as one desires to dig up anything with a wooden shovel, so with the word one digs up *brahman*. Whatever he desires, he digs up with the word *him*, who knows this. Again with regard to his beginning with the word *him*, the word is the discrimination of divine and human speech.<sup>5</sup> So he, who begins with the utterance of the word *him*, discriminates divine and human speech.

<sup>1</sup> The time of *himkṛtya* and *pratipadyate* are obviously really identical. This is readily explained by the originally timeless force of the form *kṛtya* (cf. Whitney, *Sanskrit Grammar*, §§ 889, 894). So the aorist participle in Greek sometimes coincides with the time of the verb, e.g. Monro, *Homeric Grammar*, p. 212. Delbrück (*Altindische Syntax*, pp. 405-409) holds that in all these cases the distinction of time between the main verb and the gerund exists, but, however natural the growth of this use is, it is only to be found in the examples by forcing the sense. Speyer (*Vedische und Sanskrit-Syntax*, § 223) lays stress on the 'aoristic' effect of the weak root and appears to think that this accounts for the past force. But it should be noted that in Vedic we have no evidence that the forms were ever felt as other than participles either present or past. In *śrīṣyam dṛṣṭvāya kṛtāṁ tatāpa* it is most probable that the writer did not feel *dṛṣṭvāya* as 'after having seen', but as 'seeing'. Cf. my remarks in *J. R. A. S.*, 1907, p. 164. For beginning the Mahāvratā with *him*, cf. Sāṅkhāyana Āraṇyaka, II, 1. For *him* + *✓kr*, cf. Whitney, § 1079. It is obsolete in the classical language.

<sup>2</sup> Cf. I, 1, 3; 2, 2.

<sup>3</sup> Cf. I, 2, 4. The use is found in the Aitareya Brāhmaṇa, VI, 3, and often in the Śatapatha Brāhmaṇa. For the idea, cf. the stories of the wedlock of the *sāman* and *ꣳc* in the Śatapatha (IV, 6, 7, 11, &c.), and Jaiminiya Upaniṣad Brāhmaṇas, and Aitareya Brāhmaṇa, III, 23, 1.

<sup>4</sup> Sāyana explains this as a metaphor from the search of hidden treasure, a probable supposition in the case of India, where burial of treasure (cf. Gautama Dharma Sūtra, X, 43-45; Vasiṣṭha Dharma Sūtra, IV, 13, 14; Manu, VIII, 35-39; Yājñavalkya, II, 34, 35) has always been frequent in consequence of the uncertainty of life and government. A different idea is found in Śatapatha Brāhmaṇa, VI, 3, 2; 5, 4, &c.

<sup>5</sup> That is, it distinguishes ordinary conversation from divine service. The Sāṅkhāyana Āraṇyaka, II, 1, gives different reasons for the importance of *him*. In Śatapatha Brāhmaṇa, VI, 3, 1, 34, where the same distinction occurs, Sāyana explains as Sanskrit and Apabhramśa (Eggeling, *S. B. E.*, XLI, 200, n.); *daṇḍai* must be correct, *deṇḍai* cannot well be adjectival, and the error in the MSS. is trifling. Cf. III, 2, 5. It is noteworthy that later *daṇḍī* *vāc* is used for Sanskrit, cf. Daṇḍin, *Kāvya-darśa*, I, 33: *samskṛtam nāma daṇḍī vāg anvokhyātā maharṣibhiḥ*. Franke (*Pili und Sanskrit*, p. 89) compares the fact that Mathurā was called 'city of the gods' because of the Kuṣāṇa title *devaputra*, and is inclined to think that 'secondary' Sanskrit came to India from Kaśmīr via Mathurā, a hypothesis which can hardly be regarded as probable.

2. They say, 'What is the beginning of this day?' Let him reply, 'Mind and speech.'<sup>1</sup> All desires rest on the one, the other yields all desires. All desires rest on the mind,<sup>2</sup> for with the mind man conceives all desires. All desires rest on him who knows this. Speech yields all desires, for by speech man expresses all desires. Speech yields all desires to him who knows this. Then they say, 'One should not really begin the day with a *ṛc*, *yajus*, or *sāman* verse, nor start from<sup>3</sup> a *ṛc*, *yajus*, or *sāman* verse.' So one should say the *ṛyāhṛtis* first. The *ṛyāhṛtis* are *bhūh*, *bhuvaḥ*, and *svaḥ*,<sup>4</sup> and they are the three Vedas. *Bhūh* is the R̥gveda, *bhuvaḥ* the Yajurveda, and *svaḥ* the Sāmaveda.<sup>5</sup> Therefore

The real meaning of the discrimination is suggested by Aitareya Brāhmana, VII, 18, 13: *om ita vai dāivam tatheti mānuṣam dāivena caivainam tan mānuṣa ca p̄pād enaśh pramūṭatī*, cf. Winternitz, *Gesch. der indisch. Litt.*, I, 162, n. 1. The later use of *dāivī vac* must be related to Devanāgarī. For the question of Prākṛit, cf. I, 5, 2, n. In the Rāmāyana passage where Hanumant ponders as to addressing Sītā, the possibilities he contemplates are (according to Jacobi) *vācam mānuṣm samskṛtām*, or *dvijātīr vac, vācam samskṛtām*, which appears clearly to discriminate between the popular and sacerdotal forms of Sanskrit. That the former expression means (as Dr. Grierson, *Ind. Ant.*, XXIII, 56, holds) the Prākṛit of the educated Kṣatriyas and well-to-do persons round the court appears excessively improbable. Nor is it correct to say that these forms of Sanskrit were practically alike. The Epic and the Sanskrit of the Brahminical schools are of distinctively different style, and Sītā might well have been surprised at being addressed not in the Kṣatriya fashion but by priestly expressions, much as a lady of the middle ages would find a great difference between the address of a countess and a monk, even when both spoke the same Latin language.

<sup>1</sup> Sāyana explains this as referring to the need for care in going through the service, composed as it is of mixed verses.

<sup>2</sup> Sāyana explains that the desires are phases of mind, *manovṛttivivēśāḥ*, which is too subtle for the Āranyaka. Cf. Bṛhadāraṇyaka Upaniṣad, III, 2: *manasā hi kīmān kamāyate*; and Jacob, *Concordance*, p. 292; Aitareya Brāhmana, VI, 2, 3.

<sup>3</sup> Max Muller, following Sāyana, takes the words *na co—iyād iti* as giving the ground for the rule referred to in *tad āhur*. But this leaves no *iti* to mark the end of the rule referred to in *tad āhur*, and in view of the usual practice of the Āranyaka, it is safer to take the quotation as extending to *iyād*. There is no doubt that the construction of the last part of the sentence is not easy. For the abl., cf. Delbriück, *Altindische Syntax*, pp. 107 sq.; Speyer, *Vedische und Sanskrit-Syntax*, § 51.

<sup>4</sup> For the later history of the triad see Deussen, *Philosophie der Upanishads*, p. 196; E. T., p. 217. See also Jaiminiya Upaniṣad Brāhmana, III, 15; IV, 28, and I, 1. Taittirīya Upaniṣad, I, 5, 6, shows clear signs of a later origin than the Aitareya by its elaboration.

<sup>5</sup> On the three Vedas and the Atharvaveda, see especially Bloomfield, *Atharvaveda*, pp. 21 sq.; Macdonell, *Sanskrit Literature*, pp. 191 sq.; Hopkins, *Great Epic of India*, pp. 2 sq. The silence of the Āranyaka is certainly in favour of its early date. It is of course true that the Atharvaveda contains much old material\* and probable that a Samhitā existed before the Āranyaka was written (cf. Taittirīya Samhitā, VII, 5, 11, 2, where the Agirases are referred to

\* I agree with Winternitz that Oldenberg's view (*Literatur des alten Indien*, p. 41) that prose magic formulae are older than 'poetic' which are imitations of the poetry of the hymns of the R̥gveda is not probable.

he does not really begin the day with a *ṛc*, *yajus*, or *sāman* verse, nor start from a *ṛc*, *yajus*, or *sāman* verse.

3. He begins with *tad*,<sup>1</sup> this. Now 'this this'<sup>2</sup> is food, and so thus he obtains food. Prajāpati indeed uttered this as the first word consisting of one syllable or of two,<sup>3</sup> viz. *tata* or *tāta*. So a child when it first speaks utters the word of one or two syllables, *tata* or *tāta*. So with this very word with *tata* in it<sup>4</sup> he begins. A Ṛṣi says (RV., X, 71, 1), 'O Bṛhaspati, the first point of speech,' for this is the first point of speech. 'Which they have uttered making a name,' for by speech are names made. 'That of them which was the best and flawless,' for this is the best and flawless. 'That is hidden in secret by their love and yet is made manifest,' for this as regards the body is secret, merely the deities (who enter the body), but as regards the gods<sup>5</sup> it is made manifest. This is the meaning of the verse.<sup>6</sup>

(apparently as a fourth Samhitā), and Winternitz, *Gesch. der indisch. Litt.*, I, 110), but the recognition is a sign of later date (Taittīriya Samhitā, VII, is not probably early, but, like VI, is later than the Aitareya Brāhmaṇa).

<sup>1</sup> *Tad* is the first word of the first stanza of the first hymn of the Nīḥkevalya Śāstra, the so-called Kājana, RV., X, 120, 1.

<sup>2</sup> It may be rendered 'this word *tad*' (= *tat tad-ita*), but Sāyana takes it as a repetition. The repetition of *annam* is apparently not connected with that of *tad*, though it may have been helped by it.

<sup>3</sup> Max Muller seems to regard the two alternatives as *tat* and *tata* or *tāta*. This of course is the usual signification of *ekakṣara* and *dvayakṣara*, but Sāyana refers these words to the quantity of the first and second syllables in *tata* and *tāta* respectively. The form of the sentences makes this seem certainly correct, however unusual it may be. We may have here early evidence of the omission of the final *a* in ordinary conversation.

<sup>4</sup> I take *tat tatavalya* separately and *eva tat* as = 'so'. This seems also to be Sāyana's interpretation. Max Muller says: 'With this very word, consisting of *tat* or *tatta* [cf. the reading of I.] he begins,' and in a note: 'If *tat* is called the very same word, *eva* is used in the sense of *iva*.' This appears rather unsatisfactory, and Sāyana is probably right in thinking *tat* and *tata* similar enough for the purpose here in view. This passage, indeed, seems to be a deliberate and somewhat elaborate variant of the older legend (preserved in Śatapatha Brāhmaṇa, XI, 1, 6) by which Prajāpati when he first spoke uttered *bhūh*, *bhuvaḥ*, and *svaor*, which are words of one and two syllables respectively. Sāyana has: *ekena hrasvopetakakṣarā dvāvīhyām hrasvadvīghābhyām upetā dvayakṣarā. Ekadvayakṣara* is apparently an adject. Dvandva with disjunctive force; cf. Wackernagel, *Altindische Grammatik*, II, i, 70; Delbrück, *Altindische Syntax*, pp. 73 sq.; *Vergl. Syntax*, III, 224 sq., for early examples. The whole sense is little more than that *tad* which is equal to *tat(a)* or *tāt(a)* is the name which, as *brahman*, is revealed in the deities and implicit in man in whose organs, &c., the deities are (as in II, 1, 5; Śāṅkhāyana Āraṇyaka, IX, 1, &c.).

<sup>5</sup> For *adhidaivatam*, cf. Chāndogya Upaniṣad, I, 3, 1, &c.; Whitney, *P. A. O. S.*, Oct., 1890, p. li. So often in Jaiminiya Upaniṣad Brāhmaṇa.

<sup>6</sup> This stanza is very obscure. Sāyana quotes Āśvalāyana Gṛhya Sūtra, I, 15, 8, where it is laid down that a child's secret name is only to be known by father and mother until the *upanayana*. That this is what is referred to here is not impossible, as Max Muller points out,

4. He begins with,<sup>1</sup> 'That was the oldest in the worlds' (RV., X, 120, 1), for that<sup>2</sup> is indeed the oldest in the worlds. 'Whence sprung the terrible one with brilliant might,' for from it he was born who is terrible with brilliant might. 'Immediately on birth he destroys his foes,' for immediately on being born he destroyed evil. 'After whom all helpers rejoice,' for all creatures are helpers, and they rejoice after him, saying, 'He<sup>3</sup> has risen, he has risen.' 'Growing by strength, the powerful one' (RV., X, 120, 2), for he grows by strength, the powerful one. 'As foe he smites fear into the Dāsa,' for all fear him. 'Taking that which breathes and that which breathes not,' this refers to the living and the lifeless. 'What was offered in the feasts came to thee,' this means, 'all is in thy power.' 'All turn their thoughts on thee' (RV., X, 120, 3), this means all beings, all minds, all thoughts, turn on thee. 'When these two become three helpers,' these two being united produce offspring. Children and cattle are his who knows this. 'Join what is sweeter than sweet with the sweet,' for the pair is sweet, the offspring sweet, and so with the pair he joins the offspring. 'He<sup>4</sup> conquered by the sweet that which is sweet,' for the pair is sweet, the offspring is sweet, and thus through the pair he conquers offspring. A Ṛṣi<sup>5</sup> says,

but the interpretation adopted in n. 4 above seems to render the reference quite unnecessary. The last verse he explains as meaning that the form of the gods who enter the body is hidden from men, but the gods themselves know the name well. This is practically meaningless, and Max Müller suggests that it may be that the name refers to the gods or to *tad*, the *brahman*. The reference, however, to the deities who enter the body is clearly meant in some form, cf. II, 4, 2; I, 5; and the sense is the *brahman* = *tad*, which is the beginning of speech and the first of names is revealed (as the gods) and implicit in man. This section is referred to by 'Sāyana' on Atharvaveda, XVIII, 4, 77; see Lanman in Whitney's *Atharvaveda*, p. 892.

<sup>1</sup> The *trīṇa*, RV., X, 120, 1-3, which begins is a *stotriya*, because it corresponds to the Rājana Sāman.

<sup>2</sup> i.e. *brahman* (Sāyana). The explanations of this hymn in the Āraṇyaka must be deliberately perverse, so absurd are they. Cf. Wackernagel, *Altindische Grammatik*, I, xxix, p. 6.

<sup>3</sup> The double *udagūd* is, according to Sāyana, because he is Āditya or heaven, and Agni or earth. The exact use of the aorist is characteristic of the early character of the text, cf. Whitney's criticism of Delbrück (*Synt. Forsch.*, II, 8-86; *Altindische Syntax*, pp. 280-289) in *A. J. P.*, XIII, 290; Speiser, *Vedische und Sanskrit-Syntax*, § 174.

<sup>4</sup> Sāyana takes *adaḥ* as referring to *mithunam* which is *sumadhu* as consisting of the son and daughter-in-law. *Madhunā* is equal to grandchildren, and *abhiyodhiḥ* is 'provide', i.e. 'provide that dear pair with dear offspring, our grandchildren'. He does not therefore even follow the Āraṇyaka, which clearly took *sumadhu* as accusative. Max Müller translates: 'And this (the son when married) being very sweet conquered through the sweet.' But this represents neither the Āraṇyaka nor Sāyana.

<sup>5</sup> This verse, which is not in the Rgveda, is not by any means clearly connected with the rest. Sāyana gives two alternatives, that it is connected with the verse *svādoh svādīyaḥ svādunā sṛjā sam*, or with the whole Śastra (not, as in Max Müller, that it is connected with the hymn *tad id āsa*, or the Veda in general). In the first case 'this body' is the body of the sacrificer, the other

'Since he raised this body in that body;' he means this body consisting of the Veda in that corporeal body.<sup>6</sup> 'Then let this body<sup>7</sup> be the medicine of that,' he means this body consisting of the Veda is to be the medicine of that corporeal body. Of this eight<sup>8</sup> syllables are *gāyatrī*, eleven are *trīṣṭubh*, twelve *jagatī*, and ten *virāj*. This consisting of ten syllables rests in the other three metres. The three syllable word *puruṣa*<sup>9</sup> goes into the *virāj*. These indeed are all metres, the three and the *virāj*. To him who knows this<sup>10</sup> thus is this day completed with all the metres.

5. He extends the verses by the use of *nada*.<sup>1</sup> *Nada* indeed is man. So a man speaking sounds as it were. In the words *nadam va oḍaṇinām*<sup>2</sup> (RV., VIII, 69, 2), *oḍaṇyaḥ* are the waters in heaven, for they water all this; and they are the waters of the mouth, for they water all proper food. In *nadam yoyuvatinām*, *yoyuvatyāḥ* are the waters of the sky, for they inundate as it were; and they are the waters of perspiration,<sup>3</sup> for they run constantly as it were. In the words *palim vo aghnyānām*, *aghnyāḥ* are the waters that are born of the smoke of fire,<sup>4</sup> and they are the waters that spring from the organ. In *dhenūnām*

body the body of the parents and the result is seen in *svādah*, &c. The other case gives the interpretation of the Ānanyaka, as Sāyaṇa himself admits, *tad etad devitīyaṃ vyākhyānam asyām ity ādinā brāhmaṇena sphaṭikriyate*. This shows how little Sāyaṇa felt bound to follow his authorities. The words *svām—ariyata* occur in various guises in Atharvaveda, VII, 3; Taittīyīya Samhitā, I, 7, 12, 2; Maitrīyaṇī Samhitā, I, 10, 3; Āśvalāyana Śrauta Sūtra, II, 19, 32; Sāṅkhāyana Śrauta Sūtra, III, 17, 1.

<sup>6</sup> The body of the sacrifice (Sāyaṇa).

<sup>7</sup> The hymn *tad id āsa* (Sāyaṇa).

<sup>8</sup> The hymn, RV., X, 120, is *trīṣṭubh*, and the desired metres are only obtained by torturing it. The first, second, and fourth *pāda*s have ten syllables, the third eleven. The first eight of the first *pāda* give the *gāyatrī*, the remaining two added to the ten of the second and fourth *pāda*s the *jagatī*, and the first, second, and fourth (or rather the fourth), the *virāj*.

<sup>9</sup> Because by adding *pu* to the first *pāda*, *ru* to the second, *ṣaḥ* to the third, the verses all become *trīṣṭubh*. See V, 1, 6.

<sup>10</sup> In *evam vid* (perhaps one word), cf. Wackernagel, *Altindische Grammatik*, II, i, 68. *viduṣa* may be genitive (cf. n. 8 on I, 2, 2) or dative.

<sup>1</sup> The exact meaning is explained in V, 1, 6. After each *pāda* of RV., X, 120, 1, is inserted (besides the syllables *pu*, *ru*, *ṣaḥ*) one *pāda* of the hymn, RV., VIII, 69, 2, so as to make a *brhatī*. Cf. Śatapatha Brāhmaṇa, VIII, 6, 2, 3, and Eggeling, *S. B. E.*, XLIII, 113, n. 1.

<sup>2</sup> Sāyaṇa explains the verse with reference to juice produced at the third pressing of the Soma, the *vyṣa* (cf. Hillebrandt, *Ind. Myth.*, I, 235 sq.), and takes *nadam* as the sacrificer, and supplies *rakṣata*. For the real sense see Pischel, *Vedische Studien*, I, 191 sq.

<sup>3</sup> *svadate* is clearly correct, the accusative being cognate. R's *svadante* is primarily attractive but is improbable, and as a perusal of p. 80 will show, he (like the MSS, cf. Whitney, *P. A. O. S.*, Oct., 1887, p. xxv) is very uncertain about nasals. Cf. Whitney, *Sanskrit Grammar*, § 275; Speijer, *Vedische und Sanskrit-Syntax*, § 24; Delbrück, *Vergl. Syntax*, I, 366-368.

<sup>4</sup> Sāyaṇa gives two interpretations, either smoke (in the shape of a cloud) produced by fire, or from smoke and fire, quoting Kālidāsa, Meghadūta, 4, *dhūmajyotiḥsalīlamarutām*



*iṣudhyasīti*, the *dhenavaḥ* are the waters, for they stir all this, and by *iṣudhyasi* he means 'thou art lord'.<sup>5</sup> He extends<sup>6</sup> a *triṣṭubh* and an *anuṣṭubh*. For the *triṣṭubh* is male, the *anuṣṭubh* female, and the two are a pair. So a man having taken to himself a wife regards himself as it were more complete. By repeating the first verse thrice, the verses become twenty-five.<sup>7</sup> The trunk is the twenty-fifth, Prajāpati is the twenty-fifth. He has ten fingers, ten toes, two legs, two arms, and the trunk is the twenty-fifth. He adorns this trunk, the twenty-fifth. Further the day (of the sacrifice) is twenty-five, and the *stoma* hymn of this day is twenty-five, like is brought about by like. So the two are twenty-five.

6. He begins<sup>1</sup> with *tad*, this. Now 'this this' is food, and so thus he obtains food. Prajāpati indeed uttered this as the first word consisting of one syllable or of two, viz. *tata* or *tāta*. So a child when it first speaks utters the word of one or two syllables, *tata* or *tāta*. So with this very word with *tata* in it he begins. A Ṛṣi says (RV., X, 71, 1), 'O Brhaspati, the first point of speech,' for this is the first point of speech. 'Which they have uttered making a name,' for by speech are names made. 'That of them which was the best and flawless,' for this is the best and flawless. 'That is hidden in secret by their love and yet is made manifest,' for this as regards the body is secret, namely the deities (who enter the body), but as regards the gods it is made manifest. This is the meaning of the verse.

7. He begins with the hymn, 'That was the oldest in the worlds' (RV., X, 120, 1). What is oldest is great; the form of this day as possessing greatness<sup>1</sup> is perfect. (There is the word 'greatness') in the verse, 'That fame of thine, O Maghavan, through thy greatness' (RV., X, 54, 1); the form of this day as possessing greatness is perfect. (There is the word 'strength') in the verse, 'He groweth more for strength' (RV., VI, 30, 1); the form of this day as possessing strength is perfect.

*saṃnīpātāḥ kva meghaḥ*. The waters are *aghnyā*, he says, because plants and trees are to be tended by all. Cf. also Bṛhaddevatā, IV, 41, which explains RV., I, 164, 43: *śakamayaṃ dhūman*; Atharvaveda, IX, 10, 25.

<sup>5</sup> 'Thou art food', in Max Muller's translation must be a slip, *patiṃyasi* is regular, see Whitney, *Sanskrit Grammar*, § 1061, and is found in the Śatapatha Brāhmaṇa in this form.

<sup>6</sup> *tad id āsa* is in *triṣṭubh*, *nadaṃ va odatinām* in *anuṣṭubh*. The former is male because bigger than the latter. For the following, cf. Lévi, *La Doctrine du Sacrifice*, p. 157.

<sup>7</sup> The twenty-five are made up by nine verses of RV., X, 120, 1; six of X, 54; five of VI, 30, and three of I, 51, 4 which are mentioned in I, 3, 7 below. Cf. I, 1, 2, 4 and n. 6 on V, 1, 5.

<sup>1</sup> This is a mere repetition of Khaṇḍa 3, and the insertion of it here according to Sāyaṇa is for the glory of the whole hymn, whereas the purpose of it as Khaṇḍa 3 was to extol the word *tad*. This may be correct, but it is very obscure.

<sup>2</sup> The difference in the first two verses, of course, is that in the first *jyēṣṭham* needs to be equated to *mahad*, whereas *mahitvā* actually occurs in the second. For the construction, cf. I, 2, 1, n. 4.

(There is the word 'hymns') in the verse. 'Then, manliest of men, with songs, with hymns' (RV., III, 51, 4); this day is indeed a hymn, and the form of this day as possessing a hymn is perfect. He extends the first two<sup>2</sup> verses, which are deficient, by a syllable. In the small<sup>3</sup> (womb) seed is deposited, in the small (heart) the vital spirits, in the small (stomach) food is placed. This serves for the obtainment of these desires. He obtains these desires who knows this. The two of ten syllables serve to obtain both kinds of proper food, that which is footed and that which is footless.<sup>4</sup> They become eighteen syllables apiece.<sup>5</sup> Of the ten, nine are the breaths,<sup>6</sup> one is the self. This is the perfection of the self. Eight syllables<sup>7</sup> remain in each. Who knows this obtains whatsoever<sup>8</sup> he desires.

8. He extends the verses by means of *nada*.<sup>1</sup> Now breath is sound. Therefore every breath, when it sounds, sounds loud as it were. The verse *nadam va odatinām* (RV., VIII, 69, 2) is by its syllables<sup>2</sup> an *uṣṇih*, but by its feet an *anuṣṭubh*. *Uṣṇih* is life, *anuṣṭubh* speech. Thus he places speech and life in him. By repeating the first verse thrice, the verses become twenty-five. The trunk is the twenty-fifth, Prajāpati is the twenty-fifth. He has ten fingers, ten

<sup>2</sup> That is RV., X, 120, 1<sup>a</sup>, with ten syllables, and VIII, 69, 2<sup>a</sup>, with seven. He adds *pu* to them.

<sup>3</sup> Cf. I, 1, 2 ad fin.

<sup>4</sup> i.e. animals and vegetables (Sāyana).

<sup>5</sup> i.e. ten syllables in RV., X, 120, 1<sup>a</sup>, the syllable *pu*, and seven in VIII, 69, 2<sup>a</sup>. Similarly with the other three *pādas*.

<sup>6</sup> (*śirasi chidraṇi*) is the version of Sāyana and it is as probable as any other, though the word originally meant breath and only metaphorically is transferred to its use as describing the organs of sense. The nine 'orifices', seven in the head and two in the body, according to a Śruti (Jaiminiya Upaniṣad Brāhmaṇa, II, 5, 9; 10; 6, 8, is the reference, I think) cited by Sāyana (*sapta vai śirṣanyūḥ prāṇa dvāv avāṇcau*), are referred to in the Kāthaka Upaniṣad, V, 1 (where in all, however, there are eleven), Svetāśvatara Upaniṣad, III, 18, Yogaśikhā Upaniṣad, 4, Yogatattva Upaniṣad, 16, and elsewhere. They are ears, eyes, mouth, nostrils and organs of evacuation, with the navel when ten are counted, as in the Jaiminiya Upaniṣad, and Jaiminiya Brāhmaṇa, II, 77 (*J.A.O.S.*, XV, 240), and *brahmarandhra* when eleven are counted. Cf. Deussen, *Philosophie der Upanishads*, p. 243; E. T., p. 265; *Sechzig Upanishads*, p. 281, n. 1, and *nava vai śirasi prāṇāḥ*, Sāṅkhāyana Āraṇyaka, II, 2, which points to a different idea, for which see I, 4, 1, n. 5; 5, 1, n. 6; 2, n. 13.

<sup>7</sup> That is, after deducting the ten from the eighteen.

<sup>8</sup> In his interesting note on relative clauses in the Veda, Edgren, *P. A. O. S.*, May, 1883, pp. xii-xv, points out that unlike Greek, Vedic Sanskrit uses the indec. rel. pronoun with the indie. This rule is not observed in the later Vedic literature, e.g. Āśvalāyana Gṛhya Sūtra, I, 3, 1: *atha khalu yatra kva ca hoṣyaṁ syāt*, &c.

<sup>1</sup> i.e. by the stanza, RV., VIII, 69, 2.

<sup>2</sup> It has four *pādas*, and is therefore like an *anuṣṭubh*, which of course it really is. But it has in the Samhitā form only twenty-seven syllables, or resolving the *y* in *aghnyānām* in *pāda* 3, twenty-eight, which is the number of syllables in an *uṣṇih*, which, however, has three *pādas* (8 + 8 + 12) only.

toes, two legs, two arms, and the trunk is the twenty-fifth. He adorns this trunk, the twenty-fifth. Further this day (of the sacrifice) is twenty-five, the *stoma* hymn of this day is twenty-five, like is brought about by like. So the two are twenty-five. This is the twenty-fifth with regard to the body. Now with regard to the deities. The eye, ear, mind, speech, and vital spirits, these five deities<sup>3</sup> have entered into this person, and he has entered into these five deities. He is then<sup>4</sup> pervaded wholly in all his limbs up to his hair and nails. So all beings, down to ants, are born thus pervaded. A Ṛṣi says (RV., X, 114, 8), 'A thousandfold are these fifteen members,'<sup>5</sup> for five arises from ten. 'As large as heaven and earth, so large is it,' for the self is as large as heaven and earth. 'A thousandfold are the thousand might,'<sup>6</sup> thus does the poet please and magnify the members. 'As far as *brahman* extends so far does Vāc,'<sup>7</sup> wherever there is *brahman*, there is Vāc,<sup>7</sup> wherever Vāc, there is *brahman*, is what is meant. The first<sup>8</sup> of these hymns has nine verses, for nine are the breaths, and it serves to win them. The second has six verses, the seasons are six, and it serves to win them. The third has five verses, the *pañkti*<sup>9</sup> has five feet, and it is food, so it serves to win proper food. Then comes a tristich, there are three threefold worlds, and it serves to conquer them. These verses become *bṛhatī*,<sup>10</sup> the

<sup>3</sup> Cf. I, 3, 3 above; II, 4, 2.

<sup>4</sup> 'Then' is taken by Max Muller as referring to the five deities, by Sāyana as referring to the body in which *puruṣa* is. But the latter view seems quite sound. The senses and *puruṣa* are absolutely inter-connected. For *sāṅgaḥ*, cf. Jaiminiya Upaniṣad Brāhmaṇa, III, 3, 3. For *ā*, cf. Speijer, *Vedische und Sanskrit-Syntax*, § 88; *J. A. O. S.*, XXIII, 151 sq.

<sup>5</sup> *ukthā* Sāyana translates *utkrāśāny angāni* and, as hymns will not do, he must be approximately right. His view is that the fifteen are made up of the five above mentioned and the corresponding five elements (earth, water, fire, wind, and ether) forming the mother and father. But this is more than doubtful. For the ten the *ātman* comes with its five organs and a complete body.

<sup>6</sup> Because the senses are applied to a great variety of objects (Sāyana).

<sup>7</sup> *Brahman* is in all and wherever a name is given, it is there, cf. I, 3, 3. Sāyana quotes a Śruti, Taittiriya Āranyaka, III, 12: *sarvāṇi rūpāṇi viśīḍya dhīraḥ | nāmāni kṛtvābhivadan yad āste ||* For the very close connexion of *brahman* and Vāc, see I, 1, 1, n. 8; Atharvaveda, IV, 20; Bloomfield, *Atharvaveda*, p. 88.

<sup>8</sup> RV., X, 120, has nine verses. The repetition of *eṣām* is due, says Sāyana, to the comparative nature of these hymns as used in the Śastra, the first *eṣām* refers to the hymns as they stand in the Śastra, the second to them alone as they stand in the Samhitā. This is of course impossible. For the nine *prāṇas*, see I, 3, 7, n. 6. For the seasons, cf. Zimmer, *Altindisches Leben*, pp. 373, 374; Oldenberg, *S. B. E.*, XLVI, 184.

<sup>9</sup> *annaṃ ca pañktichandasā sādhyatvāt ksetreṣu pañktirūpenotpannatvād vā pañktirūṭam*, Sāyana. For the tristich and the worlds, cf. Śāṅkhāyana Āranyaka, II, 3.

<sup>10</sup> The first *pāda* of RV., X, 120, 1, has, with *pu*, eleven syllables, the first *pāda* of RV., VIII, 69, 2, seven verses, making eighteen. So two *pādas* give thirty-six syllables, or a *bṛhatī*. The twenty-three verses give forty-six *bṛhatī*, as each is extended similarly (Sāyana).

metre, the immortal, the world of the gods. This is the body. Even so he who knows this comes by this way near to the undying self.<sup>11</sup>

## ADHYĀYA 4.

Then comes the *sūdadohas* verse.<sup>1</sup> *Sūdadohas* is breath and by breath he joins together all joints. Then the neck verses.<sup>2</sup> They denote them as *usṇih* verses according to their metre. Next comes the *sūdadohas* verse. *Sūdadohas* is breath and by breath he joins together all joints. Then come the head verses. They are in *gāyatrī*, for it is the beginning of the metres, and the head is the beginning of the members of the body.<sup>3</sup> They are in *arkavat*<sup>4</sup> verses. *Arka* is Agni. They are nine verses, the head is of nine pieces.<sup>5</sup> He recites the tenth verse. It is the skin and hairs of the head. It serves for reciting more than

<sup>11</sup> Sāyana explains this obscure statement as referring to a birth as a *deva*. It may be doubted if it means more than he comprehends the immortal body (cf. *atmā*, just above), i. e. he who knows these verses thus performs that part of the rite which corresponds with the body of the bird to which the Niṣkevalya Śastra is likened (cf. I, 1, 1). That *ātmā* above means body or trunk seems certain, and the second *ātmānam* can hardly refer to anything else. If it does, it may simply mean, 'he becomes immortal.' The acc. is governed by *abhi*; cf. I, 2, n. 10.

<sup>1</sup> The Śāṅkhāyana Āraṇyaka treats all this very briefly, II, 1, covers all Adhyāya 3 and the *sūdadohas*. The *śiṣṇam* comes in II, 2, before the *grāiva*, II, 3; then the *pakṣau* (*akṣa*, *bahū*, *prahastaka*), II, 4-5; then the *caturuttaraṇi*, II, 6; the *aśitis*, *gāyatrī*, *bārhatī*, *auṣṇihī*, II, 7-10; the *vaśa*, II, 11; the *devīpadīh*, II, 12; the *aindrāgna sūkta*, II, 13; the *āvapana*, II, 14; the *ānuṣṭubha samāmnāya*, II, 15; the *trīṣṭupchata*, II, 16; then two miscellaneous chapters, II, 17; 18.

*Sūdadohas* is interpreted as yielding milk and it represents the verse, RV., VIII, 69, 3, *tū aya sūdadohasaḥ sōmanī brūvante pśnayaḥ | jñāman devānāṃ vīśas triṣv ā rocanē divāh ||* This is the verse immediately after the *nadu* verse. Its use here is explained by Sāyana because it is *prīṇasvarūpī*. Cf. Śāṅkhāyana, II, 1: *imāni parvāṇi saṃhitāni bhavanti. parvan* is apparently used vaguely; cf. I, 2, 3, n. 12.

<sup>2</sup> For them see V, 2, 1, which is expressly here ascribed to Śaunaka by Sāyana, Introd., p. 20. *grīvāḥ* here means 'cervical cartilages', see n. 7.

<sup>3</sup> *śiṣṇyoh Prajāpateḥ prathamāṃ mukhato gāyatrī samutpannā* (Sāyana quoting the Yajurbrāhmaṇa); see Lévi, *La Doctrine du Sacrifice*, pp. 18, 53.

<sup>4</sup> That is, RV., I, 7, 1-9; in v. 1 *arkebhīr* occurs.

<sup>5</sup> Cf. Taittirīya Saṃhitā, VI, 2, 1: *tasmān navadhā śiro viśyūtām |* (Sāyana); *nava vai śirasi prāṇāḥ*, Śāṅkhāyana Āraṇyaka, II, 2, and I, 3, 7, n. 6. The first expression of this precise idea seems to be in the Atharvaveda, X, 8, 43: *pundūvikaṃ nāvadvāraṇi tribhīr guṇebhīr dvṛtam*. Whitney in his *Translation*, p. 601, thinks that the later *guṇas* are already referred to, but as Lanman (*Translation*, p. 1045) points out, Garbe (*Sāṃkhyatattvakaumudī, Abh. der Bayerischen Ak. der Wiss.*, XIX, 529) renders the three coverings as skin and nails and hair (cf. n. 6). A different view of the *prāṇas* appears in Kāthaka Saṃhitā (XXXIII, 3, cited by Weber, *Ind. Stud.*, XIII, 113, n. 2 for a grammatical point): *daśa vai puruṣa prāṇāḥ stanau dvādaśau* (= 11th and 12th). Cf. also Kauṣītaki Upaniṣad, II, 15.

the *stoma*.<sup>6</sup> These form the *trivṛt stoma* and the *gāyatrī* metre, and it is after the production of this *stoma* and this metre that there arises all that is. These verses serve for production. Children and cattle are his who knows this. Next comes the *sūdadohas* verse. *Sūdadohas* is breath, and by breath he joins together all joints. Then come the vertebrae verses.<sup>7</sup> They are in *virāj* metre. So one man says to another, 'Thou shinest above us,' or, 'Thou bearest a high neck,' to one who is proud.<sup>8</sup> Or, again, because they run<sup>9</sup> close<sup>10</sup> together, they

<sup>6</sup> In the *trivṛt stoma* only nine verses of the hymn are used, but here the tenth verse of the hymn is also employed. This is not the case in Sāṅkhāyana Āranyaka, II, 2. Sāyana cites Taittiriya Brāhmaṇa, I, 2, 6: *trivṛt chiro bhavati | tredhā vṛhitaṃ hī siras | loma chavir asthi parivā stuvanti* | Cf. also Sāṅkhāyana, I. c.: *trīṇi vā asya śirṣṇaḥ kapālāni bhavanti*; Śatapatha Brāhmaṇa, XIV, 3, 1, 19.

<sup>7</sup> *viṇavāḥ* is taken by Sāyana as a masculine singular; he derives it from *viṣeṣaṇa javaḥ*, and calls it the part at the root of the wings, or, taking it perhaps as plural, from *viṇu*, the lower bones of the neck. It is most probably a plural. Max Muller's dictum that *tā-virījo* proves nothing as it must be attracted goes too far. The exact sense of *viṇavāḥ* is doubtful. But as *grīvāḥ* is plural and properly means 'the cervical cartilages' or windpipe, the front part of the neck, then most probably *viṇavāḥ* is also plural and denotes the back part of the neck, the cervical vertebrae, which are usually denoted by *skandhāḥ* (Hoernle, *J. R. A. S.*, 1906, p. 918; 1907, pp. 1, 2). This gives a perfectly good sense and seems imperatively demanded by the allusion below to a stiff-necked man; in the proverb *grīvāḥ* is used (in a way which spoils the argument formally), either (a) as neck generally or (b) as cervical vertebrae, a sense found in the Śatapatha Brāhmaṇa, XII, 2, 4, 10 (Hoernle, p. 918). The *grīvāḥ* of the Āranyaka must, however, be different from the *viṇavāḥ*. Eggeling (*S. B. E.*, XI, III, 112, n. 1) takes *viṇavāḥ* as 'the roots (sinews) of the wings' (cf. Bohltz and Monier-Williams, *Dict.*, s. v.) and Friedlander (Introd., p. 10) translates 'Flugelansatz'.

For *tā virījo bhavanti*, if it is, as is not likely, attracted, cf. examples in Delbrück, *Altindische Syntax*, pp. 564-566; Chāndogya Upaniṣad, VI, 16, 2: *etat ātmyam idam sarvaṃ tat satyam sa ātmā*; *infra*, II, 6, 1, and for Sanskrit, Speijer, *Sanskrit Syntax*, § 27. Examples, however, on non-attraction are found when needed to make plain the sense, e. g. the Chāndogya passage cited has *tat tvam asi* and so passim in the Upaniṣads (see Jacob's *concordance*, p. 137). The use is very old, being found in Greek and Latin also. Cf. below, II, 2, 2: *esa vā vṛṣeṣa*, &c.; *esa vai padam*, &c. A case or two seems to occur of the reverse attraction, e. g. Maitrāyaṇi Upaniṣad, I, 2: *etat vṛtṣam purastād duḥśakyam etat praśnam*, where see, however, Max Muller's note (*S. B. E.*, XV, 288, n. 1).

<sup>8</sup> This is the translation adopted by Max Muller from Sāyana. This may be correct, but the passage would certainly run better if it were taken all as one sentence. 'So one man says to another, "Thou shinest above us, thou bearest indeed a stiff neck," that is to one who is proud.' But the position of *stabhamānaṃ vā* renders this doubtful. On the other hand Sāyana feels that it is difficult to explain the *grīvā vai dhārayasi* if taken alone, and this seems to me to turn the balance in favour of the translation here suggested. For this meaning of *grīvāḥ* see Śatapatha Brāhmaṇa, XII, 2, 4, 10, and Hoernle, *J. R. A. S.*, 1906, pp. 916-922. Sāṅkhāyana Āranyaka, II, 2: *trīṇi vā āsāṃ grīvāṇāṃ parvāni bhavanti*.

<sup>9</sup> *duṭāḥ* must be from *√du gatau* (Dhātupāṭha, XXII, 46) as Sāyana says. Monier-Williams' *Dict.* omits this form, giving *daviṣāṇi*, KV., X, 34, 5, as the only quotable form (see v. Schroeder, *Vienna Oriental Journal*, XIII, 119-122). v. Schroeder (*ibid.*, 297, 298) finds the same root with *upa + ā* in the sense 'anlegen' in Kāṭhaka Saṃhitā, VI, 2: *kikṣa upādityaḥ*, and

are taken to be <sup>11</sup> the best food. For *virāj* is food, and food strength. Next comes the *sūdadohas* verse. *Sūdadohas* is breath, and by breath he joins together all joints.

2. Now comes the right wing. It is this world,<sup>1</sup> it is this Agni, it is speech, it is the Rathantara, it is Vasiṣṭha, it is a hundred.<sup>2</sup> These are the six powers of it. The *sampātā* hymn serves to win desires and for firmness. The *pañkti* verse serves for proper food. Next comes the *sūdadohas* verse. *Sūdadohas* is breath, and by breath he joins together all joints. Then follows the left wing. It is that world, it is that sun, it is mind,<sup>3</sup> it is the Bṛhat, it is Bharadvāja, it is a hundred.<sup>4</sup> These are the six powers of it. The *sampātā* hymn serves to

Kaṣiṣṭhala Samhitā, IV, 1: *kakṣa upādutyah*, and compares Greek *δύω*, *ἐνδύω*, *ἐκδύω*, and Latin *induo*, *enuo*. Winternitz (*Gesch. der indisch. Litt.*, I, 98) still treats *damṣṣāni* as if it meant 'I will play', as taken by Geldner (*Stubenzig Lieder*, pp. 158 sq.). It cannot be from *√du* 'burn', as suggested doubtfully in Whitney, *Roots*, etc., p. 75.

<sup>10</sup> *sambāḥatamah* is clearly the reading, from *√bāh* (i.e. *bāḥa* for *baḥa*). It occurs in the Taittirīya Āraṇyaka. Cf. Whitney, *Sanskrit Grammar*, § 954; Macdonell, *Vedic Grammar*, p. 58; Wackernagel, *Altindische Grammatik*, I, 44.

<sup>11</sup> *annatamam pratyacyante* is thus construed by Max Muller, who says the adverbial form is vouched for by Pāṇini, V, 4, 11. The free use of comparatives and superlatives of this class is a sign of early style, but in the earliest literature (RV. and AV.) the accusative neuter is preferred, see Whitney, *Sanskrit Grammar*, §§ 1111 c, and 1119. Cf. also Śatapatha Brāhmaṇa, X, 1, 2, 5: *ānamam khyāyate*; ibid., X, 5, 2, 10: *anutamam gopīyati*, and Delbrück, *Altindische Syntax*, p. 194; *prataram iva kriyante*, Aitareya Brāhmaṇa, III, 48, 4. *te natarām paṣmānam apāhata*, Aitareya Brāhmaṇa, IV, 25, 3. But none of these or similar cases seem to justify *annatamam*, and the sense given by Sāyana as *prāpyante* would equally be obtained by rendering 'they approximate towards (*prati* + *√ac*) that which is most truly food' (fem. because *virāj* is fem.). For such a use of *annatamā*, cf. RV., II, 41, 16 (*ambitama, naditama, devitama*), and many examples in Delbrück, I c., p. 193; and for the acc., cf. *abhisampadyante* with acc., I, 1, 2, n. 10. The acc. is governed by the preposition. *yad* may be taken with *dutah* as equivalent to a finite verb, which is not very probable, or with *pratyacyante*, as giving the explanation of 'the *virajarah* are *virāj*'.

<sup>1</sup> Agni is the guardian of this world and he is also Vāc, II, 4, 2, and Vāc is Rathantara, III, 1, 6 (Sāyana), while Vasiṣṭha brought the Rathantara.

<sup>2</sup> See V, 2, 2 for the verses. They are RV., VII, 32, 22 and 23; VIII, 3, 7 and 8 (three each according to the reckoning of the Āraṇyaka); I, 32 (15 vv.); VII, 18, 1-15; VII, 19 (11 vv.); 20 (10 vv.); 23 (6 vv.); 25-29 (26 vv.); IV, 20 (11 vv.); making 100 in all, and then the *pañkti*, I, 80, 1; IV, 20, is styled the *sampātā* hymn.

<sup>3</sup> The moon is the deity of mind, but here the identity of sun and moon is meant, says Sāyana, and *manas* is Bṛhat, and Bharadvāja made the Bṛhat.

<sup>4</sup> See V, 2, 2 for the verses. They are RV., VI, 46, 1 and 2; VIII, 61, 7 and 8 (three each according to this reckoning); VI, 18 (15 vv.); 23 (10 vv.); 24 (10 vv.); 25 (9 vv.); 31-38 (40 vv.); IV, 23 (11 vv.); making 101 in all, and then the *pañkti*, I, 81, 1. The *sampātā* is IV, 23; cf. Aitareya Brāhmaṇa, IV, 30, 2. The *śatam* is not precisely accurate, but the inaccuracy is deliberate. There are 100 in the right and 101 in the left, and the *pañkti* verse adds one to each of them. For the varying sizes of the wings see Taittirīya Brāhmaṇa, I, 2, 6, 3.

win desires and for firmness. The *paṅkti* verse serves for proper food. These two are deficient and excessive. The Bṛhad is male, the Rathantara is female. The excess is of the male, the deficiency of the female. Therefore are they deficient and excessive. Now by one feather is the left wing of the bird the better and therefore the left wing is the better by one verse. Next comes the *sūdadohas* verse. *Sūdadohas* is breath, and by breath he joins together all joints. Then follows the tail. This consists of twenty-one *dvipadā* verses.<sup>5</sup> For twenty-one are the backward feathers of the bird. Again of all *stomas* is the *ekaviṃśa* the support, and the tail the support of all birds. He recites a twenty-second verse. This is given the form of two supports.<sup>6</sup> So all birds support themselves on their tails, and having supported themselves on their tails, they fly up. For the tail is a support. He (the bird) is supported by two decades of *virāj* verses. He again, the man, is supported by these two *dvipadās*, the twenty-first and twenty-second. That which forms the bird serves to obtain the desires of the man. That which forms the man serves for his prosperity, glory, proper food, and honour. Next comes the *sūdadohas* verse, next an additional verse, next the *sūdadohas* verse. The *sūdadohas* is male, the additional verse female. Therefore he recites the *sūdadohas* verse on either side of the additional verse. Therefore the seed of the two when effused obtains oneness with regard to the woman alone. So birth takes place in and from the woman. Therefore he recites the additional verse in that way.<sup>7</sup>

3. He recites the eighty *gāyatrī* tristichs.<sup>1</sup> The eighty *gāyatrī* tristichs are this world, and whatever glory, might,<sup>2</sup> wedlock, proper food, and honour there is in this world, may I obtain it, may I win it, may I possess it, may it be mine.

<sup>5</sup> These verses, RV., X, 157 (5 vv.); 172 (4 vv.), besides twelve from other Śākhās are given in V, 2, 2. Cf. Taittirīya Brāhmaṇa, I, 2, 6, 4: *ekaviṃśam pūcham | dvipadāsu stuvanti prātiṣṭhityai* |

<sup>6</sup> The feet, Sāyaṇa says. The idea seems to be, when there are twenty-two verses, that twenty represent the feet of the bird, and two those of the man. When twenty one, it is the tail that is in question. See also V, 2, 2.

<sup>7</sup> *atra* is rendered *asmin vijavavibhāge* in Sāyaṇa. It seems rather to refer to the position of the additional verse between the *sūdadohas*. For *abhi* in the Aitareya Brāhmaṇa, cf. Liebhich, *Bezz. Beitr.*, XI, 281; Speijer, *Vedische und Sanskrit-Syntax*, § 88. *īṣṭas* (Whitney, *Sanskrit Grammar*, § 1098) is possible and must be so taken if *īṣṭā* is a noun as given in Bohtlingk and Monier-Williams' *Dict.* But it is simpler to take it and *pra*<sup>o</sup> as adjectives. Cf. II, 1, 2: *prthivītaḥ*, where *itaḥ* is probably meant. Cf. *ājānājāḥ* in Taittirīya Upaniṣad, II, 8 (*S.B.E.*, XV, 61, n. 2); *ājānadevaḥ*, Jacob, *Concordance*, p. 162. For the *ekaleṣa*, see Weber, *Ind. Stud.*, X, 142, n. 3; XIII, 113, n. 2; Bolling, *J. A. O. S.*, XXIII, 321 sq.

<sup>1</sup> The three sets of tristichs are the food of the bird. They are set forth in detail in V, 2, 3;

4; 5, respectively.

<sup>2</sup> Might is interpreted by Sāyaṇa as *vedaśāstraḥpratyuktā pūjā* and is opposed to *apacitīḥ* as *dhanadhānyādīsamṛddhan ūpā pūjā*, but he gives *tejas* as an alternative rendering.

Next comes the *sūdadohas* verse. *Sūdadohas* is breath, and by breath he links together all this world. He recites the eighty *bṛhatī* tristichs. The eighty *bṛhatī* tristichs are the sky-world, and whatever glory, might, wedlock, proper food, and honour there is in the sky-world, may I obtain it, may I win it, may I possess it, may it be mine. Next comes the *sūdadohas* verse. *Sūdadohas* is breath, and by breath he links together all the world. He recites the eighty *uṣṇīh* tristichs. The eighty *uṣṇīh* tristichs are that world, heaven,<sup>3</sup> and whatever glory, might, wedlock, proper food, and honour there is in that world, and the divinity of the gods,<sup>4</sup> may I obtain it,<sup>5</sup> may I win it, may I possess it, may it be mine.<sup>6</sup> Next comes the *sūdadohas* verse. *Sūdadohas* is breath, and by breath he links together all that world.

## ADHYĀYA 5.

He recites the *vaśa*' hymn desiring all to be in his power. There are twenty-one<sup>2</sup> verses, for twenty-one are the parts in the stomach. Then the *ekavīmśa* is the support of all *stomas* and the stomach the support of proper foods. They are in different metres. For the intestines are larger one than the other,<sup>3</sup> some small,

<sup>3</sup> The insertion of *dyaus* is curious and Sāyana notes it as being *vispāstātham*.

<sup>4</sup> This is taken by Sāyana as being equal to *brahman*, the honoured of the gods, Indra, &c., and he quotes for it a passage intended to be Śvetāśvatara Upaniṣad, VI, 7: *taṁ īśvarīmāṇāṁ paramam mahāśvarīmāṁ taṁ devīmāṁ paramam daivīmāṁ* (so R, read with S *devatāmāṁ* (or *daivatānam* with ed.) *paramam ca daivatam*). But, though Max Müller accepts this view, it is simpler to equate it merely to the divinity of the gods, i.e. the divine nature.

<sup>5</sup> Probably *āpnavāni* is suggested by the *aś* of *asīti* equated to *√aś*, as stated by Eggeling (*S. B. E.*, XLIII, 112, n. 1). The view that *asīti* contains the *√aś*, eat, probably led to the identification of the *asīti*s with *anna* as throughout the Āraṇyaka and also in Śatapatha Brāhmaṇa, VIII, 5, 2, 17; but when Sāyana in his commentary on this passage calls the *asīti*s *annarūpaḥ*, he merely refers, I think, to that identification and does not base it on etymology, as suggested by Eggeling.

<sup>6</sup> For the subjunctive as optative in sense, cf. Speyer, *Vedische und Sanskrit-Syntax*, § 186, and for the question of subj. and opt., Goodwin, *Greek Moods and Tenses*, App. I. For subjunctives in Aitareya Brāhmaṇa, see Aufrecht, pp. 429, 430; and a full list in Böhlingk, *Chrestomathie*<sup>2</sup>, pp. 349, 350. See also Delbrück, *Altindische Syntax*, pp. 306 sq., *Vergl. Syntax*, II, 365 sq.

<sup>1</sup> In Sāṅkhāyana Āraṇyaka, II, 11, the *sūdadohas* verse is repeated twenty-four times. It agrees in counting the *vaśa* hymn as referring to the *utara*. The hymn is RV., VIII, 46. See V, 2, 5. It is called a *nivṛd* in I, 5, 2 below. The name is given because the author is Vaśa (Aśva) says Sāyana, and this is probably the case, showing the early date of the traditional authorships. Cf. Śatapatha Brāhmaṇa, VIII, 6, 2, 3, and Eggeling, *S. B. E.*, XLIII, 112, n. 2. See also Oldenberg, *Z. D. M. G.*, XLII, 215 sq.

<sup>2</sup> Only twenty of RV., VIII, 46, but the *sūdadohas* verse is counted in; see, however, on V, 2, 5 ad fin.

<sup>3</sup> *Vikṣudram* is rendered 'confused' by Max Müller. The rendering in the text is that of Sāyana and is supported by the use of *vikṣudrā iva hi paśavoḥ* in Aitareya Brāhmaṇa, V, 6, 5,



some big. He recites them with the word *om* according to the metre and according to the manner of the occurrence.<sup>4</sup> For the intestines are as it were according to the manner of their occurrence, some shorter, some longer. Next comes the *sūdadohas* verse. *Sūdadohas* is breath, and by breath he joins together all joints. Having recited this verse twelve times,<sup>5</sup> he leaves off. Twelffold are these breaths,<sup>6</sup> seven in the head, two in the breast, three below. There are they contained, there are they perfected. Therefore there<sup>7</sup> he leaves off. The hymn, 'O Indra and Agni, ye two' (RV., VIII, 40), forms the two thighs which belong to Indra and Agni,<sup>8</sup> the two supports with broad bones. The

where see Sāyaṇa's explanation. For the compar., see Delbrück, *Altindische Syntax*, pp. 196 sq. The *hṛdaya* is *sthūla* according to Sāyaṇa. The metres of RV., VIII, 46, are very various in the eyes of the Anukramāṇi. For the form *antastya*, cf. Whitney, *Sanskrit Grammar*, § 1245 c. The twenty transverse processes (*kuntāpa*) in the abdominal portion of the spine (*udara*), Śatapatha Brāhmaṇa, XII, 2, 4, 12; 14 (Eggeling, *S. B. E.*, XLIV, 164, n. 1; Hoernle, *J. R. A. S.*, 1907, pp. 8, 10) suggest a different rendering, but the tradition is quite plausible. The epithet used too does not suit bones. It is, however, to be noted that in Śaṅkhāyana Āranyaka, II, 6, the *anūka*, which can mean the lumbar portion of the spine (RV., VI, 163, 2, cited by Hoernle, *J. R. A. S.*, 1906, p. 917) as well as the thoracic portion (Śatapatha Brāhmaṇa, XII, 2, 4, 14, cited *ibid.*, 1907, p. 9), is said to have twenty-one *parvāṇi*, and certainly this is so strikingly parallel to the *udara* with its twenty *kuntāpas* (Śatapatha Brāhmaṇa, XII, 2, 4, 12), since the twenty-first may be the *anūka* itself, that it is possible that this passage should be so interpreted. But to do so would only be justified by the belief that these early medical statements rest, as Hoernle (*Osteology*, pp. 101-109) holds, on acquaintance with current medical views, an opinion I do not share for reasons given in *Z. D. M. G.*, LXII, 134 sq.

<sup>4</sup> *ṣathopādām* is a difficult phrase. Max Muller, following Sāyaṇa, renders 'according to rule'. Sāyaṇa explains this with reference to the technical rule, given by Āśvalāyana Śrauta Sūtra, VI, 5, 11; 12, that *dvipadā* verses are to be recited with a pause in the middle and *om* at the end, while *ekapadā* verses are to have *om* prefixed and affixed. This is artificial and perhaps it only means (cf. Monier-Williams' *Dict.*, s.v.) 'just as it may happen', which version suits the *antastya* better, and Sāyaṇa ends up with practically this version. *Chandaskāram* (for the Sandhi, cf. Wackernagel, *Altindische Grammatik*, I, 340; Aufrecht, *Aitareya Brāhmaṇa*, p. 420; Macdonell, *Vedic Grammar*, p. 71) refers of course to the different metres of the hymn. Cf. V, 2, 5, and note. For the gerund, cf. Whitney, *Sanskrit Grammar*, § 995; Delbrück, *Altindische Syntax*, pp. 402 sq.; Speijer, *Vedische und Sanskrit-Syntax*, § 224.

<sup>5</sup> That is once each in the verses representing the body, neck, head, vertebrae, right side, left side, tail, food in three sets of eighty tristichs, and the *vaśa* hymn. In the case of the tail there is a *sūdadohas* before and one after the additional verse, and so the number twelve is made up.

<sup>6</sup> The number twelve is clearly to suit the twelve repetitions of the *sūdadohas* verse. It is probably got by taking the seven openings in the head, I, 3, 7; 8, and adding the two in the breasts, and the *nābhi*, *pāyu* and *gudī*. For other fanciful enumerations cf. Denissen, *Philosophie der Upanishads*, pp. 255 sq.; E.T., pp. 283 sq., and Jaiminiya Upaniṣad Brāhmaṇa cited in note 6 on I, 3, 7.

<sup>7</sup> He does not use that verse in the 'thigh' verses.

<sup>8</sup> Indra and Agni are the strongest of gods and the thighs enable the bird to fly aloft (Sāyaṇa). In Śaṅkhāyana these verses form part of what represents the tail in the Aitareya, but

verses have six feet<sup>9</sup> for firmness. Man<sup>10</sup> has a double support, cattle have four feet. So he places the sacrificer with his double support among the four-footed cattle. The second verse has seven feet,<sup>11</sup> and he makes it into a *gāyatrī* and an *anuṣṭubh*. Now the *gāyatrī*<sup>12</sup> is *brahman*, the *anuṣṭubh* is Vāc, and so he unites Vāc and *brahman*. He recites<sup>13</sup> a *tristubh* at the end. The *tristubh* is strength and so with strength he surrounds animals. Therefore animals<sup>14</sup> depend on strength for their rising and their going forth.

2. In the Niṣkevalya hymn addressed to Indra,<sup>1</sup> 'To thee, the mighty, the intoxicated one' (RV., X, 50), he inserts a *nivīd*.<sup>2</sup> For clearly thus does he place strength in himself. They are *tristubhs* and *jagatīs*.<sup>3</sup> They say, 'Why then does he insert a *nivīd* among *tristubhs* and *jagatīs*?'<sup>4</sup> 'One metre only

in Śatapatha Brāhmana, VIII, 6, 2, 3, they are referred to the wings, see Eggeling, *S. B. E.*, XLIII, 111, 112. See also V, 3, 1, n. 1; above, p. 37.

<sup>9</sup> They, except two and twelve, are in the so-called *mahāpāṇkti* metre. For the correct expression *urvasthīre*, cf. the use of *ūrūphalaka* for the thighs, Hoernle, *Osteology*, pp. 206, 215, perhaps wrongly read for *urūḥ*. If *ūrū* is read here, it means 'the thighs and knees are supports', cf. Vāgasaneyi Samhitā, XVIII, 23; Āpastamba Śulba Sūtra, XI, 2 and 3 (*Z. D. M. G.*, LVI, 362).

<sup>10</sup> Cf. I, 1, 2, n. 5.

<sup>11</sup> It consists of seven *pāda*s of eight syllables, and can be made into an *anuṣṭubh* preceded by a *gāyatrī*. According to Sāyana, following Āśvalāyana, in the latter case there is a pause after the second *pāda*, and *om* after the third. In the former the *om* follows the fourth, and there is a pause after the second *pāda*.

<sup>12</sup> Cf. I, 1, 1, n. 8.

<sup>13</sup> Sāyana holds this to refer to a special mode of recitation, by which after the first *pāda* there is a pause, and *om* follows the second, and so for the third and fourth, and which he calls *tristupśamaya*. This is from Āśvalāyana Śrauta Sūtra, VI, 15, 6; RV., VIII, 40, 12, is in *tristubh*.

<sup>14</sup> This must mean, as Sāyana says, and as Max Muller takes it, that animals obey a master. The last two accusatives are loosely connected as accusatives of point in which; such acc. are more frequent in Greek and Latin (e.g. Tacitus, *Ann.*, I, 27: *deserunt tribunal . . . manus intentantes, causam discordiae et initium armorum*). In the Maitreya Upaniṣad (Max Muller, *S. B. E.*, XV, xlv): *sa tatra paramam tapa ātilyam udiksamāṇa ūrthvas tiṣṭhati*. Max Muller observes that *āsthiya* would be expected, but it is not necessary to suspect the text. For the compound, cf. Jaiminiya Upaniṣad Brāhmana, I, 47 and 48. In *paśūn parigrahati* the acc. is dependent on *para*: so Āitareya Brāhmana, VIII, 28, 1, 2; *tam etāḥ pañca devatāḥ parimriyante* (correct Speyer, *Vedische und Sanskrit-Syntax*, § 88).

<sup>1</sup> Forming part of the thigh verses.

<sup>2</sup> Sāyana says the *nivīd* (cf. Brhadāranyaka Upaniṣad, III, 9, 1, for a Vaiśvadeva *nivīd*) is to come after the fourth verse and is to be *Indio devah somam pibatu (pīrvamānaḥ S)*, &c. (Śāṅkhāyana Śrauta Sūtra, VIII, 17, 1). 'In himself' he renders as 'in the bird in the shape of the Śāstra'. It may mean 'in himself' only. For the *nivīds* see Schoffelowitz, *Die Apokryphen des R̥gveda*, pp. 136 sq. The *nivītsamyāke granthe* in R is, unhappily, a myth, the reading (in R<sup>2</sup>, S, &c.) is *saṅghe*.

<sup>3</sup> The metre is irregular. According to the Anukīramāṇī, one and seven are *jagatī*, the rest *tristubh*. Sāyana offers the alternative of the last two being *jagatī*.

<sup>4</sup> The *prakṛti* has *tristubhs* at the midday pressing, and so the deviation needs explanation. Note that the answer is repeated, and is not that of the Āranyaka itself, though it is adopted.

cannot support or fill the *nivid* of this day,' so he inserts the *nivid* among *tristubhs* and *jagatis*. Let him know that this day has three *nivids*.<sup>5</sup> The *vaśa* hymn is a *nivid*, the Vālakhilyas are a *nivid*, and the *nivid* is a *nivid*. So let him know that there are three *nivids* in this day. Then come the hymns, 'Who in the forest as it were has been put down' (RV., X, 29), and 'Who first is born, the wise one' (RV., II, 12). In these is the verse, 'When the hopes of all are on food' (RV., X, 29, 4), and it serves to win proper food. Then comes an insertion. As many decades of verses<sup>6</sup> in *tristubh* and *jagati* addressed to Indra as they insert between these two hymns, after transforming them into *brhatis*, so many years do they live beyond the normal life.<sup>7</sup> By this insertion life is gained. Next he recites the *sajaniya*<sup>8</sup> hymn that cattle may come to his offspring. Then he recites the Tārksya<sup>9</sup> hymn. Tārksya is welfare, and the hymn leads to welfare. Thus he procures welfare. He recites

<sup>5</sup> Sāyana says the *nivid* here referred to above is the *mukhyā nivid*, and the others are *aupacārike*, and he assigns the use of several metres in the *vaśa* and of *tristubhs* and *jagatis* in the Vālakhilyas as the reason for their being styled *nivids*. The Vālakhilyas occur in the *brhati* tristichs, see V, 2, 4. The Vālakhilyas and Nivids are printed from the Kaśmir MS. by Scheftelowitz, *Die Apokryphen des Rgveda*, 1906. See also Oldenberg, *Gött. gel. Anz.*, 1907. Scheftelowitz (pp. 10 sq.) argues that the Vālakhilyas are among the old Khilas which were accepted by some schools (probably the Bāskala and Māṇḍūkya) and not by others (Śākalya), who only included 'Nationalhymnen' in their tradition. Oldenberg (pp. 221-235) effectually—in my opinion—demolishes this argument and leaves the Khilas what they have hitherto been considered, later additions to the Rgvedic tradition, though doubtless in themselves old. The Vālakhilyas are mentioned by that name in Kauṣītaki Brāhmaṇa, XXX, 8; Taittirīya Āraṇyaka, I, 23; Maitrāyaṇī Upaniṣad, II, 3, &c. Cf. also Macdonell on *Brhaddevatā*, VI, 48; III, 116; Max Muller, *Marut-Hymns*, pp. xxxii sq, who is, however, wrong in saying that they do not occur in any Khila collection; *St. Petersburg Dict.*, VI, 954.

<sup>6</sup> Sāyana renders *daśatinām* as 'taken from the ten thousand numbered Samhitā', and Max Muller takes it as 'taken from the ten Maṇḍalas'. Neither meaning appears certain. *daśatī* elsewhere means a decade, *daśatayī* refers to the Samhitā, and I think *daśatinām* must mean decades. They are decades of *tristubhs* and *jagatis* turned into *brhatis*, and it may be noted that six *tristubhs* and two *jagatis* give ten *brhatis*. This may be the reference, or the reference may be to the fact that three *tristubhs* and seven *jagatis* give thirteen *brhatis*. Sāyana contents himself with explaining that of three *tristubhs* and four *jagatis* nine *brhatis* can be made, which does not seem to be of much help. V, 3, 1, appears to support the view here taken.

<sup>7</sup> That is, no doubt, one hundred years, V, 3, 1, and I, 2, 2, n. 14. For *indhram* with abl, cf. Speijer, *Vedische und Sanskrit-Syntax*, § 58, 90; Delbrück, *Altindische Syntax*, p. 113; Liebhich, *Bezz. Beitr.*, XI, 295.

<sup>8</sup> That is, RV., II, 12, called *sajaniyam* in Aitareya Brāhmaṇa, V, 2, 1. For *arjayan* cf. Speijer, l. c., § 188; Whitney, *Sanskrit Grammar*, § 587; Delbrück, pp. 353 sq. The form is given by Whitney, *Roots, &c.*, p. 14, as only found in the Sūtras and Epic.

<sup>9</sup> RV., X, 178, addressed, says Sāyana, to Tārksya Garuḍa, but cf. Macdonell, *Vedic Mythology*, p. 145. R reads *Tārksya*, but the Sarvānukramāṇī and Brhaddevatā agree with the RV. Cf. Kauṣītaki Brāhmaṇa, XXX, 5, and III, 1, 6, n. 5. For the form, cf. Wackernagel, *Altindische Grammatik*, I, 233; Macdonell, *Vedic Grammar*, p. 43.

the *ekapādā*<sup>10</sup> verse that he may at once be all and win all the metres.<sup>11</sup> In the hymn, 'All songs have caused Indra to grow' (RV., I, 11), there are additions<sup>12</sup> to the verses. Seven verses does he make additions to. For seven are the breaths<sup>13</sup> in the head, and so does he place breaths in the head. He makes no addition to the eighth. The eighth is speech, and (he thinks), 'Let not speech be mingled with my breaths.' Therefore speech, though it has the same abode as the breaths, is not mingled with them. He recites the *virāj* verses.<sup>14</sup> *Virāj* verses are food, and serve to win food. He ends with the hymn of Vasiṣṭha,<sup>15</sup> that he may become Vasiṣṭha. (He should end) with the perfect verse,<sup>16</sup> with the word 'great' in it, 'This praise to the great, the terrible, the bearer' (RV., VII, 24, 5). In the verse, 'Like a steed labouring at the yoke, he has taken his place' (RV., VII, 24, 5), the yoke is the end (of the car). This day is the end.<sup>17</sup> Thus is (the verse) fit for the day. (He should end) with the perfect verse, with the word 'praise' in it, 'O Indra, this praise celebrates thee' (RV., VII, 24, 5<sup>o</sup>). With regard to the verse, 'As heaven over

<sup>10</sup> Sāyana gives it as *Indro viśvaṃ virājati*, see V, 3, 1.

<sup>11</sup> It is the last of the metres used.

<sup>12</sup> The phrase occurs also in Śāṅkhāyana Āraṇyaka, II, 12, and is further explained in V, 3, 1, where Sāyana is much more explicit than in his commentary here. The idea is 1<sup>a</sup>, 1<sup>b</sup>, 1<sup>c</sup>, 2<sup>a</sup>, 1<sup>d</sup>, 2<sup>b</sup>; 2<sup>c</sup>, 3<sup>a</sup>, 2<sup>b</sup>, 3<sup>b</sup>; and so on. The result is a curious intertwining, *vyatīṣṅga*, of verses. A similar proceeding is found in Aitareya Brāhmaṇa, IV, 3; VI, 24. For other examples of this process, called *viharana* also, cf. Śāṅkhāyana Śrauta Sūtra, VII, 15, 4 (at the Āpyāyana of the Madhyandina Savana); IX, 5, 4 (at the Śoḍaśin); XII, 11, 5, and Āśvalayana Śrauta Sūtra, VIII, 2, 7 (Vālaḥkilyas, when a *vyatīmaśaṃ viharana* takes place); Roth, *Z. D. M. G.*, XXXVII, 109, who traces the practice even in the R̥gveda, and Hillebrandt, *Ritual-Litteratur*, p. 103.

<sup>13</sup> The openings are referred to above, I, 3, 7; 8; 4, 1; 5, 1. The eighth as Vāc refers no doubt to the tongue. The first reference to seven openings is not (as Deussen seems to hold) that in Atharvaveda X, 8, 9, which is there practically unintelligible, and which is given up by Whitney (*Translation*, p. 597), but which appears in a more plausible form in Bṛhadāraṇyaka Upaniṣad, II, 2, 3, where the verse has as its last *pāda*: *vāg aṣṭāni brahmaṇā samvridinā*, but that in AV., X, 2, 6, where the seven *khāni* are given as eyes, nostrils, ears and mouth (see Whitney, *Translation*, p. 568; Hoernle, *J. R. A. S.*, 1907, p. 12). In ver. 7 the tongue is specially mentioned. The seven, however, seem already to have included Vāc, to judge from the explanation in that Upaniṣad, II, 2, 4, where, according to Deussen's translation, it is intended to stand for the tongue, as indeed seems clear from its being connected with Atri and *atti*, though Böhlingk, in his translation, p. 26, takes it otherwise. Sāyana here refers to the other *prāṇas* as *yuktvāvagādibhiḥ*. Vāc apparently then is little more than a duplicate. Cf. I, 3, 7, n. 6. For the seven *prāṇas*, cf. also Śatapatha Brāhmaṇa, IX, 5, 2, 8.

<sup>14</sup> RV., VII, 22, 1-6; see V, 3, 1.

<sup>15</sup> RV., VII, 24. For the word *vāha* in ver. 5, see Oldenberg, *S. B. E.*, XLVI, 135.

<sup>16</sup> The sixth verse is placed after the fourth and the fifth comes at the end, V, 3, 1.

<sup>17</sup> The last day is the *udayanīyātīrātra*. For *dhūh*, cf. RV., II, 2, 1: *dhūhsdānam* 'charioteer'; Hepkins, *J. A. O. S.*, XIII, 237 sq.

heaven,<sup>18</sup> 'give us glory' (RV., VII, 24, 5<sup>d</sup>), wherever the speech of the Brahmin<sup>19</sup> is uttered, this is his glory, when he who knows ends with this verse. So let him who knows this end with this verse.

<sup>18</sup> Sāyana renders, 'as in heaven, so in the worlds (the *maharloka*, &c.) above the heaven!'  
The same *maharloka* is dragged in to explain II, 4, 1.

<sup>19</sup> Sāyana vaguely says *vedasambandhi vākyaṃ*. But I think there is a clear reference to the speech of the Brahmins. The opposition is probably as yet mainly to non-Aryan tongues, cf. Tāndya Mahābrāhmaṇa, XVII, 1, 2, 9. Whatever be the history of Vedic and Sanskrit, it is difficult to believe at this date (800-700 B.C.) in very much development of Prākritic forms so as to render contrast with them natural, though no doubt such forms existed. (Cf. the discussions in *J. R. A. S.*, 1903, pp. 435 sq.) See also I, 3, 1, n. 5; III, 2, 5; Śatapatha Brāhmaṇa, III, 2, 1, 23, with Eggeling's note on the Kāva reading; Macdonell, *Sanskrit Literature*, pp. 20-24; Lanman's notes on Whitney, *Atharvaveda*, III, 12, 4; X, 9, 23; XII, 4, 4; XIX, 8, 4; Wackernagel, *Altindische Grammatik*, I, xviii. The Atharvan passages point to the possibility that some of the Prākritic forms are due to the later tradition and are no evidence for the time of the Atharva. Similar considerations are familiar in the Homeric question, see especially Monro, *Odyssey*, XIII-XXIV, Appendix, pp. 455-484. The early date of the Epic if adopted (cf. my notes, *J. R. A. S.*, 1906, pp. 1 sq., 1907, pp. 681-683) would bear out the view that Prākrit was not so early as has been claimed (cf. Franke, *Pili und Sanskrit* (1902), pp. 49 sq.) the ruling speech of the people. No doubt the Mantra literature represents a poetic diction (cf. Winternitz, *Gesch. der indisch. Litt.*, I, 38 sq.), but it has not yet been made even plausible that contemporaneous with it were really Prākritic dialects, though no doubt in certain cases the tendencies which produced Prākrit were already in full force. The subsequent history is doubtless that of the more and more marked separation of the literary and the vulgar speech (cf. Delbrück's neat summary of the history, *Altindisches Verbum*, pp. 3 sq.), and the place of the Epic must (it seems to me) be found either before the decay of speech had rendered the Sanskrit unintelligible to the warrior classes of the populace—and the Epic appears in origin to have been precisely like the Homeric Epic (see Lang, *Homer and His Age*, 1906) poetry composed by poets at the courts of princes who sang to the retainers and friends of their patron—not of course an epic of the lower classes or the mere cultivator, though he would understand it in part—or after the general revival of Sanskrit in the second and third centuries A.D. The latter view seems to raise more serious difficulties in our conception of the history of language and literature than it can pretend to solve. I still think the earliest epic (as distinguished from mere *ākhyānas* or *itihāsas*) must date from the eighth to sixth centuries B.C. and be contemporaneous with the Brāhmanas and Āraṇyakas, though of course in the case of both Mahābhārata and Rāmāyaṇa extensive additions have been made by priestly hands in the two or three centuries before the Christian era. Only thus can a real place be found for Pāṇini's *bhāṣā*, or for the custom of the Drama which must represent a real state of affairs when Sanskrit could be used by kings and nobles as intelligible to their inferiors. For what Kṣatriyas spoke in the eighth to sixth centuries B.C. we have no evidence save the Brāhmanas, where they speak Sanskrit, and the Epic, so far as we can regard it as contemporaneous. In view of the fact that Patañjali knew the Drama (*Ind. Stud.*, XIII, 486 sq.), it seems only reasonable to assign to his period the separate use of Sanskrit and Prākrit for the different characters, and either then or earlier the state of affairs must have been real. Nor is it possible to accept the theory of Lévi, Barth, and Grierson (*Ind. Ant.*, XXIII, 110) that an originally Prākrit drama was turned into Sanskrit. This theory leaves no plausible explanation open of the use of Prākrit for some characters, since *ex hypothesi* both men and women equally used Prākrit in conversation, and, while it is quite intelligible that after the drama was an

3. 'We choose that of Savitṛ' (RV., V, 82, 1-3) and 'O god, Savitṛ, this day' (RV., V, 82, 4-6), are the strophe and antistrophe (of the Vaiśvadeva hymn<sup>1</sup>) and are perfect in form as belonging to the one day ceremonial.<sup>2</sup> Much indeed is done on this day that is forbidden and (the Vaiśvadeva)<sup>3</sup> is the atonement. Now atonement is rest, and so at the end (of the sacrifice) the sacrificers rest on the atonement of the one day (the Vaiśvadeva) as their rest. He rests who knows this, and they also rest for whom the Hotṛ priest who knows this recites this Vaiśvadeva. Then comes the Savitṛ hymn, 'Of Savitṛ, the god, this great and desirable thing' (RV., IV, 53). Great<sup>4</sup> is the end. This day is the end. So the verse fits this day. Then comes the Dyāvā-Pṛthivī hymn, 'Which is the elder, which the younger' (RV., I, 185), in which (the verses) end alike.<sup>5</sup> This day is one on which (the sacrificers) end alike. So the hymn fits the day. Then comes the Ṛbhū hymn, 'Born not for steeds nor reins, worthy of praise' (RV., IV, 36). With regard to the words, 'The chariot of three wheels,' the hymn is possessed of three (*trivat*), and what is possessed of three<sup>6</sup> is the end. This day is the end. So the hymn fits the day. The hymn, 'Of this benignant, greyhaired, priest' (RV., I, 164), addressed to

established fact it could remain popular long after it had ceased to be intelligible, the popularity of a literary form *ex initio* unread is very strange. People in England would not go to Italian opera (which by the by is certainly understood by fifty per cent. of the spectators), but for the fact that there was once and still is a popular drama in England.

Of course it cannot be contended—nor is it so claimed—that Sanskrit was ever the vernacular of the lower classes. What we have to conceive is rather a parallel series of languages diverging from vernaculars older than the Vedic of the earliest hymns, each current among certain portions of the people, but in their earlier stages intelligible to all. The Greek and English dialects give a fair parallel, in both cases ending in a common form of educated and literary speech. Cf. Jacobi, *Z.D.M.G.*, XLVIII, 407 sq.

<sup>1</sup> Cf. Sāṅkhāyana Āraṇyaka, II, 18, which differs in detail as usual. This section refers to the evening Soma pressing, when the Vaiśvadeva and Āgnimāruta Śastras are recited, see Weber, *Ind. Stud.*, X, 353, 354, n. 3; Eggeling, *S. B. E.*, XXVI, 325, 361 (Vaiśvadeva), 369 (Āgnimāruta); Caland and Henry, *L'Āgniśtoma*, pp. 354 sq.

<sup>2</sup> The *prakṛti* is here the Viśvajit, and the *mūlaprakṛti* the Agniśtoma, as usual.

<sup>3</sup> Cf. I, 2, 1. Sāyana selects the two tristichs as the immediate point of reference.

<sup>4</sup> Because greatness is the *ne plus ultra* of all things (Sāyana).

<sup>5</sup> *udarka* is equal to *anta* in the one case and to *uttarakāla eva bhūvi phalaṃ* in the other, according to Sāyana. The sacrificers obtain *brahman*, he adds, but this is hardly meant. Most of the verses end alike in this and the following cases. Cf. for the word, Aitareya Brāhmaṇa, V, 1, 3; 12.

<sup>6</sup> This is not obvious. Sāyana refers it to the case where two wheels are inadequate and a third is found necessary. This wheel, as before the *dhuh*, is the end, I, 5, 2. Zimmer (*Altindisches Leben*, pp. viii, ix) points out that *trivakra* in the Saṃhitās is merely an epithet of the cars of the Aśvins where its sense is mythological and he therefore denies the existence of three-wheeled cars in the Vedic period, but cf. Weber, *Berl. Sitz.*, 1898, p. 564, n. 1.

the All-gods, is multiform.<sup>7</sup> This day is multiform. So the hymn fits the day. (Of what he recites) the end<sup>8</sup> is, 'Forming the waters, the buffalo hath lowed' (RV., I, 164, 41). The hymn, 'May powers auspicious come to us on every side' (RV., I, 89), addressed to the All-gods, is one containing an insertion, and is perfect in form as belonging to the one day ceremonial. Much indeed is done on this day that is forbidden and (the hymn with the insertion<sup>9</sup>) is the atonement. Now atonement is rest, and so at the end (of the sacrifice) the sacrificers rest on the atonement of the one day (insertion) as their rest. He rests who knows this, and they also rest for whom the Hotṛ priest who knows this recites the hymn with the insertion. The verses, 'To Vaiśvānara, who strengthens law, our praise' (RV., III, 2, 1 sq.), are the strophe of the Āgnimāruta Śastra. Praise is the end. This day is the end. So the hymn fits the day. The hymn, 'The Maruts, rushing onward, with gleaming lances' (RV., V, 55), addressed to the Maruts, is one in which (the verses) end alike. This day is one in which (the sacrificers) end alike. So the hymn fits this day. He recites, before the next hymn, the verse, 'To Jātavedas let us pour the Soma' (RV., I, 99, 1), addressed to Jātavedas. The Jātavedas verse is welfare and wins welfare. So he makes this into welfare. The hymn, 'To Jātavedas, who deserves our praise' (RV., I, 94),<sup>10</sup> addressed to Jātavedas, is one in which (the verses) end alike. This day is one in which (the sacrificers) end alike. So the hymn fits this day.<sup>11</sup>

<sup>7</sup> It is of multifarious content, as indeed is the case and is recognized in the Anukramāṇi. The day is multifarious because of its collection of Vedic mantras and popular elements like dancing.

<sup>8</sup> That is, only forty-one verses are to be taken. Cf. V, 3, 2.

<sup>9</sup> The insertion is after the ninth verse, *viśve devāḥ somasya matsan* (Scheftelowitz, *Die Apokryphen des Rgveda*, p. 137), &c.

<sup>10</sup> On RV., I, 94, see Oldenberg, *S. B. E.*, XLVI, 108 sq.

<sup>11</sup> At the end Sāyaṇa observes that this ends the *karmakāṇḍa* of the Āranyaka. The next two books are the *jñānakāṇḍa* or the Upaniṣad. This regular opposition really of course means very little. Both parts deal with *jñāna* and not with the performance of the rite, but the first Āranyaka does of course treat the rite in some detail, explaining its mystic significance, while the second Āranyaka diverges to speculations less closely associated with the actual Mantras of the ceremonial. A more real opposition of *karma* and *jñāna* would be to oppose books V and I-III. For the relation of *karma* and *jñāna* in Śaṅkara's view, see his commentary on Taittirīya Upaniṣad, I, 12.

In some MSS. (see Crit. Note) a summary of the chapters of each Āranyaka is given at the end. For similar summaries, cf. those of the Taittirīya Upaniṣad, Max Müller, *S. B. E.*, XV, xxviii, xxix; that in VIII, 3 of the Śāṅkhāyana Āranyaka, and Kauṣītaki Upaniṣad, IV, 2.

## ARANYAKA II

## ADHYĀYA 1.

THIS is the path; this<sup>1</sup> is the sacrifice; this is *brahman*; this is truth. Therefore let no man diverge<sup>2</sup> from it; let no man transgress it. For they did not transgress it; of old, those that did transgress it were overcome. A Ṛṣi<sup>3</sup>

<sup>1</sup> Sāyaṇa, following, as throughout this part of his commentary, Śaṅkara (cf. Śaṅkara on Taittirīya Upaniṣad, I, 12, translated by S. Sītārāma, *Upanishads*, V, 112-122), discusses the relation of the *karmakāṇḍa* and the Upaniṣad. His conclusion is that it is that of *sādhana* and *sādhya*, the sacrifices serving to purify the mind through the destruction of evil and the production of a desire for knowledge. He quotes and rejects the views: (1) that knowledge is unnecessary, it being sufficient to give up all works, good or evil, and to perform the various regular and occasional sacrifices, and to exhaust what one has begun by enjoying it, so that at death freedom is attained. He points out that it is not possible to abandon good and evil, such acts being endless, and that the sacrifices performed must bear fruits and the actions of previous births must produce many other births. (2) Others held that a union of knowledge and sacrifice is the cause of freedom. But knowledge is directly contradictory to sacrifice, since the latter involves the conception of the self as active, whereas the former recognizes that the self is *nirvikāra*. (3) Others hold that sacrifice is the ladder which beginning with the simplest and ending with the most complicated sacrificial rites leads to knowledge as the cause of freedom. Sāyaṇa points out life is too short for this. (4) Others think the *karmakāṇḍa* is used in a subsidiary manner, just as in catching cranes one throws curd on their heads and it melting blinds them, so one should sacrifice. The reply is that this is surplusage: one should catch one's crane straight off. The story is reminiscent of putting salt on the tail of a bird. (5) The use of sacrifice is to exhaust desire through the enjoyment of the desires produced by such acts, but clearly, it is replied, desire is not so quenched. Sāyaṇa also explains at length the *viśaya*, *prayojana*, *adhikārin*, *pramāṇya*, and *prameya* of the system which he attributes to the Upaniṣad. Cf. Deussen, *Philosophie der Upanishads*, pp. 57 sq.; E. T., pp. 61 sq. 'This' means both what is just past and what is to come, and so Sāyaṇa refers the *etat karma* to Āraṇyaka I, and *etat brahma* to Āraṇyaka II and III. The latter alone is true.

<sup>2</sup> Sāyaṇa thus discriminates: the divergence is due to mere laziness, the transgression to interest in other matters, ploughing or industry, or such forms of devotion as relic worship, &c. For *pra + mad*, cf. Taittirīya Upaniṣad, II, 5; I, 11, 2; Kāthaka Upaniṣad, II, 6, which support my emendation *pramattam* in Śaṅkhāyana Āraṇyaka, XII, 29.

<sup>3</sup> The verse is, of course, absurdly construed. It is impossible on any theory to make much sense of it. As taken in the translation, the idea is that three peoples were ruined, the others settled round Agni, in the sense that with Agni as their helper one people has been prosperous, the others not. Compare the view of the Śatapatha Brāhmaṇa, I, 4, 1, 10-18, that no country is civilized until Agni burns over it; Eggeling, *S. B. E.*, XII, xli sq.; Macdonell, *Sanskrit Literature*, pp. 214, 215. The last two verses of the stanza of course are hopeless, save as indicating vaguely the connexion between Agni, the Sun, and Vāyu. The Atharvaveda, X, 8, 3, has a different version; see Whitney, *Translation*, p. 596.



says (RV., VIII, 101, 14), 'Three peoples transgressed. Others settled round the sun. The great one stands in the middle of the worlds. The blowing one enters the dawns.' In the verse, 'Three peoples transgressed,' the three peoples which transgressed are the Vayases,<sup>4</sup> the Vaṅgāvagadhas, and the Cerapādās. In the

<sup>4</sup> Sāyana and Ānandatīrtha agree in taking this as referring to the fates which in another life befell the three peoples who transgressed. The peoples are Brāhmanas, Kṣatriyas, Vaiśyas, and Śūdras, and only one set was saved. The others suffer a *narakajanya* (cf. for this idea Hopkins, *J. R. A. S.*, 1906, pp. 581 sq.), as birds, &c. Only they differ as to the meaning of the words *vayāṃsi vaṅgāvagadhāt cerapādāḥ*. Sāyana renders them as birds, trees (*vanagatā vṛkṣāḥ*), plants (*avanti manusyādin and grāhyante 'bhikāṅkṣyante*), and snakes (*urapādāḥ sarpāḥ*). Ānandatīrtha prefers Piśācas, Rākṣases (*vaṅga* is from *vam jhānaṃ* and *gamayanti*, and *avagadha* from *grāhu abhikāṅkṣyam*), and Asuras. We are justified therefore in holding that there was no trustworthy tradition, and it is therefore possible to consider whether Max Muller's suggestion that the words are perhaps old ethnic names is correct. In its favour it may be noted that Sāyana and Ānandatīrtha compel us to assume that the Āranyaka accepts the fullest form of the doctrine of transmigration as a punishment (e.g. Kauṣītaki Upaniṣad, I), which is a comparatively late view, and which I do not think is found in this Upaniṣad. If they are ethnic names, then *vayāṃsi* gives us a people like the Matsyas, Ajas, &c., in whose names we may, if we like, see totemism<sup>5</sup>. The *Vaṅgāvagadhāḥ* are a composite tribe or group of tribes like the Kuru-Pāñcālas, whose name reminds us of the later Vaṅga (known to Mahābhāṣya (Weber, *Ind. Stud.*, XIII, 386) and to Mahābhārata, Dharmasūtras, &c. in conjunction with Aṅga), as part of what is now Bengal. The *Cerapādāḥ* are a third tribe, whose name points to the later Ceras of Southern India. It is of course possible (cf. Rhys Davids, *Buddhist India*, p. 32) to argue that these verses show a later date and a wider geographical knowledge than is compatible with the early pre-Buddhist date here attributed to the Āranyaka. But in this respect it may be observed that Rhys Davids (cf. Bühler, *S. B. E.*, II, xxxv sq.; *Ind. Ant.*, XXIII, 246-248; Weber, *ibid.*, XXX, 273; *Z. D. M. G.*, XLIX, 479) presses unduly the argument from the Buddhist texts. There is in addition to the grave doubts as to the age of the Buddhist texts the possibility that these texts show only the regions where Buddhism had penetrated and that there were Brahminical countries beyond these limits (cf. Bühler, *Ind. Ant.*, XXIII, 245 sq.; Winternitz, *Gesch. der indisch. Litt.*, I, 254 sq.; *Mantrapāṭha*, I, p. xv). It may be questioned whether Buddhism early gained a direct hold on much of Southern India; at least there is no evidence that it ever did. Besides the question arises whether the Cerapādās must have been settled in the South at this date. It should be noted that the text says they were destroyed, and this may refer to a disaster to the old tribe, a remnant of which wandered south and later appear as the Ceras, who are known in the south to Aśoka and to Kātyāyana, Weber, l. c., p. 371; Bhandarkar, *History of Deccan*, p. 143.

The version of Sāyana takes *cerapādāḥ* as *ca urapādāḥ*. This seems very unlikely, because a single *ca* with the second of three connected words is not elsewhere found in this Āranyaka, and is nowhere common. (For examples, cf. RV., I, 77, 2 (Oldenberg, *S. B. E.*, XLVI, 101) and Delbruck, *Altindische Syntax*, p. 475.) It is, I think, much more likely that three names of defeated tribes should not appear in the precise forms here found elsewhere than that names of plants and beasts should so disappear. At any rate they must all three be plants and

<sup>5</sup> Mere animal names prove little as to totemism, which is not demonstrated for any Aryan stock, cf. Farnell, *Cults of the Greek States*, IV, 116, 256; Macdonell, *Ved. Myth.*, p. 153; Hopkins, *P. A. O. S.*, 1894, p. cliv; Keith, *J. R. A. S.*, 1907, pp. 929 sq.; Bühler, *Ind. Stud.*, III, 48.

verse, 'Others settled round the sun,'<sup>5</sup> these people are settled round Agni here, as the sun. In the verse, 'The great one stands in the middle of the worlds,' that great one in the middle of the worlds means this sun. In the verse, 'The blowing one enters the dawns,' the meaning is the purifying air enters the quarters.<sup>6</sup>

2. People<sup>1</sup> say, 'Hymn, hymn.'<sup>2</sup> The hymn is indeed the earth.<sup>1</sup> For from it all that exists springs. It praises Agni. Food are its eighty verses,<sup>3</sup> for by food one obtains all. The hymn is the sky. For (birds) fly along the sky, and along the sky men drive. It praises Vāyu. Food are its eighty verses, for by food one obtains all. The hymn is also yonder heaven. For by

animals or names of tribes. Monier-Williams' *Dit.* takes *vaṅga* as plants, *avaṅgatha* and *crapāda* as names of peoples, which is quite impossible. Dr. Scheftelowitz in his forthcoming *Zur Stammbildung in den indogermanischen Sprachen* (which he has been so good as to show me in MS.) considers that *vaṅga* is formed from *van* by the suffix *ga* (when *g-gu*). He compares *madgu* (not for *mazg*, but from *mad + gu*), *khadga*, *phalgū*, *svargā*, *varga*, *phaliṣā*, *tungā*, *śṛṅga*, *drbhaga*, *uṣig*, *vanig*, *sphigī*, *dilga* (not = IG, *oṣgu*), &c. But even if this is the case the origin of the word throws no light on its being used as a tribal name, nor do I feel sure of the equation *vaṅga* = tree. Possibly *Vaṅgā-Magadhāḥ* may be read, cf. my *Śāṅkhāyana Āraṇyaka*, p. 46, n. 4; Baudhāyana Dharma Sūtra, I, 2, 13 and 14.

The citation of the Ṛgvedic verse in full is of course natural when an explanation is being given. So verses are cited and explained in full at II, 1, 6 (RV., I, 164, 31); II, 1, 8 (RV., I, 164, 38); II, 5, 1 (RV., IV, 27, 1); III, 1, 6 (RV., X, 114, 4); III, 2, 3 (RV., I, 115, 1). In the last case the verse is cited entire to indicate the sense desired to be understood. So also verses are cited in full in the Śāṅkhāyana Āraṇyaka, VII, 15, 18, 20; VIII, 4, 6; IX, 1; XII, 8, 35.

<sup>5</sup> Ānandatīrtha, here and throughout, interprets in a Vaiṣṇava sense. *arkam* is Viṣṇu, Āditya is Viṣṇu, and *tasthau* is *upāsāmi* 'adore'. To Sāyana, *arkam* is Agni *āhavanīya*.

<sup>6</sup> Sāyana justifies this by *prāyāditāḥ tattatkarmasu vhitāḥ satyo 'nuṣṭhānavaikālyam haranti*.

<sup>1</sup> Sāyana explains, following the Mimāṃsā, III, 4; IV, 1; III, 3, that the purpose of Āraṇyaka, II, 1-3, is to enable men to attain concentration of thought by meditating on things connected with the sacrifice. There are five principles in such meditation. (1) The meditation falls to the lot not of the *yajamāna* but of the *ṛtvij*. (2) The meditation must be on the *pratīkas* of the hymns, as deities like earth, &c., and not vice versa. (3) If the *dhyaṇa* is prescribed for a certain thing only in one Śākhā, it can nevertheless be taken over by another Śākhā, e.g. by the Kauṣītakins. (4) It is not obligatory in every case to go through all the forms of meditation which are prescribed in connexion with any part of the rite. It is sufficient to make the choice desired. (5) Nor is it necessary to adopt the meditation along with the sacrifice as an essential part. It is a matter of choice.

The last rule shows the manner in which the Brahmins avoided the open rejection of sacrifice and yet justified their own speculations as a practical substitute for sacrifice.

<sup>2</sup> That is, not knowing its secret reference. Sāyana follows the Āraṇyaka in deriving *ukthaṃ* from *ut-tiṣṭhātī*. Ānandatīrtha, of course, explains the whole by the doctrine that Viṣṇu is omnipresent and so all things can be identified with him and through him with one another. Cf. Brhadāraṇyaka Upaniṣad, V, 13, 1 (where *utthāpayati* is the derivation of *uktha*); Kauṣītaki Upaniṣad, III, 3.

<sup>3</sup> The three sets of eighty tristichs, in *gīyatrī*, *bṛhatī*, and *uṣṇih*, V, 2, 3; 4; 5.

its gift all that exists springs. It praises the sun. Food are its eighty verses, for by food one obtains all. So much as regards the gods. Now as regards the self. The hymn is man. He is great and is Prajāpati. Let him know that he is the hymn.<sup>4</sup> The hymn is his mouth, as in the case of the earth. It praises speech. Food are its eighty verses, for by food one obtains all. The hymn is the nostrils, as in the case of the sky. It praises breath. Food are its eighty verses, for by food one obtains all. The bend of the nose<sup>5</sup> as it were is the place of the brilliant one. The hymn is the forehead,<sup>6</sup> as in the case of the heaven. It praises the eye. Food are its eighty verses, for by food one obtains all. The eighty verses are food both with reference to the gods and with reference to the self, for by food all these beings breathe<sup>7</sup>; by food<sup>8</sup> he conquers this world and by food that world. Therefore the eighty verses are food both with reference to the gods and to the self. The food and the feeder are the earth, for all that exists springs from it. Whatever goes forth, (heaven) consumes it all.<sup>9</sup> Whatever goes thence, the (earth) consumes it all. So earth is both food and feeder. He<sup>10</sup> becomes feeder and food. He is lord of nothing that he eats not, or that eats him not.

<sup>4</sup> Sāyana points out that this contradicts the Mīmāṃsā, see Brahma Sūtra, IV, 1, 3, 4, but solves the contradiction by saying the first view rests on *nyāyabalāt*, that here on *vacana-balāt*, *kim iva hi vacanam na kuryān nāsti vacanasyātibhāra tī hi śāstrakāraṇam dīṇḍimah*. *Vidyāt* here means *dhyāyet* since both knowledge and meditation are concerned with mind (*jñānadhyanayor mānasatvasāmyena*).

<sup>5</sup> The reference is to the bend just below the brows where the nose springs out. Sāyana cites the Jābāla Upaniṣad, II, *katamaṃ vāsya sthānam bhavātīti | bhrurōḥ prāṇasya ca yuḥ sandhiḥ (saṃbandhaḥ R<sup>2</sup>) sa eva dyaulokasya parasya sandhir bhavātīti*. This refers to *brahman*; so Āditya, who is *brahman*, is here an *upādhi* of *brahman*. Ānandatīrtha takes *iva* as meaning *kiṃcid*, while Sāyana says it is equal to *eva* or has no meaning; cf. I, 1, 2; III, 2, 6.

<sup>6</sup> Viśveṣvaratīrtha says: *lalāṭaśabdena cakṣur gṛhyate*. The word, found in the Atharvaveda, X, 2, 8, properly denotes 'brow' or 'superciliary ridge', see Hoernle, *Osteology*, pp. 122 sq., 177 sq.

<sup>7</sup> The *pluti* with the nasal is *uktārthaprasiddhyarthā*, says Sāyana. The neut. pred. *saṃānam* is noteworthy; see Delbrück, *Vergl. Syntax*, III, 247, 248.

<sup>8</sup> By giving food to retainers and by sacrifice respectively.

<sup>9</sup> Sāyana and Ānandatīrtha take this as referring to the doctrine of transmigration. But this is hardly necessary. The earth consumes what the heaven sends, e.g. rain, not persons who are born again, or as Sāyana says, sacrificers who having enjoyed heaven after death return again to earth. It is not proved that such an idea is known to this Āranyaka. Cf. II, 1, 1, n. 4; 3, n. 5; 3, 2, n. 3; 7, n. 5; 8, n. 15; 4, 1, n. 1; 5, nn. 6, 7, 9. For the use of *prerte* (for the form, cf. Oldenberg, *S. B. E.*, XLVI, 2; Bartholomae, *Iran. Grundr.*, I, 54, 70) as *praiti* Sāyana has reference to the analogy of *pra + √i*. The form of the *pluti* is that laid down in Pāṇini, VIII, 2, 107; cf. Wackernagel, *Allindische Grammatik*, I, 298 sq.

<sup>10</sup> This is very obscure. There seems little doubt, however, that it is intended as the expression of a vague pantheism. Cf. Emerson's 'I am the doubter and the doubt, And I the hymn the Brahmin sings.' The priest identifies himself with the hymn and also with Prajāpati (see above), and so becomes, as Max Muller says, subject and object in one.

3. Then comes<sup>1</sup> the origin of seed. The seed of Prajāpati are the gods.<sup>2</sup> The seed of the gods is rain. The seed of rain is herbs. The seed of herbs is food. The seed of food is seed. The seed of seed is creatures. The seed of creatures is the heart.<sup>3</sup> The seed of the heart is the mind.<sup>4</sup> The seed of the mind is speech. The seed of speech is action.<sup>5</sup> The act done is this

Ānandatīrtha interprets it that Viṣṇu consumes all worlds, and all beings enjoy him, which is the same idea attached to the name of Viṣṇu. Sāyaṇa contrasts the *upāsaka* and the *anupāsaka* and explains the matter slightly differently in the last sentence as meaning that other men do not enjoy him (*yad vā = yasmāc ca kāraṇāt*). He reconciles this with the fact that he is *ādyaś* because that refers to *svātmabhūtasarvabhogyaṭīrīpatvam*. This explanation is not probable, but undoubtedly the construction of the last words contains a serious difficulty as *yad* cannot correspond to *ādyaś*. The fact perhaps is that *yad* is used for formal correspondence with the previous *yad* though it is not quite parallel in construction. It must be taken literally as an accusative of point in which—'or in so much as they do not consume him.' For the metaphor cf. Jaiminiya Upaniṣad Brāhmaṇa, III, 2: *anadyamāno yad adantam atti*; Taittirīya Upaniṣad, II, 2: *adyate 'tī ca bhūtāni*; III, 7, 9, &c.; Śatapatha Brāhmaṇa, X, 6, 2; XII, 9, 1; Maitrāyaṇī Samhitā, I, 10, 13; Kauṣītaki Brāhmaṇa, XI, 3; *A. J. P.*, XX, 446, and the Pūrṇa Sūkta. Another possible explanation, however, is suggested by Jaiminiya Upaniṣad Brāhmaṇa, I, 5, 3: *sā (satyam as devatā) ha tasya neśe yad enam apasedhet*, 'She is not able to drive him away,' where *yad* is a conjunction. So here the exact sense may be, 'He cannot help eating them and their eating him;' *tasya* being used to introduce the dependent clause. Cf. II, 1, 5, n. 5. No doubt originally *yad* was a relative, but the pronominal quality is clearly minimal in such cases. The opt. in such a case is one of consequence or characteristic, cf. *brahmāṇam kurvīta yo paśyet*, III, 2, 3, n. 3. So I would explain Rāmāyana, III, 19, 7: *na hi paśyāmy ahaṁ loke yaś kurvān mama vipriyam*, which Speijer (*Vedische und Sanskrit-Syntax*, § 271) explains (see § 191, 4) as merely indefinite. But the sense is slightly different from a mere indefinite. So Bṛhadāraṇyaka Upaniṣad, IV, 3, 23: *nā tū tād dvīṭiyam asti tato 'nyād vābhaktam yāt paśyet*; *ibid.*, 24-30, &c.

<sup>1</sup> Sāyaṇa says this section is intended to explain the greatness of *puruṣa*, mentioned in II, 1, 2. Ānandatīrtha, on II, 1, 2, much more correctly says: *vidyāntaratvān na pūrvakhaṇḍenāya saṃgatīh | uttaratṛpy etad anusamādhayam* | Cf. Pischel, *Vedische Studien*, I, 88 sq.

<sup>2</sup> Sāyaṇa says that the element of *sattva* is represented in the gods, of *rajas* in men, and of *tamas* in animals, &c., and this explains the high position here given to the gods. This doctrine is of course later, appearing first most clearly in the Svetāśvatara Upaniṣad, see Deussen, *Philosophie der Upanishads*, pp. 226 sq.; E. T., pp. 250 sq.; Garbe (*Sāṃkhyatattva-kāumudī*, p. 592) has conclusively, I think, dispersed the assumption countenanced by Weber (*Ind. Stud.*, IX, 11), Muir (*Texts*, V, 309), and Whitney (*Translation of Atharvaveda*, p. 601) that Atharvaveda, X, 8, 43 refers to the *guṇas*, see Lanman, *ibid.*, p. 1045.

<sup>3</sup> Because the *jīvātman* is here, says Sāyaṇa. Cf. Deussen, *op. cit.*, p. 259; E. T., p. 287.

<sup>4</sup> Ānandatīrtha distinguishes *hṛdaya* and *manas* as being *saṃkalpātmacam antahkaraṇam* and *vikalpātmacam* respectively. Sāyaṇa's explanation is much more probable that *manas* denotes the knowing part of the heart, a frequent early use of the word, cf. Deussen, *op. cit.*, pp. 243 sq.; E. T., pp. 270 sq.

<sup>5</sup> Sāyaṇa renders speech as the Veda, and action as sacrifice. Ānandatīrtha evidently takes it as equal to *adṛṣṭaṃ kriyā vā*. He also (unlike Sāyaṇa) construes *karmakṛtam* as one word, *karmānirmītam*. Rājendralāla prints in the text *karmakṛtam* against the commentary. Sāyaṇa of course explains *kṛtam* as done in a former birth, but this again is an unnecessary intro-

man, the abode of *brahman*. He consists of food,<sup>6</sup> and because he consists of food, he consists of gold. He becomes golden<sup>7</sup> in yonder world, he is seen as golden for all mortals, who knows this.

4. *Brahman*<sup>1</sup> entered into that man by the tips of his feet. Because *brahman* entered that man by the tips of his feet, so men call them the tips of the feet (*prāpadyata-prapade*), but in the case of other animals hoofs and claws. Then he crept higher up, and they became the thighs. Then he said, 'Swallow<sup>2</sup> widely,' and that became the stomach. Then he said, 'Make it wide for me,' and that became the chest. The Śārkarākṣyas<sup>3</sup> meditate on the stomach as *brahman*, the Āruṇis on the heart. These two are indeed *brahman*. But he crept upwards still, and arrived at the head. Because he arrived at the head (*uśrayata*) then it became the head (*śiras*). So the head is the head. These delights settled in the head, sight, hearing, mind, speech, breath. Delights settle on him who

duction of the transmigration theory, see II, 1, 1, n. 4; 2, n. 9, and Ānandatiṭha does not accept it. The passage only means that action is the man; the man is what he does; a perfectly plausible view. For the relation of speech and action see Jaiminiya Upaniṣad Brāhmaṇa, I, 33, 4; II, 2, 8; III, 32, 9; Mahānārāyaṇa Upaniṣad, IV, 7; Oertel, *J. A. O. S.*, XVI, 231.

<sup>6</sup> Ānandatiṭha renders *sa* as *bhagavan* and *iramayah* as *ichānurūpasukhapūrṇah*, and *hiranmayah* as *bāhyānandavilakṣanasukhapūrṇah*. Sāyana quotes Taittirīya Upaniṣad, II, 1, 1: *sa vai eva pūruṣo annarasamayah*. He explains that as man is composed of food, so he is gold in the shape of the egg of Brahman. Really the thing is a mere play on words. For the form *hiraṇ(ya)mayaḥ*, cf. Bloomfield, *P. A. O. S.*, April, 1893, p. xxxv; *A. J. P.*, XVII, 418; Wackernagel, *Altindische Grammatik*, I, 279, 280; Macdonell, *Vedic Grammar*, p. 58.

<sup>7</sup> Ānandatiṭha explains: *Nūāyanaṃ jānan kāmayaṃ rūpam utsrjya nūānandakūūpako bhavati*. Sāyana says he appears as golden as the sun for the benefit of all creatures. Really it means, he appears (*dadrśe* passive, cf. Delbrück, *Altindische Syntax*, pp. 26 f. sq.) to all creatures, no doubt originally as the sun. The passage is like all this part of the Āraṇyaka, II, 1-3, pantheistic. In Śatapatha Brāhmaṇa, X, 1, 4, 9, the Agnicit is promised birth in the other world as *hiraṇmayah*, rendered by Sāyana *hiraṇyasamānavarṇah*, see Eggeling, *S. B. E.*, XLIII, 295, n. 2.

<sup>1</sup> Sāyana explains that this chapter shows *prāṇa*, the *upādhi* of Brahman, entering the subtle body. His entry into the gross body is seen on II, 1, 2. He compares Taittirīya Upaniṣad, II, 6, 1; Muṣṭāyāniya Upaniṣad, II. For *prapada* Lanman in Whitney, *Translation of Atharvaveda*, II, 33, 5, suggests toe as the meaning, but the dual renders that impossible here, and I believe in all the passages cited at p. xxviii the sense 'front part of the foot' as opposed to 'heel' is correct.

<sup>2</sup> Make a large hole, says Sāyana. Max Müller's 'grasp' is a slip. The form is overlooked in the *Dut.* and in Whitney's *Roots*, &c.

<sup>3</sup> *Śārkarākṣyāḥ* is rendered *sūkṣmadṛṣṭayah* by Ānandatiṭha, who, however, calls the *Ārunayah* Ṛṣis. He explains *udaram* as locative in sense, as does Sāyana, tacitly. The Śārkarākṣyas are a subdivision of the Hārīdravīyas according to the Caranavyūha and are mentioned in the Mahābhāṣya, IV, 1, 74; 75. Max Müller points out that neither in Chāndogya Upaniṣad, V, 11, 15, 17 nor in Śatapatha Brāhmaṇa, X, 6, 1, do these views appear—at least in terms. *Ārunayah* appears also in Jaiminiya Upaniṣad Brāhmaṇa, II, 5, 1, wrongly amended by Oertel to *Aranyah*, against the MSS. *brahmā* may be meant, but the neut. is more likely. Cf. Weber, *Ind. Stud.*, XVIII, 140; v. Schroeder, *Ind. Lit.*, p. 91, n. 1. That the heart (*hṛdaya*) is *brahman* was the view of Vidagdha Śākalya, see Yājñavalkya's exposition in Bṛhadāraṇyaka Upaniṣad, IV, 1, 7. See also Chāndogya Upaniṣad, III, 12, 4; VIII, 3, 3; *Ind. Stud.*, II, 177.

knows thus why the head is the head. They strove together,<sup>4</sup> saying, 'I am the hymn, I am the hymn.' They said, 'Come, let us leave this body, then that one of us at whose departure the body falls, will be the hymn.' Speech went forth, yet (the body) remained, speechless, eating and drinking. Sight went forth, yet (the body) remained, sightless, eating and drinking. Hearing went forth, yet (the body) remained, without hearing, eating and drinking. Mind went forth, yet (the body) remained, blinking as it were,<sup>5</sup> eating and drinking. Breath went forth, when breath went out, (the body) fell. It was decayed. (Because men) said it had decayed, it became the body. Therefore is the body the body. Who knows this, his enemy, the evil one, who hates him decays, the enemy, the evil one, who hates him is defeated. They strove together, saying, 'I am the hymn, I am the hymn.' They said, 'Come, let us again enter this body; then that one of us, on whose entrance the body rises, will be the hymn.' Speech entered, (the body) lay still. Sight entered, (the body) lay still. Hearing entered, (the body) lay still. Mind entered, (the body) lay still. Breath entered, (the body) arose, and (breath) became the hymn. Therefore breath only is the hymn. Let men know that breath is the hymn. The gods<sup>6</sup> said to breath, 'Thou art the hymn, thou art all this, we are thine, thou art ours.' A Ṛṣi says (RV., VIII, 92, 32), 'Thou art ours, we are thine.'

<sup>4</sup> There are similar passages in Bṛhadāraṇyaka Upaniṣad, VI, 2; Chāndogya Upaniṣad, V, 1; Kauṣītaki Upaniṣad, II, 12-14; III, 2; Praśna Upaniṣad, II, 1. The comparative antiquity of the versions must be open to doubt. But this version certainly seems simpler and more original than those of the Bṛhadāraṇyaka, Chāndogya, or Kauṣītaki Upaniṣads, which seem to embellish the theme with further details. The account in the Praśna Upaniṣad is simple, but as that Upaniṣad is on other grounds late, that may be explained as merely a reference to a well-known theme, and indicates the danger of arguments from comparative simplicity. For *hanta* with subj., cf. Delbrück, *Altindische Syntax*, pp. 23, 43; Aufrecht, *Āitareya Brāhmaṇa*, p. 430.

<sup>5</sup> The masculine, *miluta*, is explained by Sāyana as referring to *dehaḥ* understood. It is probable that the idea in the mind of the writer throughout was *puṁsa* as the subject; hence the masculines as long as *prāṇa* remains in the *śarīra*. *Smil* is Brāhmaṇa style first. Cf. Bṛhadāraṇyaka Upaniṣad, I, 4, 11 and 12 (2, 22 and 3 in the Mādhyandina text) where *brahma* is followed by *va*. On the other hand in Bṛhadāraṇyaka, IV, 3, 22, the Kāṇva text, after a series of masculines, produces *ananvāgatam puṁyena*, and Śaṅkara explains; *rūpapuratvān napaṇṣakalīṅgam*. The Mādhyandina version (as in Weber and Bohtlingk) has the masc., but as Max Müller (*S.B.E.*, XV, 169) points out, Divedaganga had *ananvāgatam*, as he says: *ananvāgatam iti rūpaviśayo napaṇṣakavirdeśaḥ*. There are also difficulties in the genders in Śvetāśvatara Upaniṣad, III, 7, see Max Müller, *S.B.E.*, XV, 245, n. 4. In Sāṅkhya-Āraṇyaka, VII, 22, *kāmarūpi* and *kīmacārī*, according to one MS., agree with *brahma*. Such uses are not rare in Latin and Greek, e.g. *φιλε τέκνον*; *Vergl. Syntax*, III, 244. For *iti* 3 *ṣi*, cf. *Āitareya Brāhmaṇa*, VII, 22, 2, against Bohtlingk, *Sachs. Ber.*, 1890, p. 170.

<sup>6</sup> The gods are those presiding over the parts of the body, see II, 1, 5, n. 3. For *Prāṇa* as *brahma*, cf. Kauṣītaki Upaniṣad, II, 1; 2; Chāndogya Upaniṣad, IV, 10, 5; Taittiriya Upaniṣad, III, 3, 1; Jaiminiya Upaniṣad Brāhmaṇa, I, 33, 2. It was held by Udaṅka Śaṅkayāna (Bṛhadāraṇyaka Upaniṣad, IV, 1, 2) and is refuted, *ibid.*, V, 13, 1; Oertel, *J. A. O. S.*, XVI, 230.

5. The gods carried him forward.<sup>1</sup> Being carried forward he was stretched out. (Because men say) he has been carried forward, the morning came into being. (Because men say) he has gone to rest, the evening came into being. Day is breathing forth,<sup>2</sup> night is breathing down. Speech is fire,<sup>3</sup> sight yonder sun, mind the moon, hearing the quarters, this is the union<sup>4</sup> of those sent forth. These deities are such in the body, but they openly appear among the deities; this is the meaning. This indeed said Hiranyadant Vaidā who knew this; 'Whatever they give me not,<sup>5</sup> I own not myself. I know the union of those sent forth in the body which they enter. This it is.' To him who

<sup>1</sup> Sāyana explains that this section treats of *prāṇa* under various forms. Ānandatīrtha as usual equates *prāṇa* and Viṣṇu. The section is composed of bad etymologies. The first alludes to *pra* + *√ni* (*pra-anayanta*).

<sup>2</sup> For the meanings of *prāṇa* and *apāna* see Deussen, *Philosophie der Upanishads*, pp. 249-251; E. T., pp. 276-279. The oldest view is that they mean expiration and inspiration respectively, whence *apāna* comes to refer to the wind of digestion. Cf. I, 3, 7; 4, 1; II, 3, 3.

<sup>3</sup> This idea originates with the Puruṣa Sūkta, RV., X, 90, 13; 14, see Deussen, *Allgemeine Einleitung*, p. 157, and later it develops into a regular system of gods who correspond to and guard the several psychic faculties. Cf. Deussen, *Philosophie der Upanishads*, p. 241; E. T., p. 267. It is developed most in II, 4, 1; 2, where Agni, &c., become speech, &c., and enter man, while here they are merely considered as the several parts of the body. Cf. also I, 3, 3; Śaṅkhāyana Āranyaka, X and XI; Lanman, *Hindu Pantheism*, p. 18.

<sup>4</sup> The idea seems clearly to be that these four are gathered together in the body, and exist openly as deities, as Sāyana says. But *prahitām* is very difficult, and the whole seems an explanation of what was even then obscure. Cf. the varying versions of *pūrṇam apravartī, amṛtaṁ satyena channam*, &c., cited in Deussen, op. cit., p. 20; E. T., p. 20, n. 3.

<sup>5</sup> This authority occurs also in Aitareya Brāhmaṇa, III, 6. Is his name a reference to gold stoppings in his teeth? They were known to the XII Tables (n. c. 450?) and to very early Egypt. *Yam* is read by Rājendralāla and in the Ānandāśrama edition and also by Sāyana. But it seems obvious that it stands for *yan* written before *m* carelessly as *anusvāra*, cf. Max Müller, *Marut Hymns*, p. 1x; II, 3, 3, n. 2; III, 1, 4, n. 3; Macdonell, *Vedic Grammar*, p. 62; Wackernagel, *Altindische Grammatik*, I, 333. To Sāyana *yam* presents no difficulty as he merely supplies *padārtham abhīṣtam*. The word *dayuḥ* is difficult, because the plural is unexpected after *īṣe* if that is a third person, when the sense would be 'nobody owns what the deities give not to me'. This is rather awkward but not impossible. The rendering of II, 1, 2 suggested in n. 10 there would give in this passage (though *yan* would still remain properly a pronoun), 'He owns nothing that they will not give me also,' which by an easy process of development would slide over into the sense, 'He cannot help them giving me (it),' showing the origin of such a developed construction as that in II, 1, 2. This comes to an assertion of the fact that all that the cosmic *puruṣa* has (he must be the subject of *īṣe*), that has man. It is simpler to neglect the commentators and take *īṣe* as first person, thus asserting the intimate union of man and the deities. In this use *yad* is used with consecutive force; cf. the Mantra use of *yad* as final with subj. or opt. (Delbrück, *Altindische Syntax*, pp. 321, 341), and the classical use (Speijer, *Sanskrit Syntax*, § 466). The absence of such a use in the Brāhmaṇas (cf. Speijer, *Vedische und Sanskrit-Syntax*, § 279 e) is improbable. *īṣe* as a third person belongs to a type which occurs in all Brāhmaṇas, and is not a mere imitation of Mantra forms (as held by Aufrecht, *Aitareya Brāhmaṇa*, p. 429, where see other examples), see Whitney, *Sanskrit Grammar*, § 613. The form *prahitām* presents great

knows this all creatures unconstrained pay homage. That is *satya* (truth). For *sat* is breath, *tī*<sup>6</sup> is food, *yam* is yonder sun. That is threefold. Threefold as it were is the eye, white, dark, and the pupil.<sup>7</sup> Even though he speaks falsely,<sup>8</sup> yet speaks he truth who thus knows why truth is *satya*.

6. Speech is his rope, names the knots.<sup>1</sup> So by his speech as rope, and by names as knots, all this is bound. For all this is names, and by his speech he names everything. Men<sup>2</sup> bound with ropes carry him who knows this. His hairs are the *uṣṇih*, his skin the *gāyatrī*, his flesh the *triṣṭubh*, his sinews the *anuṣṭubh*, his bones the *jagatī*, his marrow the *pañkti*, his breath<sup>3</sup> the *bṛhatī*. He is covered with the metres. Since he is covered with the metres, therefore they call them metres (coverings). Thus the metres cover him from illhap<sup>4</sup> in

difficulty. To take it as Vedic for *prahitānām*, as Sāyaṇa does, is to introduce a very rare \* form (cf. Whitney, l.c., p. 114) into the text: on the other hand the word *prahit* has no parallel (save conceivably in form (*Ind. Stud.*, III, 225) in *prahitoḥ samyojane* in the Ārṣeya Brāhmaṇa, if we may take that as dual form gen. and not as in Monier-Williams' *Dict.* as a gen. of *prahitu*) at any rate in sense. Whitney (*Roots, &c.*, p. 205) gives *-hit* as a form from *√hi*. I think that *prahit* should probably be taken as the 'impeller', i.e. the deities cause the organs to work, cf. II, 4, 1, and 2.

<sup>6</sup> The *i* of *tī* is to enable it to be pronounced (Sāyaṇa). Chāndogya Upaniṣad, VIII, 3, 5, gives a different version, from *sat + tī + yam*, as the binding of the immortal and the mortal (*tī* being the dual of *tī*). Cf. Deussen cited in n. 4 above. Taittirīya Upaniṣad, II, 6, derives *sat-tyam* from *sat* 'manifest', and *tyat* 'not-manifest'. Bṛhadāranyaka Upaniṣad, V, 5, 1, gives *sa + t* (so Śāṅkara (as here), but Kāṇva text, *tī*) + *am* when *sa* and *am* are = true, and *t* (*tī*) = untrue (for *t* occurs in *anṛta* and *mṛtyu*). Kauṣītaki Upaniṣad, I, 6, gives *sat* (what is other than the gods and the senses) + *tyam* (the gods and the senses).

<sup>7</sup> Cf. Jaiminiya Brāhmaṇa, I, 254 (*kaninikū*); Śatapatha Brāhmaṇa, XII, 8, 2, 26; *A. J. P.*, XVII, 400; elsewhere *puruṣa* is the third member, Jaiminiya Upaniṣad Brāhmaṇa, I, 26, 1; 34, 1 and Oertel's note.

<sup>8</sup> This doctrine undoubtedly shows the moral disadvantages of the doctrine of salvation by knowledge, and it is the precursor of the later immunity from moral censure of the *jīvanmukta*. Cf. Kauṣītaki Upaniṣad, III, 1; Sadānanda, *Vedāntasāra*, 235: *śubhāśubhayor audāśīnyam*, and Jacob's note in his *Translation*; Lévi, *La Doctrine du Sacrifice*, pp. 164-167. In *asya* the genitive is presumably possessive, cf. Delbrück, *Altindische Syntax*, p. 153; Franke, *Bezz. Beitr.*, XVI, 112; Speijer, *Vedische und Sanskrit-Syntax*, §§ 69, 92, n.; Whitney, *Sanskrit Grammar*, § 296 b. Compare *evam me sutam* with *itī naḥ śrutih* (Introd., p. 57); *J. A. O. S.*, XXV, 116, 117. For the position, cf. *Z. D. M. G.*, LXII, 129.

<sup>1</sup> Sāyaṇa explains the metaphor from a rope for tying up cattle. Ānandatīrtha explains as usual by identifying all with Viṣṇu. 'His' refers to *prāṇa* of course.

<sup>2</sup> Like oxen who carry men.

<sup>3</sup> *prāṇaḥ* here refers to the air in the strict sense, and has not the wider sense of *prāṇa* (Sāyaṇa); perhaps it = *ghrāṇa*, as in II, 1, 7, and often; cf. my *Sāṅkhyaṇa Aranyaka*, p. 21.

<sup>4</sup> This must be the sense. Sāyaṇa, however, appears to render it 'whatever evil he desires to do, the metres keep him from contact with it'. The connexion of *√chad* and *chandas* is very doubtful; see I, 1, 3, n. 6; Leumann, *Et. Wort.*, p. 103.

<sup>a</sup> See also RV., IV, 2, 3 and 11: *martām*; VI, 47, 16: *manuṣyām*; Oldenberg, *S. B. E.*, XLVI, 319; Pischel, *Vedische Studien*, I, 44; Bartholomae, *Studien*, I, 48.



whatever quarter he desires who knows thus why metres are called metres. A R̥ṣi says (RV., I, 164, 13). 'I saw the guardian,' for he is a guardian, for he guards all this. 'Never tiring,' for he never rests. 'Coming and going on his ways,'<sup>5</sup> for he comes and goes on his ways. 'Illuminating' the principal and intermediate,' for he illuminates these quarters only, the principal and intermediate. 'He moves up and down in the worlds,' for he moves up and down in the worlds. Then there is the verse<sup>7</sup> (RV., I, 55, 8), 'Covered' like caves by the makers.' For all this is covered by breath. This ether is supported by breath as *br̥hātī*, and one should know that, even as this ether is covered by breath as *br̥hātī*, so all things including ants<sup>8</sup> are covered by breath as *br̥hātī*.

7. Now come the powers of this person. By his speech are created earth and fire. On the earth plants grow; fire ripens them. 'Take this, take this,' thus saying do these two, earth and fire, serve their parent, speech. As far as the earth extends, as far as fire extends, so far extends his world, and as long as the world of earth and fire decays not, so long does his world decay not who knows thus the power of speech. By breath<sup>1</sup> the sky and the air are created. People follow the sky, and hear along the sky, and the air bears

<sup>5</sup> The veins, says Sāyana. He explains that *prāṇa* is the guardian by referring to Kauṣītaki Upaniṣad, III, 2: *yūvadhyaṣmiñ charīre prāṇo vasati tīvad āyur*. This passage of the R̥gveda later served as the authority for the activity of *prāṇa* even in *śuṣṭī*, Praśna Upaniṣad, IV, 3; Deussen, *Philosophie der Upanishads*, p. 268; E. T., p. 297. Jaiminiya Upaniṣad Brāhmaṇa, III, 37, takes the *prāṇāḥ* and the sun's rays as meant.

<sup>6</sup> The four quarters and the four intermediate quarters, SE., SW., NE., and NW. For the number of the quarters, at first four, later, ten, cf. Hopkins, *J. A. O. S.*, XVI, 283. *Prāṇa*, Sāyana explains, is internally what Āditya is externally, see Praśna Upaniṣad, I, 5; III, 8: *ādityo ha vai bāhyaḥ prāṇa udayatī*. In the original and in Jaiminiya Upaniṣad, I. c., *vaste* means 'wears'.

<sup>7</sup> Not RV., I, 55, 81 (Max Muller following Rājendralāla), nor I, 56, 8 (Ānandārama series).

<sup>8</sup> Ānandatīrtha and Sāyana both cite and explain, quite differently, the whole verse, but they agree in taking the caves as holes for concealing wealth. Cf. I, 3, 1, n. 4.

<sup>9</sup> Ānandatīrtha renders, 'beginning with ants.'

<sup>1</sup> In the nose, i. e. the power of smell (Sāyana). The use of the masc. *ṣṛṣtau* with a masc. and a neut. and of *ṣṛṣtīḥ* below do not entirely agree with the rules of concord later accepted. Delbrück (*Altindische Syntax*, p. 88) gives only one doubtful example (RV., I, 8, 10) and Speijer (*Vedische und Sanskrit-Syntax*, § 101) thinks that in classical Sanskrit with names of things the neuter is a more common predicate if the genders differ and one is neuter. This is laid down in a Vārttika (not in the Kāśikā Vṛtti, it appears) on Pāṇini, I, 2, 72, which runs: *tyadiditāḥ keṣe pūṣṇaṣṭumakato lingaracanāni* | *sā ca Devadattāḥ ca tau* | *tac ca Devadattāḥ ca Yagnadattā ca tāni* | *tac ca Devadattāḥ ca te* | So the neuter appears in Mahābhārata, III, 58, 10; VI, 6, 26; Rāmāyaṇa, VI, 62, 37. If only persons are concerned the masc. is regular, e. g. Mahābhārata, XVII, 1, 29: *Pāṇḍavāḥ ca mahātmanō Draupadi ca yāsasvinī* | *kr̥topavāsāḥ Kauṣṭhīya priyayuh prāṇmukhās tataḥ* || Raghuvamśa, III, 23: *tathā nṛpaḥ sā ca sutenā Māgadhi nanandatus tadsadyśena tatsaman*, &c. That this is old is indicated by the rule in Homeric Greek, thus formulated by Monro (*Homeric Grammar*<sup>2</sup>, p. 157), 'Where an adjective

pure scent.<sup>2</sup> Thus do sky and air serve their parent, breath. As far as the sky extends, as far as air extends, so far extends his world, and as long as the world of sky and air decays not, so long does his world decay not who knows thus the power of breath. By his eye are created the heaven and the sun. Heaven gives him rain and proper food, the sun causes his light to shine. Thus do heaven and sun serve their parent, the eye. As far as the heaven extends, as far as the sun extends, so far extends his world, and as long as the world of heaven and sun decays not, so long does his world decay not who knows thus the power of the eye. By his ear were created the quarters and the moon. From the quarters they come unto him, from the quarters he hears, the moon produces for him the bright and the dark halves for good deeds.<sup>3</sup> Thus the quarters and the moon<sup>4</sup> serve their parent, the ear. As

refers to more than one noun, it follows the most prominent : or (if this is at all doubtful) the masc. is used of *persons*, the neut. of *things* : e.g., *Il.* ii, 136.—

αἱ δὲ πον ἡμέτεραί τ' ἄλοχοι καὶ νῆπια τέκνα  
ἦσαν ἐνὶ μεγάροις ποτιδόμενα,

because the wives are chiefly thought of, but *Od.* xiii, 434 :—

ἀμφὶ δὲ μιν βάκος ἄλλο κακὸν βάλεν ἡδὲ χιτῶνα,  
βαργαλία ρυτίωντα.

The neut. plur. is especially used of sheep and cattle. *Il.* xi, 244 :—

πρῶθ' ἐκατὸν βοῦς δῶκεν, ἔπειτα δὲ χίλι' ὑπείστη,  
αἶγας ὀμοῦ καὶ ὄως.

The first example shows that a fem. can prevail over a neut. in the case of *persons*, the second that in regard to things the neut. prevails over the masc., the third that in regard to things the neut. may be used of masc. and fem. animals. Here *antarikṣam* is a deity and so naturally the masc. prevails, cf. *Manu*, VIII, 86, where *hṛdayam* is personified. In Latin the rule is (Allen and Greenough, *Latin Grammar*, p. 173), 'generally, a predicative adjective will be masculine, if nouns of different genders mean *living beings*; neuter, if *things without life* : ' as *Livy* ii, 40 *uxor deinde ac liberi amplexi*, but *Livy* v, 4 *labor voluntasque societate quadam inter se naturali sunt iuncta*. Even if masc. nouns and fem. occur, the neut. can be used if one of the subjects is a thing, e.g., *Livy* xlii, 24 *natura inimica sunt libera civitas et rex*, or even if two fem. nouns represent things, e.g. *Cicero, de Fin.* iii, 11 *stultitia et temeritas et iniustitia sunt fugienda*. The basis of discrimination, therefore, is rather between living creatures, especially persons, and things (which include sometimes the animals).

The use of the dual and plural of the verb is regular, cf. *Delbruck*, pp. 83 sq.; *Speijer*, l. c., though as in Greek and Latin and Anglo-Saxon the nearest subject may determine the verb, as is usual in the *Bṛhaddevatā*. Cf. *ibid.*, VII, 74, for a set of mixed genders with a neut. plur.; VIII, 47, for a masc. plur. with a masc. sing., a fem. sing., and a masc. dual, which follow. Cf. *Delbruck, Vergl. Syntax*, III, 244-247, which this supplements.

<sup>2</sup> *Sāyana* refers to *Bṛhadāranyaka Upaniṣad*, I, 3, and *Chāndogya Upaniṣad*, I, 2, for the reasons, interference by *Asuras*, for the existence of bad smells; cf. *Farnell, Evolution of Religion*, pp. 99 sq. *Ānandatīrtha* takes 'him' throughout as meaning *Vijñu*.

<sup>3</sup> Probably it refers to sacrificial acts.

<sup>4</sup> *Sāyana* admits the apparent inconsistency of this and II, 4, 1 where the moon is derived from the mind, but explains it away that the creation here is merely an imaginary one for

far as the quarters extend, as far as the moon extends, so far extends his world, and as long as the world of the quarters and the moon decays not, so long does his world decay not who knows thus the power of the ear. By his mind were created the waters and Varuṇa. The waters yield to him faith for good deeds and Varuṇa preserves his offspring by his law. Thus the waters and Varuṇa serve their parent, mind. As far as the waters extend, as far as Varuṇa extends, so far extends his world, and as long as the world of the waters and Varuṇa decays not, so long does his world decay not who knows thus the power of mind.

8. Was it water<sup>1</sup>? Was it water? This world was water. This was the root, that the shoot. This the father, those the sons. Whatever there is of the son's, that is the father's; whatever of the father's, that is the son's. So it is said. Mahidāsa Aitareya<sup>2</sup> who knew this said, 'I know myself as reaching to the gods, and the gods as reaching to me.'<sup>3</sup> For hence are they gifted, hence are they supported. This is the hiding-place,<sup>4</sup> eye, ear, mind, speech, and breath. They call it the hiding-place of *brahman*. He who knows this throws down the enemy, the evil one, who hates him. The enemy, the evil one, who hates him is defeated. He is the life, the breath, being,<sup>5</sup> and not-being. The gods adored him as being, and so became great. So in sleep a man breathes *bhūr bhūh*. The demons adored him as not-being, and so were overthrown.<sup>6</sup> He becomes great by himself who knows this. The enemy, the evil one, who

purposes of worship, a *yathāvacanam* as opposed to a *yathāvastu* creation. Such inconsistencies are not very important, but this small point adds to the evidence against II, 1-3, and II, 4-6, being by one hand. For Varuṇa, cf. Lévi, *La Doctrine du Sacrifice*, pp. 152 sq.

<sup>1</sup> Khanda 7 treats of *puruṣa* as the efficient cause, this Khanda of him as the material cause. *Ap* is to be considered as an expression of the five elements according to Sāyana, an unnecessary idea. The *pluti* indicates a question. The cause and effect are naturally identified. Ānandātīrtha identifies them in Viṣṇu. The Garbhā Upaniṣad, I, traces the five elements in the human body, but the idea is not necessarily contained here.

<sup>2</sup> This mention is enough to prove that Mahidāsa did not write the Āranyaka. But it is quite probable that he was the redactor of the Brāhmana, in its form of forty chapters. The saying here may no doubt be regarded as one of his Upaniṣads in the sense of secret teachings. Cf. Introduct., p. 16. For the form, cf. Leumann, *Gurupūjakaumudī*, p. 42.

<sup>3</sup> Rāendralāla's commentary is wrongly printed. *Vedā* is an error for *veda*, and *omad* is resolved wrongly. The end of the sentence explains the dependence of deities on men for devotion.

<sup>4</sup> It is called *giri*, because *prāṇa* is swallowed up and hidden by the other senses. Cf. the doctrine that the senses enter in sleep into the *prāṇa*. The *prāṇa* forms thus the basis of the senses. Probably the idea of the Āranyaka is something like this, and the translation 'mountain' misleading. For *itah*, cf. Lévi, *La Doctrine du Sacrifice*, p. 38, n. 1.

<sup>5</sup> Because the presence of *prāṇa* secures the *jīvātman* (Sāyana).

<sup>6</sup> Sāyana solves the difficulty of the evil effects of *abhūta* by discriminating between the desire of *abhūta* for oneself, as shown in the ruin of the demons, and for one's foe.

hates him, is overcome. He is death and immortality. A Ṛṣi says (RV., I, 164, 38), 'Down and up he goes, grasped<sup>7</sup> by food,' for this up-breathing restrained by down-breathing does not go forth. 'The immortal dwells with the mortal,' for through him all this dwells together. For these bodies are mortal, the deity immortal. 'These two even go in different directions, they increase the one, but not the other,' for they increase the bodies, but the deity is immortal. He who knows this becomes immortal in yonder world and is seen as immortal by all beings.<sup>8</sup>

#### ADHYĀYA 2.

He who shines approached this world<sup>1</sup> in the shape of man. For he is the breath. So he approached it. For he who shines is the breath. For a hundred years he approached it. Therefore a hundred are the years of the life of man.

<sup>7</sup> Ānandatīrtha renders *svadhaya* by *Viṣṇu*. Śāyana takes it more properly as referring to digestion. The end of the verse means, according to Śāyana, that men nourish the body by food and drink, but not the *prāṇa*. Ānandatīrtha renders, 'at death they see the bodies deserted by Vāyu.' The epithet *caśrantī* can only be justified by the fact that one of the two is immortal, and on the principle *chatvino gachantu*. For more or less analogous cases, cf. *usāsa, āhani* (Delbrück, *Altindische Syntax*, p. 102), and *ksapāh*, RV., I, 70, 7, as interpreted by Oldenberg, *S. B. E.*, XLVI, 70. On the same *chatvinyiṣa* Govinda on Śaṅkhāyana Śrauta Sūtra, XVII, 8, 10, explains why the Prauga Śastra in the Mahāvratā according to that school is called Vāmadeva's though less than a half of it is by him (Friedlander, p. 33, n. 1); Weber (*Ind. Stud.*, XII, 113) quotes *devādaśau māsau* from Taittiriya Samhitā, VII, 5, 2, 1; Kāthaka Samhitā, XXXIII, 1; Pañcaviṃśa Brāhmana, IV, 1, 2; *śōman devādaśau*, Kāthaka, XXXIII, 3, and similar cases from Śatapatha Brāhmana, IV, 5, 7, 2; XI, 6, 3, 5; XIV, 6, 9, 3; XII, 3, 2, 2; Pañcaviṃśa Brāhmana, VI, 2, 5 (cf. *Ind. Stud.*, IX, 18). *Viśvānī* is explained as having diverse functions, the breath moving the bodily senses, the body supporting the *prāṇendriyas*. *Viyanta* is referred to the fact that on death the body remains on the ground, while *prāṇa* seeks another world. Cf. Oldenberg, *Religion des Veda*, pp. 574 sq., Pischel, *Vedische Studien*, II, 201; Bohtlingk, *Sachs. Ber.*, 1893, p. 92; Hillebrandt, *Ved. Myth.*, I, 336, n. 1, II, 8.

<sup>8</sup> Śāyana explains 'immortal' as united with Hiraṇyagarbha, Ānandatīrtha says 'emancipated'. But that this Āranyaka knows emancipation, instead of immortality, as the highest end is not even probable. *Dadr̥ṣe* (II, 1, 5) and *miṇe* (III, 1, 1) are both clearly present passives in sense. The original sense of the perfect was not distinguished from the present in point of time but denotes a state, cf. Giles, *Comp. Phil.*, § 549, Monro, *Homeric Grammar*<sup>2</sup>, pp. 31, 32; Delbrück, *Synt. Forsch.*, II, 192 sq.; *Vogl. Syntax*, II, 211 sq.; *Altindische Syntax*, p. 297; Whitney, *Sanskrit Grammar*, § 823. The oldest sense is quite frequent in the Ṛgveda. In cases like *bibhaya* (I, 3, 4) and *dadhāna* (I, 5, 2) the naturally intensive form of the perfect is further strengthened.

<sup>1</sup> This Khaṇḍa shows that the names of the seeds of the life of the Ṛgveda can be deduced from *prāṇa*'s actions. Ānandatīrtha explains the section as proving that Viṣṇu is superior to all the gods. He takes *abhyāvat* as 'he entered into', *brahman* and the other gods. He justifies his theory by quoting the Vāc Sūkta, RV., X, 125, as proving that Vāc, i.e. *Rāmā*, is superior to the gods, and she of course is inferior to Viṣṇu.

The sun and *prāṇa* are as usual identified, the one being the *adhīdivatam*, the other the *adhīdātman* representation. The former attracts the vision, the latter impels the body.

Because he approached him for one hundred years, therefore they are the Śatarcins.<sup>2</sup> Therefore they call him who is (*prāṇa*) the Śatarcins. He placed himself in the middle of all that is. Because he placed himself in the middle of all that is, therefore they are the Mādhyamas. Therefore they call him who is (*prāṇa*) the Mādhyamas. As up-breathing he is the swallower, as down-breathing delight. Because as up-breathing he is the swallower, as down-breathing delight, therefore he is Gṛtsamada. Therefore they call him who is (*prāṇa*) Gṛtsamada. All whatsoever was his friend. Because all whatsoever was his friend, therefore he is Viśvāmitra. Therefore they call him who is (*prāṇa*) Viśvāmitra. The gods spake to him, 'Let him be dear to all of us.' Because the gods spake to him, 'Let him be dear to all of us,' therefore he is Vāmadeva. Therefore they call him who is (*prāṇa*) Vāmadeva. He protected all this from evil. Because he protected all this from evil, therefore they are the Atris. Therefore they call him who is (*prāṇa*) the Atris.

2. He also is a bearer of offspring. Offspring is *vāja*,<sup>3</sup> and he supports offspring. Because he supports offspring, therefore he is Bharadvāja. Therefore they call him who is (*prāṇa*) Bharadvāja. The gods spake to him, 'Let him be the richest<sup>2</sup> of us all.' Because the gods spake to him, 'Let him be the richest of us all,' therefore he is Vasiṣṭha. Therefore they call him who is (*prāṇa*) Vasiṣṭha. He went forth<sup>3</sup> to all this whatsoever. Because he went forth to all this whatsoever, therefore they are the Pragāthas. Therefore they call him who is (*prāṇa*) the Pragāthas. He purified all this whatsoever. Because he purified all this whatsoever, then they are the Pāvamānis.<sup>4</sup> Therefore they call him who is (*prāṇa*) the Pāvamānis. He said, 'Let me be everything, small and great.' They became the Kṣudrasūktas and Mahāsūktas.<sup>5</sup> Therefore

<sup>2</sup> Really, Max Muller points out, the name refers to their composing about 100 verses each. They are the seers of RV., I. The Mādhyamas are the seers of Books II-IX, Gṛtsamada of II, Viśvāmitra of III, Vāmadeva of IV, the Atris of V. For the rest see Khaṇḍa 2. The Mādhyamas appear in Kauṣītaki Brāhmaṇa, XII, 3; Āśvalāyana Gṛhya Sūtra, III, 4, 2; Śāṅkhāyana Gṛhya Sūtra, IV, 10, 3; Bṛhaddevatā, III, 116 (Madhyamāḥ); Sarvānukramaṇi, Intro., II, 10, &c. For the plur., *Atrayaḥ*, cf. Oldenberg, *Z. D. M. G.*, XLII, 226, n. 1.

<sup>3</sup> *Vājaḥ* is taken as either the body from the *√vaj* in the sense of going, or as food by Sāyaṇa.

<sup>2</sup> Sāyaṇa translates 'causing to dwell by his entry into us', and Ānandatīrtha has 'best of dwellers'. The ordinary sense seems preferable. Cf. II, 2, 4, n. 5.

<sup>3</sup> This seems to be the sense, and it is so taken by Sāyaṇa. Ānandatīrtha takes it either as 'he obtained' or 'he sang'. Sāyaṇa says the verses are called *Pragāthās* and also the poets. Probably the poets, of Book VIII, are meant. Bharadvāja and Vasiṣṭha correspond to Books VI and VII respectively. The same lists appear in Āśvalāyana Gṛhya Sūtra, III, 4, 2, and Śāṅkhāyana Gṛhya Sūtra, IV, 10, 3.

<sup>4</sup> Presumably the poets of Book IX are so described. Cf. Ārṣeya Brāhmaṇa (ed. Burnell), p. 42; *Vedische Studien*, III, 99. In Āśvalāyana *pāvamānās* and in Śāṅkhāyana *pāvamānās* occur.

<sup>5</sup> The poets of Book X are referred to. Perhaps also the hymns were called *kṣudrasūktāḥ* as Max Müller suggests, but this is not certain. The last *kṣudrasūktāḥ* no doubt implies

they are the Kṣudrasūktas. Therefore they call him who is (*prāṇa*) the Kṣudrasūktas. (He said), 'Ye have said what is well said.' These became a hymn.<sup>6</sup> Therefore there is a hymn. Therefore men call him who is (*prāṇa*) hymn. He is a verse, for he went to<sup>7</sup> all beings. Because he went to all these beings, therefore he is a verse. Therefore they call him who is (*prāṇa*) a verse. He is also a half-verse, for he went to all these places.<sup>8</sup> Because he went to all these places, therefore he is a half-verse. Therefore they call him who is (*prāṇa*) a half-verse. He is a quarter-verse,<sup>9</sup> for he has entered all these beings. Because he has entered all these beings, he is a quarter-verse. Therefore they call him who is (*prāṇa*) a quarter-verse. He is a syllable, for he pours forth gifts to all these beings and because none can pour forth<sup>10</sup> gifts beyond him. Because he pours forth gifts for all these beings, and because none can pour forth gifts beyond him, therefore he is a syllable. Therefore they call him who is (*prāṇa*) a syllable. Therefore one should know that all these verses, all these Vedas, all sounds<sup>11</sup> are one word, *prāṇa*, and that *prāṇa* is all the verses.<sup>12</sup>

*mahāsūktāḥ*. See besides Āśvalāyana and Śāṅkhāyana, Bṛhaddevatā, III, 116; Sarvānukramaṇi, Introd., II, 10, with Macdonell's note.

<sup>6</sup> The poet is also called Sūkta, says Sāyaṇa, but there is no authority for this.

<sup>7</sup> The construction is obscure, but the rendering 'he went' seems best. The dat. is natural, cf. Speijer, *Vedische und Sanskrit-Syntax*, § 44; Whitney, *P. A. O. S.*, April, 1892, p. clxiv, *Sanskrit Grammar*, § 286 b. Ānandatīrtha renders 'he went'. Sāyaṇa's version is *svapraveśena pūjitaṁ akarot*, taking *bhūtebhyaḥ* as *sarvabhūtarthaṁ dehaṁ*, and Max Muller renders, 'he did honour to.' He also adds that the poet is called R̥c as well as the Mantra. Cf. Geldner, *Vedische Studien*, III, 95.

<sup>8</sup> *Ardha* is taken as 'place' (cf. *ordo*) by both Ānandatīrtha and Sāyaṇa, and is probably so intended, as Max Muller takes it.

<sup>9</sup> Sāyaṇa renders 'word', but this is less likely. He adds that it means also 'quarter-verse'. For the intrans. *pādi*—which (as *apādi*) is recognized by Pāṇini—cf. Delbrück, *Altindische Syntax*, p. 266; Whitney, l. c., § 845; Speijer, l. c., § 170. In Jaiminiya Upaniṣad Brāhmaṇa, III, 9, 9, *avāci* seems transitive, but see Oertel's note. The use of the aor. here is hard to distinguish from that of the imperfect, as with *abhiprāgāt* above. But in these cases it is possible that the aor. has a sense almost present, a natural derivation from the true aorist sense of the immediate past (cf. Monro, *Homeric Grammar*<sup>2</sup>, pp. 66, 67; Giles, *Comp. Phil.*, § 552 (iii); Whitney, *Sanskrit Grammar*, § 930, who points out that it is especially frequent in the Maitrāyaṇi Saṃhitā). It is also possible that the imperfect sense may be old (despite Whitney, § 929 a), for it is found in the Mantra literature. In the case of *abhiprāgāt* there is the further possibility that after all it means 'he sang of all this' or 'he sang towards all this' (*abhipragāyata* occurs in the RV.), and is an imperfect from *√gā*, for *gāti* occurs in the Kauṣītaki Brāhmaṇa and the Mahābhārata (cf. Whitney, § 855, and *St. Petersburg Dict.*, s. v.), or even from *√gā*, go. I do not therefore think these forms are signs of late date.

<sup>10</sup> 'Without him' is Max Muller's rendering. That of the text is supported by Ānandatīrtha, the other version by Sāyaṇa. Cf. Delbrück, *Altindische Syntax*, p. 441.

<sup>11</sup> Sāyaṇa takes *ghoṣāṇ* as the aspirated sonants, *jh, gh, bh, qh, dh*, as in R̥gveda Prātisākhya, 714; Siddhāntakaumudī (ed. Tārānātha), p. 14; Max Müller, *R̥gveda Prātisākhya*, p. cclxi. It can hardly here, however, have this limited sense. Cf. Chāndogya Upaniṣad, II, 22, 5; all vowels are *ghoṣavant*.

<sup>12</sup> Oldenberg (*Z. D. M. G.*, XLII, 199-247) has shown conclusively that few if any of the

3. Indra<sup>1</sup> sat down beside Viśvāmitra who was about to recite the hymns of this day. He saying, 'This is food,' recited the thousand *brhatīs*. Thus he went to Indra's dear home. Indra said to him, 'Seer, thou hast come to my dear home. Do thou, seer, repeat a second<sup>2</sup> hymn.' He saying, 'This is food,' recited the thousand *brhatī* verses. Thus he went to Indra's dear home. Indra said to him, 'Seer, thou hast come to my dear home. Do thou, seer, repeat a third hymn.' He saying, 'This is food,' recited the thousand *brhatī* verses. Thus he went to Indra's dear home. Indra said to him, 'Seer, thou hast come to my dear home. I give thee a boon.' He said, 'Let me know thee.' Indra said, 'I am breath, thou, seer, art breath, all creatures are breath, he that shines is breath. In this form I pervade all the quarters. This my food is my friend, my support.<sup>3</sup> This is the food of Viśvāmitra.<sup>4</sup> I am he that shines.' Thus said he.<sup>5</sup>

4. This is produced as a thousand *brhatīs*.<sup>1</sup> The consonants<sup>2</sup> are the body,

hymns of the Ṛgveda go back to their nominal composers when these composers are the heads of the great families, but that they were written by members of the family. The only possible exceptions are Vasistha and Viśvāmitra under Sudās (p. 236). It is possible that here (p. 226, n. 1) a recollection of the facts is seen in that book V is ascribed to the Atis, while the others to individuals, Grtsamada, Viśvāmitra, &c., but more probably the plural is used because it gives the proper play of words with *atvīyāta*. This is not, however, a sign of late date, for it seems likely that in RV., X, 181, the author held the same view as he attributes to Vasistha the *rathāntara* (VII, 32, 22; 23) and to Bharadvāja the *brhat* (VI, 46, 1; 2), later attributed to Śamya Bārhaspatya (Oldenberg, pp. 225, 227, n. 1).

<sup>1</sup> Śāyana explains that this Khanda shows the nature of the *atītis* as being Indra's food. The form *upam-asisāda* is wrong and can easily be corrected, but it is as old as Śaṅkara. The Jaiminīya Upaniṣad Brāhmaṇa, III, 3, 7, has *upam-āśāda*.

<sup>2</sup> The collection of verses is regarded as three *atītis* of tristichs, in *gīyatrī*, *brhatī*, and *uṣṇh* respectively. For them, see V, 2, 3-5 and notes.

<sup>3</sup> Ānandatīrtha explains *dakṣyam* as *dakṣabhāge sthita imah patih yasyāh sū dakṣam* *mitravaiśvanatvād dakṣyam ita napumsakaprayogah*. Śāyana refers the use to *abhiruddhetutvāt*, citing Dhātupāṭha, XVI, 7. This sense must be somewhat as in the text.

<sup>4</sup> Ānandatīrtha explains *Viśvāmitram* as *Ramayābhamanyamānabhrhatīśahasrākhyam annam Viśvāmitrena sampāditatvād Viśvāmitram ity ucyate*. Śāyana has. *Viśvāmitrena śamsanakāle sampāditatvād idam Viśvāmitram*.

<sup>5</sup> In Śaṅkhāyana Ānanyaka, I, 6, there occurs a dialogue between Indra and Viśvāmitra. It seems to show clear signs of a later origin, though it verbally reproduces some of this dialogue. It is much more philosophical. The Jaiminīya version, i. e., is very much altered, but all have clearly a common source, and use the narrative perfect (cf. Intro., p. 67). The threefold boon may be compared with the story of Naciketas (Kāthaka Upaniṣad).

<sup>1</sup> This Khanda gives the correspondence of the various *akṣaras* of the 1000 *brhatī* hymn, which is got by the addition of the verses of the whole Nisikevalya Śāstra, to parts of the body of *pāna* (Śāyana). Ānandatīrtha explains it as an identification of the various deities who preside over the sounds, &c. The number 36,000 is merely theoretical; Eggeling (S. B. E., XLIII, 111) counted about 37,200, and though the number could be reduced in various ways, it is not worth while.

<sup>2</sup> What are called by Pāṇini *hal* (Śāyana). The Kaumāra school adopt the term *ryahjana*

the vowels<sup>3</sup> the soul, the sibilants<sup>4</sup> the breath. Knowing this he became Vasiṣṭha.<sup>5</sup> Thence took he the name. Indra proclaimed this to Viśvāmītra, Indra proclaimed this to Bharadvāja, so Indra is in sacrifices invoked by him as a friend.<sup>6</sup> This is produced as a thousand *br̥hatīs*. Of this produced as a thousand *br̥hatīs* there are thirty-six thousand syllables. So many thousands are the days of a hundred years. They make up the nights by the consonants, the days by the vowels.<sup>7</sup> This is produced as a thousand *br̥hatīs*. After this being produced as a thousand *br̥hatīs* he who knows this becomes full of knowledge,<sup>8</sup> of the gods, of *brahman*, of the immortal, and goes to the gods. What I am,<sup>9</sup> he is; what he is, I am. A Ṛṣi says (RV., I, 115, 1), 'The sun is the self of all that goes or stands.' Let one consider this.

### ADHYĀYA 3.

He who knows himself as the fivefold hymn<sup>1</sup> from whence all this springs, he is wise. Earth, air, ether, water, light, these form the self, the fivefold hymn. From him all arises, into him all resolves. He who knows this is a refuge

for *kūṭina*, as do the Sārasvata. The term corresponds with the use of the Rgveda Prātiśākhya, see Max Muller's edit., pp. vii sq., and with the Śaṅkta Sūtras, *St. Petersburg Diet.*, s. v.

<sup>3</sup> Sāyana takes this as in II, 2, 2, n. 11, as aspirated sonants. This can hardly be accepted. *Ātmā* is taken by him as *madhyasūriram*. The vowels must somewhere be alluded to, and *ghoṣa* can be = *svara*.

<sup>4</sup> Ānandatīrtha and Sāyana both render *śvaśāh*. The Kaumāra school also take this term. In the Rgveda Prātiśākhya it includes *anusvāra*, *varṣa*, *jihvāmūliya*, and *upadhimānīya*; in the other Prātiśākhyas it refers to *śvaśāh*.

<sup>6</sup> Sāyana here ascribes the name to his causing to dwell, and his covering, cf. II, 2, 2, n. 2. Ānandatīrtha prefers 'best of dwellers'.

<sup>8</sup> Sāyana refers this to the Subrahmanya rite of the Soma sacrifice, where Indra is called, *Indra ā gacha*, *hariva a gacha* (Śaṅkya Brahmana, I, 1, 12; Taittiriya Āranyaka, I, 12, 3, &c.).

<sup>9</sup> The Kaumāra school thus defines *svaśāh*, Katantra, I, 1, *siddho varṇasamāmnīyah* | *tatra catuṣdāśān svāśāh* (Sāyana). See Max Muller, op. cit., p. x.

<sup>8</sup> Sāyana appears to take the first part of the sentence as independent, and as describing *prāṇadevāh*. For *devatā apyoti*, cf. Brhadāranyaka Upaniṣad, IV, 1, 2; Atareya Brāhmana, IV, 24, 5. No doubt the acc. is mainly governed by the verb, but the prep. force of *apti* is too much ignored in Speiser, *Vedische und Sanskrit-Syntax*, §§ 87, 88.

<sup>9</sup> This no doubt refers to the identity of the sun and the self, one of the oldest forms of Brahminical monism. Sāyana illustrates the doctrine by a quotation from the commentary on the Brahma Sūtras, III, 3. Sun-worship is a very early and widespread form of religion; cf. Farnell, *Cults of Greek States*, IV, 143, Evans, *Journal of Hellenic Studies*, 1901, pp. 108 sq.; Manucci, *Storia di Mogor* (trans. by Irvine), III, 3, for its real importance in India.

<sup>1</sup> Ānandatīrtha explains that there are three *ātīs* and a *pūrvabhāga* and an *uttarabhāga*. These correspond to the five forms of Viṣṇu, Nārāyaṇa, Vāsudeva, Saṁkarṣaṇa, Pradyumna. Aniruddha, who represent earth, ether, air, light, and water respectively.



for his friends. To him<sup>2</sup> who knows food and feeder a feeder<sup>3</sup> is born, and food is his. Food is water and earth, for of them are foods compounded. Light and air are the feeder, for by them<sup>4</sup> he eats food. Ether is the bowl, for in the ether is all poured. He who knows this becomes the refuge (bowl) of his friends. To him who knows food and feeder a feeder is born, and food is his. Plants and trees are food, animals the feeder, for animals eat plants and trees. Of animals, those who have teeth above and below and are formed like men,<sup>5</sup> are feeders, the rest food. They overcome therefore the other animals, for the feeder is over his food. He becomes over his friends who knows this.<sup>6</sup>

2. He who knows more and more clearly the self obtains fuller being.<sup>1</sup> There are plants and trees and animals, and he knows the self more and more clearly (in them). For in plants and trees sap only is seen, in animals consciousness. In animals the self becomes more and more clear, because in them sap also is seen, while thought is not seen in others.<sup>2</sup> The self is more and more clear

<sup>2</sup> *Tasmin* may refer to the *uktha* as Sāyana and Max Müller take it. Or it may be merely a precursor of *asmin*, in accordance with the usual preference of Sanskrit for the order *sa yaḥ*.

<sup>3</sup> i.e. a son able to eat. The second *asya* must, I think, refer to the father, not the son. The change of reference is too abrupt to be probable, and either version is good sense. Sāyana takes it as referring to the son. For the form *ā-jyāte*, cf. Jaiminīya Upaniṣad Brāhmaṇa, I, 27, 6.

<sup>4</sup> They aid digestion.

<sup>5</sup> Zimmer (*Altindisches Leben*, pp. 74-76) shows the identity of the contrast between *ubhayānant* and other animals, which is found in the Samhitās, with the old Latin contrast of *ambidens* (in Festus not = *bidens*) and *ἀμφώδον* in Aristotle. That, however, *ubhayānant* originally included the first class of sacrificial animals with man, as he holds (p. 76), appears doubtful. In this passage the resemblance to man is made explicit, and this is scarcely so likely if man were naturally one of the *ubhayānant* class. Either *anu vidhām* or the indeclinable *anuvīdham* (as in III, 2, 3) is grammatically possible, but the corruption to *anuvīdham* would be much easier than to *anu vidhām*. *Anu vidhāḥ* is also possible. *Vidhā* occurs several times, *infra*, II, 3, 4; 5. Cf. *vidhām anuvīdhiyate*, Maitrāyaṇī Samhitā, III, 2, 4; 10.

<sup>6</sup> In *adhīva caranti* the acc. is governed by *adhī*, a use found in Mantra and Brāhmaṇa alike (Speijer, *Vedische und Sanskrit-Syntax*, §§ 87, 88; Atharvaveda, XIX, 49, 2: *adhī viśvāny ariṣad gābhīrā*; RV., VIII, 68, 15<sup>b</sup>: *adhī tiṣṭhan navaṃ ratham*; Vajasaneyi Samhitā, VI, 2: *adhī teṣā sthāsyati*, &c.). I do not, however, think it can well be construed with the gen., so I think the gen. *saṃdānānām* is a partitive one, 'of his friends he, &c.' For similar cases of the partitive gen., cf. I, 2, 3, n. 6, and Harivaṃśa, II, 79, 12, where Hopkins, *J. A. O. S.*, XXII, 152, n. 1, takes the gen. as local. Delbrück (*Altindische Syntax*, p. 441) is, I think, wrong in holding that *adhī* rarely has the accusative. The root *sthā*, e.g., would not naturally take an acc. without the aid of a preposition. Cf. II, 2, 4, n. 8.

<sup>1</sup> This is the most philosophical part of the whole Āranyaka and is a determined effort to explain the different stages of conscious life. It will be observed that the distinctive marks of man are all elements which make his consciousness into an ordered system and they imply self-consciousness, as opposed to the mere consciousness of animals, in the form of their receptivity of external stimuli. The theory of the soul in Aristotle, *De Anima*, II, 4 sq., is worth comparing. For the form *avistaram*, cf. I, 4, 1, n. 11; Böhtlingk, *Sachs. Ber.*, 1893, p. 11.

<sup>2</sup> Max Müller renders, 'but in others thought is not seen,' the apparent meaning being that

in man. For he is most endowed with intelligence, he says what he has known, he sees what he has known, he knows to-morrow, he knows the world and what is not the world. By the mortal he desires the immortal, being thus endowed. As for the others, animals, hunger and thirst comprise their power of knowledge. They say not what they have known, they see not what they have known. They know not to-morrow, they know not the world and what is not the world. They go so far, for their experiences are according to the measure of their intelligence.<sup>3</sup>

3. This man is the sea,<sup>1</sup> he is above all the world. Whatever he reaches, he desires to be beyond it.<sup>2</sup> If he gains the sky world, he desires to be beyond it. If he were to gain yonder world, he would desire to be beyond it. Fivefold is this man.<sup>3</sup> What is hot in him is fire; the apertures are the ether; blood, mucus, and seed are water; the body is earth; the breath is air. Fivefold is the air,<sup>4</sup> up-breathing, down-breathing, back-breathing, out-breathing, on-breathing.

some animated beings have not thought. What must be meant is that others, i.e. plants and trees, have no intelligence, and so Sāyana and Ānandatīrtha construe it. *Itara* frequently means, like ἄλλος and *alios*, others, not as opposed to a part of a species, but as another species; *A. J. P.*, VII, 101. Stones have only *sattā*, says Sāyana, i.e. are only objective, not also subjective.

<sup>3</sup> Sāyana takes the last sentence as meaning they are born according to their knowledge in a former birth. This, however, assumes the transmigration theory, which is not certainly known in this Āraṇyaka. The better meaning seems to be that taken above, which is more suited in point of fact to the context, for the idea of former birth is nowise necessary or in point. Sāyana cites Brhadāraṇyaka Upaniṣad, IV, 4, 2 and 7, but this Upaniṣad is earlier. The word *yathāprajñam* does not occur in Jacob's *Concordance*. Kauṣītaki Upaniṣad, I, 2, has *yathāvidyam* of transmigration. See also Lévi, *La Doctrine du Sacrifice*, pp. 96 sq.

<sup>1</sup> The sea is typical of all unsatisfied desires. Sāyana cites Taittirīya Brāhmaṇa, II, 2, 6: *kāmaṃ samudram āvīśety āha | samudra iva hi kāmah | naiva hi kāmasyānto 'sti na samudrasya |* The same idea appears over and again in the Greek Anthology, cf. Butcher, *Greek Genius*, pp. 266 sq. For the separation of the prefix and verb, cf. *Introd.*, p. 57, and examples from the Āitareya Brāhmaṇa in Liebh, *Piṇini*, p. 24, and from Brhadāraṇyaka, p. 28.

<sup>2</sup> *Enam* in R and in Sāyana must stand for *ni* in place of an assimilated *n*, as in II, 1, 5, n. 6. For *ati-√man*, cf. Jaiminīya Brāhmaṇa, I, 42 (*J. A. O. S.*, XV, 234).

<sup>3</sup> Cf. II, 3, 1, n. 1. Ānandatīrtha here repeats the identifications with the different forms of Viṣṇu.

<sup>4</sup> The five *prāṇas* frequently occur. No intelligible explanation of them all is possible. *Prāṇa* and *apāna*, once originally the same, were first divided as expiration and inspiration, then as breath, and the wind of digestion, cf. II, 4, 1 and 2. *Vyāna* 'through-breathing or circulating air' (Eggeling, *S. B. E.*, XLIII, 263, n. 1) is the bond between the *prāṇa* and *apāna*. *Samāna*, which 'distributes the digested pieces through the limbs' (Eggeling, p. 264, n. 1), leads to union of the two first. *Udāna* conducts the soul from the body at death. See Deussen, *Philosophie der Upanishads*, pp. 249-252; E. T., pp. 276-280, and I, 3, 7, n. 6. Sāyana says that *prāṇa* is in the mouth and nose, rising from the heart, *apāna* is in the lower parts, *vyāna* in all the veins, *udāna* in the throat to lead forth the soul, *samāna* leads food and drink evenly through the whole body. Jaiminīya Upaniṣad Brāhmaṇa, II, 5, 6 adds *avāna* to the number. For further variations see on I, 3, 7; 4, 1. The same five as here occur in Śatapatha Brāhmaṇa, X, 1, 4, 2-6, and Maitrāyaṇī Upaniṣad, II, 6, where see Cowell's

The deities, sight, hearing, mind, and speech, are comprised in up-breathing and down-breathing. For they depart with the departure of breath. He is the succession<sup>5</sup> of speech and thought which is the sacrifice. The sacrifice is fivefold, Agnihotra, new and full moon sacrifices, the four-monthly sacrifices, the animal sacrifice, and the Soma sacrifice. The Soma sacrifice is the most perfect of the sacrifices, for these five kinds are seen in it; that which precedes the libations,<sup>6</sup> is one; then there are three libations, and the rest (of the sacrifice) is the fifth.

4. He<sup>1</sup> who knows one sacrifice above the other, one day above the other, one god above the gods, is clever. This great litany is the sacrifice above the other, the day above the other, the god above the others. This litany is fivefold. As a chorus<sup>2</sup> it is *trivṛt*, *pañcadaśa*, *saptadaśa*, *ekaviṃśa*, and

notes, and Max Muller, *S. B. E.*, XV, 293. With the following, cf. Bṛhadāraṇyaka Upaniṣad (Kanyā), I, 4, 17, where man, animal, sacrifice, and *sarvam idam* are all fivefold, and Taittiriya Upaniṣad, I, 7, 1, where mind, speech, breath, sight, and hearing are man.

<sup>5</sup> For *uttarottar*<sup>2</sup>, cf. Wackernagel, *Altindische Grammatik*, II, 1, 60. For *api + √i*, cf. Caland, *Altind. Zauberrit.*, p. 18.

<sup>6</sup> That is the *dikṣā*. The last is the *avabhytha udavasāniya*, &c. See Hillebrandt, *Ritual-Litteratur*, pp. 97 sq. It is worth noting that the Aitareya Brāhmaṇa does not deal with the new and full moon or the four-monthly sacrifices, though the Kauṣītaki does, cf. *Introd.*, p. 32.

<sup>1</sup> This section is unusually foolish. Ānandatīrtha exercises much ingenuity in equating the five forms of Viṣṇu to the several members of each of the sets of five. The parts of the *śīman* are also dealt with in Jaiminiya Upaniṣad Brāhmaṇa, IV, 9, 10. See Hillebrandt, *Ritual-Litteratur*, p. 100.

<sup>2</sup> Sāyaṇa explains these as follows: *trivṛt stoma* is formed by the three hymns at the beginning of the Sāmaveda Uttarārcika, 1-9; RV., IX, 11, 1-3; 64, 28-30; 66, 10-12. The first three verses are taken from the first verse of each *sūkta*, the second from the second verses, and the third from the third. It is called *udyañi*. The *pañcadaśa* is formed out of one hymn, by repeating the first verse three times, the second and third once each, then repeating the second three times, and so on. The *saptadaśa* is the *pañcadaśa* save that in the third round the second and third verses each are repeated thrice, i.e. (1) aaabc; (2) abbbc; (3) abbbccc. The *ekaviṃśa* is made by singing all verses three times, except the last first and second respectively in the three rounds, i.e. (1) aaabbbc; (2) abbbccc (or aaabccc—the MSS. vary); (3) aaabccc (or abbbccc). The *pañcaviṃśa* is formed by singing in the first round the first verse thrice, the second four times, the third once; in the second round, the first once, the second thrice, the third four times; in the third round, the first five times, the second once, the third three times, according to Dhananjaya, or the first four times, the second twice, the third thrice, according to Gautama. (This seems to be the sense; R's version is corrupt and S is imperfect.) These *stomas* are called *pañcapañcini* (not as Max Müller, *viṣṇuti*, which is the generic title of which these are species), *daśasapta*, and *saptasaptini*, no name for the last being given. Max Müller quotes Mahidhara on Yajurveda Samhitā, X, 9, for the *trivṛt*. More in point is Sāyaṇa on Aitareya Brāhmaṇa, III, 42, which closely resembles this passage. The *St. Petersburg Dict.* (s.v. *trivṛt*) gives the *trivṛt* as consisting of one *sūkta*, RV., IX, 11 only, see Eggeling, *S. B. E.*, XXVI, 308, 309; *Pañcaviṃśa Brāhmaṇa*, I, 99 sq.; II, 1, 1; 7, 1; 14, 1; Hillebrandt, l.c., p. 101, and schemes in Caland and Henry's *L'Agnistoma*.

*pañcaviṃśā*. As a *sāman*<sup>5</sup> it is *gāyatra*, *rathantara*, *brhat*, *bhadra*, and *rājana*. As to metre it is *gāyatrī*, *uṣṇih*, *brhatī*, *triṣṭubh*, and *dvīpadā*. The explanation<sup>6</sup> is that it is the head, the right wing, the left wing, the tail, and the body (of the bird). He performs<sup>7</sup> the *prastava* five times, the *udgītha* five times, the *pratihāra* five times, the *upadrava* five times, the *nīdhana* five times. This forms a thousand syllables.<sup>8</sup> The verses here are recited as five orders.<sup>7</sup> What precedes the eighty tristichs is one order; then come the three sets of eighty tristichs; and the fifth consists of the rest. This makes a thousand (verses).<sup>8</sup> That is the whole; these ten by tens are the whole. For number is such. Ten tens are a hundred, ten hundreds a thousand, and that is the whole. These are the three metres; this food indeed is threefold, eating, drinking, and chewing. He obtains this food by these.

5. This is produced as a thousand *brhatīs*. Some recognize a thousand of various metres, saying, 'Is there another?'<sup>1</sup> let us say there is.' Some say a thousand *triṣṭubhs*, some a thousand *jagatis*, some a thousand *anuṣṭubhs*. A Ṛṣi says (RV., X, 124, 9), 'Sages in their wisdom discovered Indra dancing an *anuṣṭubh*.'<sup>2</sup> That denotes, they discovered in speech then the breath of Indra. He can become famous and of splendid renown. 'Rather'<sup>3</sup> he is liable to die untimely,'

<sup>5</sup> The *gāyatra sāman* is formed from RV., III, 62, 10; *rathantara* from RV., VII, 32, 22; the *brhat* from RV., VI, 46, 1; the *bhadra* from RV., X, 157, 1; the *rājana* from RV., VII, 27, 1, according to Sāyana's note; cf. V, 1, 2, n. 2.

<sup>6</sup> See Āraṇyaka, I, 4, 2.

<sup>7</sup> The *sāman* of the Nisikevalya is the *rājana*, and each of its usual five parts is repeated five times. The *upadrava* falls to the Udgātṛ and all join in the *nīdhana* (Sāyana).

<sup>8</sup> The *stobhas* are meaningless syllables, added to verses sung to make up the metre. See Chāndogya Upaniṣad, I, 13. These syllables are marked in Sāmaveda MSS., but they have not as yet been satisfactorily explained. Cf. Burnell, *Samhitopaniṣad Brāhmaṇa*, p. xviii; Hillebrandt, l. c., p. 104, n. 15; Caland and Henry, op. cit., App. II.

<sup>1</sup> The verses corresponding to the body, head, wings, &c., are the first order; the three *asītīs* follow, then come the belly and chest verses.

<sup>2</sup> There are 1000 *stobhas* and also in the whole Śastra a 1000 *brhatīs*. The rest refers to the nature of number as being measured by tens. There are nothing but sets of ten. The three 'metres' mean, according to Sāyana, the numbers 10, 100, 1000 which govern all numbers. This, however, is inadequate, as the reference is clearly to the three sets of *asītīs*. The reference to food is because these *asītīs* are the food of the bird. There is no sign that the numbers 100 or 1000 are to be treated as specially important. Sāyana's explanation is otherwise good. He quotes for *daśataḥ*, Pāṇini, V, 1, 60. Ānandatīrtha is very weak on this point.

<sup>3</sup> Sāyana takes *kim anyat* as the question, *sad* the answer. The others do not include the Śāṅkhāyanas, who also recognize a thousand *brhatīs*. This is rather in favour of an early date; the dispute had disappeared before the Śāṅkhāyana Āraṇyaka. *Nānā* may be adverbial, 'variously.'

<sup>4</sup> Sāyana explains that the clouds rumbling produce a sound with an *anuṣṭubh* in it; cf. Geldner, *Vedische Studien*, II, 304; v. Schroeder, *Mysterium und Mimicry*, pp. 40, 41.

<sup>5</sup> Ānandatīrtha takes the whole as one argument and as meaning, 'he can die when he likes.' This is impossible. For the construction, cf. I, 1, 1, n. 4.

he<sup>4</sup> declares. For the self that is speech is imperfect, since<sup>5</sup> a man understands if driven to thought by breath, not if driven by speech. Let him produce the *br̥hatī*,<sup>6</sup> for the *br̥hatī* is the whole self. The self is on all sides surrounded by members, and, as the self is on all sides surrounded by members,<sup>7</sup> so is the *br̥hatī* on all sides surrounded by metres. The self is the middle of the members, and the *br̥hatī* of metres.<sup>8</sup> He can become famous and of splendid renown, while the other<sup>9</sup> will die untimely, so said he. For the *br̥hatī* is the whole self. Therefore let him produce the *br̥hatī*.

6. This is produced as a thousand *br̥hatīs*. Of this produced as a thousand *br̥hatīs*, there are eleven hundred and twenty-five *anuṣṭubhs*.<sup>1</sup> For by the larger the smaller is comprehended. A Ṛṣi says (RV., VIII, 76, 12), 'I a speech of eight feet,' for there are eight feet of four syllables. 'Of nine corners,' for the *br̥hatī*.<sup>2</sup>

<sup>4</sup> Ānandatīrtha points out that 'he' is Aitareya Mahidāsa or Mahaitareya. Sāyaṇa vaguely says 'a wise man'. Cf. I, 1, 1, n. 5.

<sup>5</sup> This is very obscure. The version here adopted means that the activity of *manas* if evoked by speech (= *anuṣṭubh*) only is imperfect, but it is more perfect if evoked by breath (= *br̥hatī*). *Manas* will then stand in its wider sense, not as an *indriya*, as later, cf. Deussen, *Philosophie der Upanishads*, p. 245; E. T., p. 271. This is very strained, but at least it is less absurd than (1) Sāyaṇa's version, 'If he proceeds with the Śāstra with reference to the *anuṣṭubh* which is proclaimed as *prāṇa*, and not with reference to the *br̥hatī* which is proclaimed as *prāṇa*, then being driven by his mind he does not manage the Śāstra by speech alone.' He adds that without breath speech merely conceived is inadequate, breath being essential for any sense activity. The idea is not unlike the one adopted above. (2) Ānandatīrtha renders, 'Being urged to objects of sense by *prāṇa*, i.e. Vāyu, and by *manas*, i.e. Śiva, he enjoys them, and not by voice alone.' He read *manase* because he tries to account for the *e*. Sāyaṇa must have read *prāṇe na* and taken *vig* as an accusative or locative, as Max Müller points out. For the dat., which is rarely found in the local sense in the Brāhmaṇa style (Delbrick, *Altindische Syntax*, p. 144), see Speijer, *Vedische und Sanskrit-Syntax*, § 43, and cf. II, 2, 2, n. 7.

<sup>6</sup> i.e. make out that the *br̥hatī* is the metre.

<sup>7</sup> Because it is surrounded in the Śāstra (Sāyaṇa).

<sup>8</sup> Because metres are both bigger and smaller than the *br̥hatī*.

<sup>9</sup> Sāyaṇa ignores the difficulty of this passage. Ānandatīrtha of course renders it, 'he is able to die at will.' The text follows Max Müller's version. The syntax *yad br̥hatī* is very common in the Aitareya Brāhmaṇa, III, 43, &c.; Śāṅkhāyana Āranyaka, I, 4, &c.; *Altindische Syntax*, p. 564.

<sup>1</sup> 1000 × 36 syllables (*br̥hatīs*) = 1125 × 32 syllables (*anuṣṭubhs*).

<sup>2</sup> i.e. it is nine feet of four syllables and is formed by adding one to the eight feet of the *anuṣṭubh*. Sāyaṇa says the MS. *navasrakti* is *chāndasaḥ*. Cf. Benfey, *Sāmaveda*, Glossary, p. 87. The correction *navasraktir*, though easy, is more convincing, because of *r* following. Cf. Wackernagel, *Altindische Grammatik*, I, 31; Macdonell, *Vedic Grammar*, p. 68, n. 15. MSS. frequently differ in such points, cf. Whitney's note on AV., VI, 33, 2 (*zyathī(s)*); cf. V, 1, 1, n. 18; 2, 1, n. 6. Note should be taken here of the readings of the Mānava Gṛhya Sūtra, I, 2, 6: *caturviṃśati* in the acc., and I, 23, 15 and 23: *pañcaviṃśaty amuvākān* combined with Mānava Śrauta Sūtra, VI, 2, 6: *sā ekaviṃśaty ayaṇi te* (see Knauer, p. xli). I confess that the possible explanation suggested by Dr. Knauer of these cases as either contractions with omission of *anuvāra* or *visarga* or as neuters is not attractive. In the last case, as perhaps here, the original may have been as Dr. Knauer also suggests *ekaviṃśati(h) | ayaṇi te*, &c., with the loss

becomes nine-cornered. 'Touching the truth,' for speech<sup>3</sup> united with verse is truth. 'I made' the body out of Indra,' for from this thousand *br̥hatī* made into *anuṣṭubh*, which is *prāṇa* connected with Indra, and from the *br̥hatī* he makes speech, the *anuṣṭubh*, as a body. The great litany is the highest development of speech, and it is fivefold, measured, unmeasured, music, true, and untrue. A *ṛc* verse, a *gāthā*,<sup>5</sup> a *kumbyā*,<sup>6</sup> are measured; a *yajus* verse, an invocation, conversation,<sup>7</sup> are not measured; a *sāman* or part of it is music; *om* is true, no is untrue. The flower and fruit of speech is what is true. He can become famous and of splendid renown, for he speaks the truth, the flower and fruit of speech. The untrue is the root of speech, and, as a tree with roots exposed dries up, and perishes, so a man who speaks untruth exposes his roots, dries up, and perishes. Therefore let a man speak not untruth, but guard himself against it. The syllable<sup>8</sup> *om* is empty and goes forward. So if

of *h* (as often in MSS. *in pausā*) and subsequent erroneous contraction. So *pañcaviṃśati(m)* may have been written by error in the MS. and then the *m* dropped and contraction applied. But in verse, of course, we find clear cases of contraction or of the use of shortened forms, especially *vu* for *iva*, e.g. Śāṅkhāyana Āraṇyaka, XII, 29: *puṣpaṃ iva* must *metri causa* be *puṣpeva* or *puṣpaṃ va*, probably the former, Oldenberg, *Z. D. M. G.*, LXI, 830; Roth, *ibid.*, XLVIII, 682.

<sup>3</sup> Speech is *anuṣṭubh*, verse *br̥hatī*, and united they touch *prāṇa*. Ānandatīrtha explains by equating *br̥hatī* with a form of Viṣṇu and speech with Umā!

<sup>4</sup> 'He makes,' in Max Müller's translation, ignores *aham*. Sāyaṇa does not do this, but he explains the sentence by the action of the Hotr, as the Āraṇyaka uses the third person. It only means that the *anuṣṭubh* is made out of the *br̥hatī* which is identified with *prāṇa*, and *prāṇa* is (see II, 2, 3) Indra.

<sup>5</sup> Sāyaṇa defines a *gāthā* as *sarvalokaprastidhūrthapratipādikā*, e.g. *prātūḥ prītar anṛtaṃ te vadanti* (a *yajñagāthā* from Aitareya Brāhmaṇa, V, 31, 6; the example is not very happy); Ānandatīrtha as *parasparam asamāni viśamasamkhyāḥ śarāṇi svaranīyamarahitāni khaṇḍa-vākyāni*. Cf. Hopkins, *Great Epic of India*, pp. 365 sq.; *St. Petersburg Dict.*, II, 731; Aufrecht, *Aitareya Brāhmaṇa*, p. 429; Bloomfield, *Religion of Veda*, p. 196.

<sup>6</sup> Sāyaṇa defines as *ācāraśikṣārūpā*, e.g. *brahmacāry asy apo 'sāna karma kuru divā mā svāpsih or mā susuṣṭhāḥ* (the MSS. vary), i. e. Āśvalāyana Gṛhya Sūtra, I, 22, 2; Ānandatīrtha as *yajñāṅgavākyāni*. In the parallel passage, Śatapatha Brāhmaṇa, XI, 5, 7, 10 (where see Eggeling's trans., *S. B. E.*, XLIV, 101), *kumbyā* is read, which Weber (*Ind. Stud.*, X, 111, n. 1) suggests as equal to 'refrain', cf. *kumba*, *kurīra*.

<sup>7</sup> Sāyaṇa explains *brāhmaṇagatā ye 'rthavādā yā ca rājasabhāḍau parihāsādīrṇepocayate sā sarvā 'rthā vāḥ*; Ānandatīrtha simply has *vyarthavāk*. Cf. *Vedische Studien*, I, 118, 328. For *niḡdā* see *St. Petersburg Dict.*, s. v.; Bhadddevatā, VIII, 104; Winternitz, *Gesch. der indisch. Litt.*, I, 142, n., who describes them as a kind of Yajus to summon the other priests to perform their tasks. Sāyaṇa gives as an example of a *niḡdā*: *Agne mahān asi brāhmaṇa bhārata* (= Taittiriya Saṃhitā, II, 5, 9, 1; Bloomfield, *Vedic Concordance*, p. 26\*). For *sāman*, cf. Winternitz, p. 146, n. 3, who renders it as originally 'Besanftigungslied', 'ein Mittel zur Beschwichtigung von Gottern und Dämonen'; Bloomfield, *Religion of Veda*, p. 38.

<sup>8</sup> A curious piece of common sense (cf. Mr. Falconer's advice to Pepys, *Diary*, Aug. 8, 1662) interpolated to avoid the danger of the preceding doctrine that *om* is truth. For *om* as *tathā*, see Aitareya Brāhmaṇa, VII, 18, and Chāndogya Upaniṣad, I, 1, 8. The comparison with *āmen* is of course accidental, Winternitz, *Gesch. der indisch. Litt.*, I, 162, n. 1.

a man says *om*, then that<sup>9</sup> is taken from him; if he should say *om* to everything, he would empty himself and be unable to have delights. The syllable 'no' is full<sup>10</sup> for one's self. If a man should say 'no' to everything, his fame would be evil and he would destroy himself. Therefore should one give at the proper time, and at the proper time he should refrain<sup>11</sup> from giving. So does he unite the true and the untrue. From their union he grows and becomes greater. He who knows this speech of which (the great litany) is a modification, he is clever. 'A' is the whole of speech and being manifested<sup>12</sup> through the mutes and sibilants it becomes manifold and various. If uttered in a whisper it is breath, if aloud it is body. Therefore it is as it were hidden, for what is incorporeal as it were hidden, and breath is incorporeal. But spoken aloud it is body and visible, for body is visible.

7. This is produced as a thousand *br̥hatis*. It is glory,<sup>1</sup> it is Indra, it<sup>2</sup> is the lord of creatures. 'He who knows it as Indra, as the lord of creatures, leaves this world shaking<sup>3</sup> off all ties,' so said Mahidāsa<sup>4</sup> Aitareya. Having departed, having become Indra,<sup>5</sup> he shines in those worlds. They say, 'If by this form he gains yonder world, then by what form does he experience this world?'<sup>6</sup>

<sup>9</sup> Sāyaṇa construes as 'he is emptied for that, viz. the enjoyment of house, fields, &c.' This is to force the meaning of *asmai* overmuch; it is a *dativus incommodi*.

<sup>10</sup> Is selfish. Sāyaṇa cites Bhagavadgītā, II, 34: *saṃbhūtvā tasya cākīrīr maraṇād atirīyate* |

<sup>11</sup> Rājendralāla prints in text and commentary *kālena*. It should be *kāle na* as the commentary, and also Ānandatīrtha, shows.

<sup>12</sup> 'A' with the different letters is the source of the alphabet. It may be interesting to speculate if this denotes that writing where the 'a' was not expressed was already known. It may be so, but it is not clear. In any case as the date of writing is very doubtful, no great light would be thrown on the date of the Āranyaka; cf. V, 3, 3 ad fin., where the reference is clear but cogent only for Śaunaka's period. For later reference to the *akāra*, see Jacob, *Concordance*, p. 2, and cf. Tāṇḍya Mahābrāhmaṇa, XX, 14, 2.

<sup>1</sup> Sāyaṇa compares Taittirīya Āranyaka, I, 1: *na tasyaśe kuśāna tasya nāma mahad yaśaḥ* | For Indra, cf. II, 4, 3; Taittirīya Upaniṣad, I, 4; Kauṣītaki Upaniṣad, II, 6; III, 1; Bṛhad-āranyaka Upaniṣad, III, 2, 2.

<sup>2</sup> This is the sense, rather than, 'Indra is the lord' as taken by Max Muller. *Etan* below is the usual Sanskrit attraction of a pronoun to the gender of the predicate; *Vergl. Syntax*, III, 240 sq.

<sup>3</sup> This must be the sense, and so both Sāyaṇa and Ānandatīrtha take it. Originally the word meant the decay of old age.

<sup>4</sup> The quotation ends here, it seems. The new sentence looks like a prose version of a Śloka, cf. V, 3, 2.

<sup>5</sup> Sāyaṇa quotes Bṛhadāranyaka Upaniṣad, IV, 1, 2: *deva bhūtvā devīm apyeti* | He refers also to Brahma Sūtra, IV, 3, 15, and discusses whether this deification is a hindrance to real *mukti*, and decides it is really a step towards it. But of course the doctrine of *mukti* is not clearly found in this Āranyaka; see II, 1, 2, n. 9; Hopkins, *Religions of India*, pp. 232, 238 sq.

<sup>6</sup> For the nasal in *pluti*, cf. Wackemagel, *Altindische Grammatik*, I, 299, 300; Whitney, *Sanskrit Grammar*, § 78.

The blood in the woman<sup>7</sup> is the form of Agni, therefore one should despise it not. The seed in the man is the form of Āditya, therefore one should despise it not. This self gives itself to that self, that self gives itself to this self.<sup>8</sup> They thus gain each other. In this form<sup>9</sup> he gains yonder world, in that form he experiences this world.

8. Here there are these verses:<sup>1</sup>—

<sup>7</sup> Ānandatīrtha has a wonderful explanation. This world and that world are both *svastrirūpam* of Bhagavant. Sāyana explains that there are six elements in the body; three, fat, bone, and marrow, are white and represent the man; three, skin, blood, and flesh, are red and represent the woman. *ayam* is used of the woman because she is connected with earth, *asau* of the man because he is connected with the sun and the upper world.

<sup>8</sup> The fact that Sāyana does not comment on *masmai* shows how little he can be relied on to note points in the text. The reading is quite certain, and cf. Whitney, l. c., § 502 b.

<sup>9</sup> This is taken by Sāyana and by Max Muller as referring to the words at once preceding. But it is perhaps rather a reference to the question above. Then *anena* will refer to the knowledge of Indra, and *amunā* to the human form produced by the union of the parents. Sāyana seems to have been misled by the use of Agni and Āditya into misinterpreting *lokam*. The tone of the section is noteworthy when contrasted with the pessimism which the body and its imperfections induces in Buddhism and the later Upaniṣads (Maitrāyaṇī Upaniṣad, I, 2-4; Winternitz, *Gesch. der indisch. Litt.*, I, 224). Max Muller's view (*S. B. E.*, XV, 1-11) that, despite its references to Nirvāṇa (p. xlvi) and other hints at Buddhism (e. g. VII, 8), this Upaniṣad is anti-Pāṇinian cannot be supported. The irregular Sandhi is merely a conscious and deliberate archaism (so perhaps also in the Mānava Gṛhya Sūtra, a piece of patchwork), and generally the language is quite recent in form compared to the really old Upaniṣads. Deussen recognizes the later character and style of the Upaniṣad, and Winternitz (p. 225) definitely refers it to a post-Buddhist date. Indeed Weber (*Indian Literature*, pp. 96 sq.) and Macdonell (*Sanskrit Literature*, pp. 230, 231) tend to refer it to classical times, though its doctrine is no doubt earlier. The optimism of the Upaniṣads is natural: what is other than the *ātman* is miserable, but not the *ātman*, cf. Bṛhadāraṇyaka Upaniṣad, III, 5; Taittirīya Upaniṣad, II, 9; Iṣā Upaniṣad, 7; Hopkins, *Religions of India*, p. 240.

<sup>1</sup> The verses are probably older than the prose. They are earlier than the *tristubhs* cited by Patañjali (cf. Weber, *Ind. Stud.*, XIII, 483 sq.) and show every sign of antiquity in their metrical form (cf. *J. R. A. S.*, 1906, pp. 1-10; Oldenberg, *S. B. E.*, XXX, xxxv; Hopkins, *Great Epic of India*, pp. 194 sq.) which is decidedly irregular. The third verses of 1, 2, 4 are *jagatis*, the first verse of 1 has only ten syllables, the last verse of 4 only 9, and even if by resolutions they are altered into 11 syllable verses, then the characteristic *tristubh* ending is missing. In no case are the four verses assimilated, and indeed in no case are even two verses assimilated. The last stanza, *pāda* 1, is in iambic-ended *anuṣṭubh*, a very early verse indeed. It is of course true, as Bloomfield (*Ātharvaveda*, pp. 41, 42) points out, that the actual development of the *anuṣṭubh* (*pādas* 1 and 3) cannot possibly have been from  $\cup \cup \cup \cup \cup \cup \cup \cup$  to  $\cup - \cup - \cup - \cup \cup$ , and thence to the Epic Śloka with its differentiated *pādas*, but that the iambic *anuṣṭubh* is a priestly as opposed to a popular verse with free *pādas* 1 and 3. But it is equally clear that the development of the iambic *anuṣṭubh* in the priestly circles was comparatively early and that the later verse-writers tended more and more to fall back (with sporadic cases of imitation such as in the Vīmada hymns, see my criticisms\* of Arnold's *Vedic Metre*, in *J. R. A. S.*, 1906,

\* I may note here a small point confirmatory of my criticism of Prof. Arnold's views. The term *daśiṇa* (*pāda*) occurs in RV., X, 61, 8, which is therefore naturally called one of the



That fivefold body the undying enters,<sup>2</sup>  
 That which the harnessed steeds<sup>3</sup> draw to and fro,  
 In which is yoked the trueness of the true,<sup>4</sup>  
 In that are all the gods in one combined ||1||  
 Which from the undying<sup>5</sup> the undying joins,  
 That which the harnessed steeds draw to and fro,  
 In which is yoked the trueness of the true,  
 In that are all the gods in one combined ||2||

pp. 484 sq., 720) on the popular *anustubh* and its later development  $\cup \cup \cup \cup \cup - - \cup$ . That development is shown in the late Mantras found in the Gṛhya Sūtras, e.g. in thirty out of thirty-nine cases in the Śāṅkhāyana (Oldenberg, *Z. D. M. G.*, XXXVII, 67 sq.; *S. B. E.*, XXX, xxxv sq.); in the Ṛgveda Prāśākhya of Śaunaka (*S. B. E.*, I. c.); in the Bṛhaddevatā (*J. R. A. S.*, I. c.); in the Epic (Hopkins, I. c.; Jacobi, *Ind. Stud.*, XVII, 443 sq., *Das Rāmāyaṇa* (1893), and in *Gurupūjākaumudī* (1896)). It is quite possible and even probable that Oldenberg is right in thinking that the iambic hymns are in the Ṛgveda earlier than the bulk of those hymns where the endings of the first *pāda* of each hemistich is unrestricted in point of form, the period of the Kuru princes, Parikṣit and Janamejaya\* (*Z. D. M. G.*, XXXVII, 65).

It is obvious that these verses are of the same type as the *yajñagāthās* of the Aitareya Brāhmaṇa and Āśvalāyana Gṛhya Sūtra (I, 3, 10), i.e. they were composed to illustrate and sum up the doctrines which the Āranyaka supports, and here as used are older than the work in which they occur (cf. Oldenberg, *S. B. E.*, XXX, xxxv-xxxvii; *Ind. Stud.*, XV, 11). These verses form an interesting parallel to the rise of the Ākhyāna, in which the verses perhaps denoted the chief movements in the narrative and were fixed before the prose (or verse later) connecting parts (Oldenberg, *Z. D. M. G.*, XXXVII, 54 sq.; XXXIX, 52 sq.; Winternitz, *Gesch. der indisch. Litt.*, I, 89 sq.). For similar verses, see Bṛhadāraṇyaka Upaniṣad, I, 6, 23; Taittirīya Upaniṣad, II, 8, &c. In Bṛhadāraṇyaka Upaniṣad, II, 4, 10, Ślokaś are mentioned after Vidyā, Upaniṣads, and before Sūtras in such a way as to suggest that such Ślokaś as here occur are denoted. *Aśvāh* is also a pre-Brāhmaṇa and Ṛgvedic form, though occasionally found later, e.g. III, 2, 3.

\* This is not very clear. Ānandatīrtha explains that the fivefold body is that composed of Nārāyaṇa, &c., and is male and female united, in which all the gods, Nārāyaṇa, &c., are united. Sāyaṇa explains that the breath enters the body, and the worshipper meditates on himself as identical with the breath and thus with all the gods. The five are presumably the five senses.

<sup>2</sup> The metaphor is common, cf. Kāthaka Upaniṣad, III, 4: *indriyāṇi hayān āhuh* | The senses are meant. Cf. Max Müller, *S. B. E.*, XV, 12, and n. 14.

<sup>3</sup> i.e. *brahman* probably. At least so it was later interpreted, and the idea may well be early, though it might be enough to take it merely as 'the essence of truth'. Cf. Bṛhadāraṇyaka, II, 3, 6: *atha nāmadheyaṇi satyasya satyam iti prāṇā vai satyaṇi teṣāṃ eṣa satyam* | For the position of *brahman* in the body with *prāṇa* Sāyaṇa cites Praśna Upaniṣad, VI, 3: *sa ikṣāṇi cakre kasmin nū aham utkrānta utkrānto bhaviṣyāmi kasmin vā pratiṣṭhāsyāmīti sa prāṇam asṛjate* | For the next line, cf. Bṛhadāraṇyaka Upaniṣad, I, 4, 7: *ātmety evopāśītātra hy etc. sarva ekaṇi bhavanti*; other examples are given in Jacob, *Concordance*, pp. 260 sq.

<sup>5</sup> The undying here is *brahman*, the other undying breath as in ver. 1 (Sāyaṇa).

latest hymns by Rhys Davids, *Buddhist India*, p. 30. But Prof. Arnold (*Vedic Metre*, p. 286) assigns this hymn to the archaic (by which he means the oldest) period!

\* Cf., however, Whitney in Colebrooke, *Essays*, I, 118, on legendary contemporaneities.

Of speech that which is 'yes' and which is 'no',  
That which is harsh<sup>6</sup> and that which is immense,  
Laying aside<sup>7</sup> have poets found their quest,  
They, bound by names,<sup>8</sup> rejoiced in the revealed || 3 ||

In which<sup>9</sup> revealed the poets did rejoice,  
In it in unity the gods exist,  
Casting aside all evil by this lore,<sup>10</sup>  
The wise one rises to the world of heaven || 4 ||

Neither by name of woman<sup>11</sup> is he called,  
Nor yet by name of neither man nor woman,  
Nor yet by name of man may he be named  
By him who fain would tell the name of breath || 5 ||

*Brahman* is called 'a' and the 'I' is there contained.<sup>12</sup> This is produced as a thousand *br̥hatīs*. Of this produced as a thousand *br̥hatīs* there are thirty-six thousand syllables. So many are the thousands of the days of man's life. By the syllable of life<sup>13</sup> alone does he obtain the day of life, and by the day of life the syllable of life. There is a chariot of the gods which destroys desires.<sup>14</sup> Its seat

<sup>6</sup> Sāyana cites Taittirīya Āraṇyaka, IV, 27 (Ānandāśrama ed., p. 333): *khaṭ phat jahī chindhi b̥hindhi handhi kaṭ ite vacaḥ kīr̥ṇāni* | *ulbhaṇṇu* he renders *ākṛoladikam*. Cf. also Āpastamba Śrauta Sūtra, XIV, 14, 1; Hillebrandt, *Ritual-Literatur*, p. 166; *Ved. Myth.*, III, 366.

<sup>7</sup> *vyūṇya* like *nāmū* in ver. 4 appears 'metrical'.

<sup>8</sup> This merely means they rose above mere names to the unity of *brahman* or *prāṇa*. Sāyana renders 'dependent on the letter "a" which is the name of *prāṇa*'. Ānandatīrtha refers to the names of Bhagavānt.

<sup>9</sup> *nāmā* is rendered by Sāyana as equivalent to *nāmāyattāḥ* above. This cannot be the case, nor can it well be for *nāmāni* as Ānandatīrtha construes it. It must be for *nāma*, the last a being lengthened *metri causa*. For such cases, cf. Macdonell, *Vedic Grammar*, p. 62; Aufrecht, *Āitareya Brāhmaṇa*, p. 427; Sāṅkhayana Śrauta Sūtra, XVII, 9, 7; XVIII, 22, 10, even in prose (cf. *Introd.*, p. 70); *J. A. O. S.*, XXV, 98; below, III, 1, 2, n. 2.

<sup>10</sup> By the help of *brahman* is Sāyana's version, and so also Ānandatīrtha takes it. More probably it is 'by aid of this doctrine'. For *apahatyā*, cf. Jaiminiya Upaniṣad Brāhmaṇa, II, 1; 10, 2.

<sup>11</sup> Sāyana quotes Śvetāśvatara Upaniṣad, V, 10 (the late metre is noteworthy):—

*naiva strī na pumān eṣa naiva cāyam naṇṇamsakaḥ |*  
*yadyac charīram ādatte tena tena sa codyate ||*

For the nominative, cf. passages like Bṛhaddevatā, V, 39, where I would read *Ḥaspatīḥ* with MSS. h. d.; R̥gveda Prātiśākhya, XVII, 26; Taittirīya Saṃhitā, V, 7, 4, 4, &c.

<sup>12</sup> This must be taken as a clear assertion that *brahman* includes the individual self. Sāyana says it refers to Hiraṇyagarbha quoting the very late Nṛsiṃhottarātapanīya Upaniṣad, V: *sarvāhaṇmāni Hiraṇyagarbhaḥ* |

<sup>13</sup> Ānandatīrtha explains the *akṣara* as the female form of Viṣṇu, the *ahas* (sic) as the male. As a matter of fact the sentence merely asserts he obtains *brahman* or *prāṇa* by means of *brahman* or *prāṇa*, as both are revealed in the syllable and the ritual of the Mahāvratā day, as in I, 2, 2.

<sup>14</sup> Sāyana explains this as a chariot of Hiraṇyagarbha. Ānandatīrtha renders *anakūma-*

is speech, its two sides the ears, the horses the eyes, the driver the mind. Breath mounts upon it. A Ṛṣi says (RV., X, 39, 12), 'Come hither on what is quicker than mind,' and (RV., VIII, 73, 2), 'On what is quicker than the winking of an eye.'<sup>15</sup>

#### ADHYĀYA 4.

In the beginning<sup>1</sup> the one self was this, there was nothing else blinking. He<sup>2</sup> thought, 'Shall I create worlds?' He created these worlds, water, lights,

*māraḥ* as, 'Prāṇa has no desires and delights in *Māyā*,' i.e. *Ramā*. Really all that is meant is that there is a chariot, viz. the body, where *prāṇa* mounts, as contained above in the verses. Ānandatīrtha explains the *uddhi* as *Ramā* in snake form, *rotre* as *Candra* and his wife, *pakṣasī* as *Candra* and his wife, *cakṣuṣī* as *Sūrya* and his wife, *manuḥ* as *Rudra*. The metaphor is not rare, e.g. n. 3; quotation in Āśvalāyana Śrauta Sūtra, VI, 5, 3; Śāṅkhāyana Āranyaka, I, 8; RV., III, 14, 7, as interpreted by Bergaigne (Oldenberg, *S. B. E.*, XLVI, 270) where the prayer is a chariot; Atharvaveda, VIII, 8, 22, where *uddhi* and *pakṣas* also occur, and are rendered as above by Whitney; Maitrāyaṇī Samhitā, III, 4, 4; Kāthaka Samhitā, VIII, 8.

<sup>15</sup> Sāyana adds a long disquisition (cf. Max Muller, *S. B. E.*, I, 235, 236) on the difference of this *prāṇavidyā* from that of the Brhadāranyaka Upaniṣad and the Chāndogya Upaniṣad, in which *prāṇa* is not related to the Mahāvrat ceremony. Following as usual Śaṅkara he also discusses what is the result of this *prāṇavidyā*, and concludes that it leads after death and absorption in the *paramātmā* to rebirth in the *brahmaloka* where after enjoyment of all the powers of a deity, he proceeds to obtain full knowledge and *mukti*. But Śaṅkara ignores the fact that *mukti* is not as yet known to this Āranyaka, which in its philosophic doctrine reaches only the unity of existence and the identity of the self and *brahman*, and which promises immortality, not liberation, to the devout. It is impossible even to say that this Āranyaka, II, 1-3, realizes clearly the doctrine that all is consciousness, though it approaches this standpoint. It does not assert that the self is unknowable as pure subject or the unreality of existence, as is done by the later Upaniṣads and the Vedānta. To the writer of this Upaniṣad immortality meant a continuance of conscious existence, because the identity of the self and the world did not involve in any way the destruction of self. All that it involved was the destruction of what is really self from its accidents. It is of course true that this position is not strictly consistent, but it is no more unsatisfactory than that of Vedāntism.

<sup>1</sup> Śaṅkara, Ānandatīrtha, and Sāyaṇa all expend great efforts in explaining this short Upaniṣad, II, 4-6, but they mainly deal with difficulties which do not arise if no effort is made to reconcile this text with pure Vedāntism or to explain logically its inconsistencies. The real advance on II, 1-3, consists in (1) the fact that *ātman* is the subject, not as before *prāṇa*, *puruṣa*; (2) that *ātman* and *brahman* are more explicitly recognized as intelligence, but both these points are foreshadowed in II, 1-3. Max Muller (*S. B. E.*, I, 236) leans to the view that this Upaniṣad rises from the conception of life to that of the self, but this is rather too great a distinction. This Upaniṣad is a little more advanced than II, 1-3, but not much so. Deussen (*Sechzig Upanishads*), of course, interprets it as a later Upaniṣad and reads into it doctrines not contained in it. Colebrooke (*Essays*, I, 47-53); Roer (*Trans.*, pp. 26-34); and S. Sūlārāma (*Upanishads*, V, 1-64) follow Śaṅkara. On *idam*, cf. Max Muller, *S. B. E.*, XV, xix. Bohlingk has rendered the Upaniṣad, *Sachs. Ber.*, 1890, p. 162; cf. 1891, p. 85; 1897, p. 95. For Rāmānuja's interpretation, cf. *S. B. E.*, XLVIII, 71, 81, 201, 206, 391, 417, 461, &c.

<sup>2</sup> This is an imitation of the *Puruṣa Sūkta*, RV., X, 90; cf. Taittiriya Āranyaka, III, 12, but, as Deussen points out, with the essential difference that the metaphysical *prīus* of the *puruṣa* is the *ātman*. The view of the relation of the *ātman* to the world is cosmogonic,

mortal, and waters. This water is above the<sup>3</sup> heaven, and heaven supports it. The lights are the sky. The mortal is the earth, those under the earth are the waters. He thought, 'There are these worlds. Shall I create guardians of the world?' He formed the person,<sup>4</sup> taking him out from the waters.<sup>5</sup> He brooded<sup>6</sup> on him, and when he was brooded over, a mouth burst forth as an egg does. From the mouth came speech, from speech fire. Nostrils burst forth. From the nostrils came forth scent,<sup>7</sup> from scent wind. Eyes burst forth. From the eyes came forth sight, from sight the sun. Ears burst forth. From the ears came forth hearing, from hearing the quarters.<sup>8</sup> Skin burst forth. From the skin came forth hairs, from hairs plants and trees. The heart burst forth. From the heart came forth mind, from mind the moon. The navel burst forth. From the navel came forth down-breathing,<sup>9</sup> from down-breathing death. The generative organ burst forth. From the organ came forth seed, from seed water.

not pantheistic. Of course the orthodox view of the commentators that the *ātma* is the *īśvara*, not *virāj*, and the creation is *adhyāropa*, from II, 4, 1, to II, 4, 3. This is not, it is admitted by Sāyana, clear from the text, but he appeals to Śvetāśvatara Upaniṣad, IV, 10, *māyām tu prakṛtiṃ vidyād*, and Brahma Sūtra, I, 4, 23, *prakṛtē ca pratiṣṭhād drśtāntānu-rodhāt*, besides other passages equally irrelevant. In Jaiminiya Upaniṣad Brāhmaṇa, I, 1, 1, *aikṣata* the regular form occurs. The Atareya Brāhmaṇa often has unaugmented pasts, see p. 56; Bohtlingk, *Sachs. Ber.*, 1900, p. 413. The next clause, here and II, 4, 3, may be interrogative or merely an expression of determination (so commentators and translators). For *āpas*, cf. Atharvaveda, VI, 23, 2; *Ind. Stud.*, X, 440, n. 1; *J. A. O. S.*, XXV, 110.

<sup>3</sup> The translation of Max Müller, 'and it is heaven,' can hardly be right, and it is not supported by the commentators. It is true that heaven must come in somewhere, for it is sufficient if it comes in as a support, and so Bohtlingk and Deussen, with Colebrooke, Sītārāma, Rājārāma, and Roer take it. Ānandatīrtha explains *ambhas* as *mahas* and the other worlds beyond the heaven where the waters were originally placed; 'the blue firmament,' Rājārāma.

<sup>4</sup> This is the later *virāj* of the Vedānta. Ānandatīrtha calls it Brahman, in accordance with the Viṣṇu legend. Cf. Hopkins, *Rel. of India*, pp. 232 sq.

<sup>5</sup> The five elements (Sāyana), Brahman, &c. (Ānandatīrtha).

<sup>6</sup> The sense of *√tap*, to create by will, is pointed out by Śaṅkara, who (cf. Winternitz, *Gesch. der indisch. Litt.*, I, 87 sq., 91 sq.; Oldenberg, *Religion des Veda*, pp. 402 sq.) cites Muṇḍaka Upaniṣad, I, 1, 9: *yasya jñānamāyām tapas*! The translation here is borrowed from Max Müller (cf. also *S. B. E.*, XV, 28, n. 2). For *yathāṇḍam* below, cf. Jaiminiya Upaniṣad Brāhmaṇa, III, 14, 8; Jaiminiya Brāhmaṇa, II, 12. There are sets of three, the organ, the activity, and the natural phenomenon corresponding, which is later called the presiding deity. See e.g. the Anugītā, Mbh., XIV, 1119 sq. For this *svatikrama*, cf. Chāndogya Upaniṣad, VI, 2; Taittirīya Āraṇyaka, II, 1.

<sup>7</sup> *Prāṇa* here means clearly the power of smell. Originally (1) it meant the breath in the widest sense, from which it came to denote (2) life or the principle of conscious life, as frequently in II, 1-3. On the other hand, (3) it was narrowed down to denote one of five *prāṇas*, II, 3, 3, and these *prāṇas* were contrasted with *manas* and the *indriyas*, though in death or sleep the fundamental character of the *prāṇas* came out. (4) The sense 'smell' is an independent and not very common development. (5) Another development applies it to all the organs of life, e.g. eyes, nose, tongue, see I, 3, 7, n. 6. Cf. *Śukkhayana Āraṇyaka*, p. 21, n. 1.

<sup>8</sup> Ānandatīrtha explains them as Indra, Yama, Varuṇa, and Kubera.

<sup>9</sup> *Apāna* here has the other meaning of down-breathing, not inspiration, but breathing,

2. These deities<sup>1</sup> being created fell into this great ocean.<sup>2</sup> He troubled him with hunger and thirst. The deities spake to him, 'Grant us a place, where we can rest and eat food.' He led a cow<sup>3</sup> for them. They said, 'This is not enough for us.' He led a horse for them. They said, 'This is not enough.' He led man<sup>4</sup> to them. They said, 'Well done!'<sup>5</sup> Man is indeed well done. He said to them, 'Enter according to your places.'<sup>6</sup> Then fire,<sup>7</sup> having become speech, entered the mouth. Air, having become scent, entered the nostrils. The sun, having become sight, entered the eyes. The quarters, having become hearing, entered the ears. The plants and trees, having become hairs, entered the skin. The moon, having become mind, entered the heart. Death, having become down-breathing, entered the navel. The waters, having become seed, entered the generative organ. Hunger and thirst said to him, 'Grant us two a place.' He said to them, 'To these deities I assign you, I make you sharers

or wind, in the lower part of the body. Cf. on II, 3, 3, and II, 4, 3. Rājārāma takes it as 'air inhaled by mouth, *not through nostrils*'. Colebrooke has 'the air drawn in by deglutition', explaining that swallowing was considered a parallel to inhaling. Cf. *Z.D.M.G.*, LV, 261; LVI, 556; *J. A. O. S.* XXII, 249.

<sup>1</sup> This section really reverses the former section. There *ātman* produced the worlds, then *puruṣa* and the deities. The deities now enter into *puruṣa*. Compare the common process in the Brāhmaṇas where the *brahman* creates the world and then enters it, but here the deities have no creative power, and the section only seems to show the reciprocal dependence (cf. Winternitz, *Gesch. der indisch. Litt.*, I, 218, 219) of the deities and the senses, of the great cosmic forces and the microcosm. I take the subject of action to be the *ātman* throughout, so do Śaṅkara and Sāyana. Roer apparently takes *puruṣa* as subject of all save the first two sentences. Colebrooke apparently read *abhyauhan* and so makes the *ātman* alone subject and object in the sentences.

<sup>2</sup> This must mean the ocean of being, from which *puruṣa* is evolved. Sāyana says into the *vīrāj*, but this seems less probable. The *v. l.*, below, *āśanāyāpīpāsā* is the form in the Bṛhadāraṇyaka Upaniṣad, while in Taittirīya Āraṇyaka, IV, 23, *āśanāyā* or *pīpāsā* is found. Cf. Aitareya Brāhmaṇa, VII, 15: *āśanāyāpīpāśaḥ*; Aufrecht, p. 431; Hothlingk, *Sachs. Ber.*, 1900, p. 418.

<sup>3</sup> Because it has no upper teeth, says Sāyana. He is, however, right in quoting II, 3, 2, as showing the real reason for the preference of man, as the most intelligent.

<sup>4</sup> The commentators Ānandatīrtha and Sāyana, who often follows him, Colebrooke, followed by Roer, Max Muller, and Deussen, explain this *puruṣa* as different from though allied to the *puruṣa* of II, 4, 1. This hardly seems likely, and the confusion of thought is just as great on the former theory as on the latter. The exact parallelism with II, 4, 1, of what follows is against their view. For the particle *su*, cf. *P. A. O. S.*, Apr. 1893, pp. xli-xliii.

<sup>5</sup> Śaṅkara suggests it may mean 'self made' (cf. Max Muller's trans. (*S. B. E.*, XV, 58) of Taittirīya Upaniṣad, II, 7) because man is created by his own illusion, or that he is the 'abode of all good actions', which S. Sītārāma in his trans. accepts. Max Muller (*S. B. E.*, XV, 20, n. 4) equates *śraṇḍ* and *sukṛta* as = deeds performed by oneself and believed to be good.

<sup>6</sup> Cf. Jaiminiya Upaniṣad Brāhmaṇa, I, 18, 3, which may be borrowed.

<sup>7</sup> This means, Sāyana says, that in the absence of the deity, the faculties cannot work. He quotes Brahma Sūtra, II, 4, 14: *jyotiṛādy adhiṣṭhānaṃ tadāmanāt*! Jaiminiya Upaniṣad Brāhmaṇa, II, 11, 12, seems reminiscent of this passage.

in them.' Therefore to whatever deity an oblation is offered, hunger and thirst are partners in it.<sup>2</sup>

3. He thought, 'There are these worlds and the guardians of these worlds. Shall I create food for them?' He brooded over the waters.<sup>1</sup> From the waters brooded over form<sup>2</sup> was born. The form that was born was indeed food. The food when created sought to go away.<sup>3</sup> He was fain to seize it. He sought to grasp it with speech. He could not grasp it with speech. Had he been able to grasp it with speech, man would have enjoyed food by uttering its name alone. He sought to grasp it by scent.<sup>4</sup> He could not grasp it by scent. Had he been able to grasp it by scent, man would have enjoyed food by scenting it alone. He sought to grasp it by the eye. He could not grasp it by the eye. Had he been able to grasp it by the eye, man would have enjoyed food by seeing it alone. He sought to grasp it by the ear. He could not grasp it by the ear. Had he been able to grasp it by the ear, man would have enjoyed food by hearing it alone. He sought to grasp it by the skin. He could not grasp it by the skin. Had he been able to grasp it by the skin, man would have enjoyed food by touching it only. He sought to grasp it by the mind. He could not grasp it by the mind. Had he been able to grasp it by the mind, man would have enjoyed food by thinking of it alone. He sought to grasp it by the generative organ. He could not grasp it by that organ. Had he been able to grasp it

<sup>2</sup> Sāyana, following Ānandatīrtha, explains that, as hunger is mitigated by the knowledge of its (i.e. food's) proximity, or by hearing of it, so the senses all appease hunger and thirst. Śaṅkara's view is that the sensations become eaters by sharing in the deities, i.e. fire, &c., in the body and in the world; so they share in every offering to a deity (i.e. the deity and the worshipper both eat).

<sup>1</sup> The five elements (Śaṅkara and Sāyana).

<sup>2</sup> Form or organism, as Rājārāma translates it, is natural, not something imposed on matter, and it plays no such part in Indian thought as in Greek. Even the Buddhist *vipaśyā* is not a pregnant conception.

<sup>3</sup> Roer reads *nadat*, 'crying,' so Rājārāma, and see cit. notes. Śaṅkara explains 'that mice, &c., try to run away from cats that eat them'. He takes *atyāgāmsat* as, 'it sought to run away,' and this is followed by Sāyana and Ānandatīrtha and by Viśveśvaratīrtha, besides being accepted by Colebrooke, Roer, S. Sītārāma, and Rājārāma, Max Muller, and Deussen. But that this is correct seems very unlikely. Rather it may mean, 'He sought to strike, grasp it,' which idea is later developed in detail. This leaves the exact sense of *parāṇ* difficult. If it is neuter, cf. Whitney, *Sanskrit Grammar*, § 1117; Jaiminiya Upaniṣad Brāhmaṇa, I, 2, 4; 6, 1; Kaṭha Upaniṣad, II, 4, 1; Maitrāyaṇiya Upaniṣad, VI, 17; Oertel, *J. A. O. S.*, XVI, 226. But if it = to no purpose (cf. Aitareya Brāhmaṇa, III, 46, 2; Jaiminiya Upaniṣad Brāhmaṇa, I, 2, 4) a tolerable sense is made as masculine. But I prefer Bohtlingk's *atyāgāmsat*; cf. Roth, *Z. D. M. G.*, XLVIII, 106-111. If *enat* is nom., cf. *Introd.*, p. 56. In Mānava Gṛhya Sūtra, I, 12, 5, occurs: *athainau dadhimadhu samaśrutau*, which Knauer (p. xlv) defends by quoting the Aitareya Brāhmaṇa passage (VII, 22) and Kauṣītaki Brāhmaṇa, XXII, 1, and by the fact that *na* in Pāli occurs in the nom. (cf. Muller, *Pāli Grammar*, p. 88). Bohtlingk, *Sachs. Ber.*, 1896, p. 155; 1900, pp. 418, 428, denies the use.

<sup>4</sup> As above in II, 4, 1. For a rather similar list, cf. Jaiminiya Upaniṣad Brāhmaṇa, I, 60.

by that organ, man would have enjoyed food by sending it forth alone. He sought to grasp it by down-breathing. He obtained it.<sup>5</sup> Thus it is Vāyu who lays hold of food, and Vāyu is he who lives by food.<sup>6</sup> He thought, 'How can this be without me?'<sup>7</sup> He thought, 'By which way<sup>8</sup> shall I enter?' He thought, 'If speech distinguishes, if scent smells, if the eye sees, if the ear hears, if the skin feels, if the mind thinks, if down-breathing digests, if the organ sends forth, what then am I?' Having split open the top of the skull he entered by that door. That door is called *vidṛti*, the place of happiness.<sup>9</sup> There are three<sup>10</sup> dwelling-places of him, three dreams, this dwelling-place, and this, and this. Born he looked through all beings, to see whether any one wished to proclaim

<sup>5</sup> *Vāyu* is derived from *āvayat*. The use of this causal form is confined to this sense, but is found both in Samhitā and Brāhmaṇa. The sense is perhaps 'consumed' rather than 'seized'. Possibly *ā vi* is the source (Monier-Williams' *Dict.*), but this is less likely; cf. *J. A. O. S.*, XVII, 53; *Ind. Stud.*, XVIII, 24.

<sup>6</sup> Or he who gives life by food, as Sāyana and Ānandatīrtha take it, quoting Brhadāranyaka Upaniṣad, II, 2, 1; *annam dāma*, IV, 3, 6, and Kauṣītaki Upaniṣad, III, 2. Sāyana describes the passage as *śiṣubrahmaṇe*. For the long series of conditionals, cf. Whitney, *Sanskrit Grammar*, § 950; Delbruck, *Altindische Syntax*, p. 366; Speyer, *Volische und Sanskrit-Syntax*, § 198. These cases are all normal: they refer to a past unreal condition, for the act of creation is not conceived as continuous, and correspond to the Latin pluperfect subject or the Greek aorist indic. in protasis with *āv* with aorist in apodosis. The form *agrāhāyat* is remarkable; cf. Aitareya Brāhmaṇa, VI, 24: *parāgrahāyam*; *ibid.*, 35: *pratyagrāhāyam*, and see Whitney, *Sanskrit Grammar*, §§ 904 b, 1068 a, for other cases of the anomaly. The Suparṇādhyāya also contains the form *agrāhāyam*, Wackernagel, *Altindische Grammatik*, I, xxii; see Mantirpāṭha, II, 8, 3, *agrāhāyam*; cf. Bolthongk, *Z. D. M. G.*, LIV, 511, with Bloomfield, *ibid.*, XLVIII, 577; *J. A. O. S.*, XXV, 135.

<sup>7</sup> Śaṅkara illustrates by the metaphor, 'Unless the lord the city keep, the watchers watch in vain.' There must be the soul in the body. Sāyana compares Brhadāranyaka Upaniṣad, III, 4, 1. Contrast with Aristotle, *De Anima*, III, 5, is interesting.

<sup>8</sup> i. e. by the tip of the foot, as in II, 1, 4, or the skull. Sāyana connects the former with the *karmendriyas*, the latter with the *jñānendriyas*. Ānandatīrtha refers to a variant in Śaṅkara's commentary *antar* for *ataḥ*. It obviously must have been wrong, but it is worth noting that Śaṅkara's text was not very complete or certain. It is noteworthy that here we have no hint of *karman* (cf. Brhadāranyaka Upaniṣad, III, 2, 13 sq.; IV, 4, 2-5).

<sup>9</sup> So called because connected with Havi, says Ānandatīrtha. The Jaiminiya Upaniṣad Brāhmaṇa knows a *nāndana sūman* and Sāmaveda, II, 651, a *nāndana svarga*.

<sup>10</sup> These three are variously interpreted. Śaṅkara gives two explanations. The first is that of right eye, inner mind, and ether in the heart. Ānandatīrtha explains the mind as in the throat, and identifies the heart with the ether. He thus gets, in his own commentary, the triad, right eye, throat, and heart, and so Colebrooke. Sāyana as often follows him rather than Śaṅkara, and after him cites the Brahma Upaniṣad, III: *netre jāgaritam vidyāt kṣipre svarṇam samā-diseḥ* (*śiṣuṣṭam hrdayasya tu* (al. *hrdayastham*)). Śaṅkara and the others explain the states as of waking, dreaming, and deep sleep, for all are sleep as compared with true knowledge of *brahman* (cf. Kaivalya Upaniṣad, XII). The other explanation is that referring to another birth, viz. one's own body, and those of one's mother and father; this is no doubt quite wrong, but Sāyana reconciles the two theories by assigning two kinds of *samsāra*, *dīnatya-zukāra* and *janmāntara-zukāra*, to which the theories correspond.

another self.<sup>11</sup> He saw this person only as the most widely extended *brahman*.<sup>12</sup> I have seen it, so he said. Therefore he was Idamdra by name, he was indeed

<sup>11</sup> Śaṅkara does not explain this passage. Ānandatīrtha says that either he regarded it as clear or his copyists (cf. n. 8) omitted it. His own explanation gives us a choice. (1) He identified himself with creatures because he did not see the true self, *iti* being used in the sense of *yasmāt*, or simply, he identified himself with creatures: he did not see the true self, *iti* marking the close of the *adhyāropa* section. (2) The *adhyāropa* ends with *ānavaṭha iti*, and with *sa jātā* begins the *aparādhā*. He examined the creatures separately, whether they had *svatātāḥ sattā* or not, and concluded that 'there is nothing that I can call different from the true self'. *Vadivāmi* is given for *vāvadīṣat*. Sāyaṇa follows this one of Ānandatīrtha's explanations, using some of the actual words. Colebrooke has, 'What else (but him) can I here affirm (to exist)?' S. Sītārāma renders, 'How should he speak of any other?' and Roer has, 'How could he desire to declare any other thing different from him?' Rājārāma, 'Can any (element) here call (the ruler) different?' Max Müller and Deussen render, 'whether anything wished to proclaim here another self.' This must be right, or perhaps the subject should be 'any person', the difference is, however, slight. This version is supported by Ānandatīrtha in his own commentary, *tha bhūteṣu anyam matto 'nyam pravartakam vāvadīṣat kim vadet*, says Viṣṇu. *Vāvadīṣat* cannot refer to the subject of *abhirvākyat* and *anyam* must refer to *ātmanam*. *Vāvadīṣat* may be an intensive aor. subj., or the injunctive of a desid. from the intensive, both rare forms (Whitney, *Sanskrit Grammar*, §§ 1019, 1025). Nilakaṇṭha thinks this passage is referred to in the Mokṣadharmā, Mbh., XII, 10060, no doubt wrongly, see Deussen's trans., p. 493. For *abhirvākyat*, *abhirvākyat* should certainly be read. The confusion between *khy* and *ky* is very frequent in all sorts of MSS., cf. Weber, *Ind. Stud.*, IV, 273; Hillebrandt's notes on Sāṅkhya Sūtra, IV, 12, 10; 15, 1; Gobhila Gṛhya Sūtra, I, 3, 18 (Oldenberg, *S. B. E.*, XXX, 21); Knauer, *Mānava Gṛhya Sūtra*, p. xxxv; Scheltelowitz, *Die Apokryphen des Rgveda*, pp. 174, 175, and at great length in his forthcoming work, *Zur Stammbildung*, &c., on *krecchra*; *Z. D. M. G.*, I, 42; Wackernagel, *Altindische Grammatik*, I, 136; *Epigr. Ind.*, IV, 122, *prakhyālitam* for *prakṣālitam*. The Nirukta, III, 20, already recognizes it and uses it in connecting *√khyā* with *ṛkṣa*. On the other hand T, a South Indian MS., has the correct *√kṣat*, though perhaps only by conjecture. Rājārāma gives the form as Vedic for *abhirvākyat*, and no doubt a confused remembrance of such a form may have helped to keep the absurdity in the text when once it had forced its way in. *Vāvadīṣat* he gives as *lit* of *√vad*. For *ātman* he accepts the etymology from *√at*, the 'motor' or 'vital force'. Geldner (*Vedische Studien*, III, 116, 117) adopts the etymology of Weber and Garbe (*Die Sāṅkhya-Philosophie*, p. 293) of *ātman* from *√at* and so denoting (1) the wandering wind, (2) the *saṃsārīn* soul, whence come the other meanings, person, self, body, nature. It is quite possible that the soul and the wind were deemed to be closely connected there are plenty of parallels—but of course in this case we cannot take *saṃsārīn* in the technical sense. The more usual derivation is from *√an* (Roth), while Deussen (*Allg. Gesch. der Phil.*, I, 1, 285 sq.) prefers to derive *ātman* from two pronominal stems. No explanation as yet offered is satisfactory, since none explains Vedic *tmānā*, &c. (Wackernagel, *Altindische Grammatik*, I, 61). Bohtlingk's conj. *vāva dīṣet*, 'to see if it referred to any one save himself,' is good, but not essential.

<sup>12</sup> The commentators all read *brahma* separately, and though the sense would be much the same this is better than to take *brahmatatamam* (with S text) as one word. The commentators and translators all agree it is for *tatatamam*, and Deussen compares *durniṣṭapratamam* in Chāndogya Upaniṣad, V, 10, 6. We may also compare *navamam* (= *navatamam*) according to Max Müller in RV., V, 27, 3, see Oldenberg, *S. B. E.*, XLVI, 422 *Varuṇaviyātāmam* for *Utatamam* in V, 3, 2, though there the Jaminiya Upaniṣad Bāḥmana, I, 10, 1, reads *pari-*



Idamdra by name. Him who is Idamdra they call Indra<sup>13</sup> mysteriously. For the gods love mystery.<sup>14</sup>

#### ADHYĀYA 5.

In man<sup>1</sup> he is from the first as a germ.<sup>2</sup> That seed is strength gathered from all the limbs and he thus bears a self in his self. When he connects the seed to the woman, then he causes it to be born. That is his first birth. The seed becomes the self of the woman like one of her own limbs. Therefore it hurts her not. She nourishes the self he has given her there. She, as nourisher, is to be nourished. The woman bears the germ. The man before the birth of the child and thereafter<sup>3</sup> supports him. When he supports the child before its birth and

*yatanam*, and for a large number of somewhat similar (but often doubtful) cases, Wackernagel; *Altindische Grammatik*, I, 280; II, i, 128; Macdonell, *Vedic Grammar*, pp. 58, 59; Bloomfield, *P. A. O. S.*, April, 1893, p. xxxv; *A. J. P.*, XVII, 416-418. Otherwise it might be translated 'just that' in accordance with Pāṇini, V, 3, 93, for which use Bhāgavata Purāṇa, X, 36, 28 is also cited; so Bohtlingk, and in Chāndogya, I, c., 'tana is now read.

<sup>13</sup> For Indra as a designation of *ātman* cf. II, 3, 7, n. 1. For *adarśam*, Lévi, p. 107.

<sup>14</sup> The phrase here occurs in Aitareya Brāhmaṇa, III, 43, 1: *ity ācakṣate parokṣaṃ parokṣakāmā hi devāḥ*; a similar but characteristically slightly different phrase occurs repeatedly in Śatapatha Brāhmaṇa, VI-X, but not in I-V; Weber, *Ind. Stud.*, XIII, 268; X, 127. Cf. also Bṛhadāraṇyaka Upaniṣad, IV, 2, 2, where Indra is mysteriously called *Indha* as the person in the right eye, for the same reason as here. Winternitz (*Gesch. der indisch. Litt.*, I, 161) happily compares the riddles found in the Rgveda, the Atharvaveda, and the Yajurveda. The gods require amusement as well as reverence. So also the gods must have animals to play with (Macdonell, *Vedic Mythology*, p. 148; Oldenberg, *Religion des Veda*, p. 74, and Keith, *J. R. A. S.*, 1907, p. 936). Other examples of obscurity are Śatapatha Brāhmaṇa, VI, 1, 1, 2; VII, 5, 1, 22 (Winternitz, p. 177). Cf. also Winternitz, *Maitrīapāṭha*, I, xxix, n. Śāṅkara sums up the result of this chapter in an interesting and polemical discussion of the *ātman* as eternal and unthinkable subject (U, pp. 50-64, trans. by S. Sītārāma, pp. 39-49); but what he says bears rather on his system than on the Upaniṣad. See also Lévi, *La Doctrine du Sacrifice*, p. 38, n. 6.

<sup>1</sup> Sāyana following Śāṅkara thus sums up the result of the Upaniṣad in the introduction to this Adhyāya. There is (1) *brahman* undeveloped and truly real; (2) then *adhyāropa* in (a) the fourteen worlds in *brahman's* egg, (b) *virūḍh* who regards the worlds as his body, (c) the *indriyas* arising in his body, (d) the presiding deities, (e) the subjects of the *indriyas* including man, (f) the food of the deities and its appropriation, (g) the three states of the self; (3) the *apavāda*, beginning with *sa jūtaḥ* and ending with the end of II, 4, 3. This section takes up as regards other births than the present the question of the three states of the soul. This section seems to be referred to in the Mokṣadharmā, Mbh., XII, 10862, and 9494. Cf. Śatapatha Brāhmaṇa, XI, 2, 1, 1; Lévi, p. 107. For the egg, cf. Gomperz, *Greek Thinkers*, I, 93.

<sup>2</sup> This simple and early narrative should not, of course, be explained by the *pañcāgnirūpyā* as Sāyana proposes, but is much earlier in conception. Ānandatīrtha explains the whole as a question of the different manifestations of Viṣṇu. The edd. except Sītārāma and U and Kājārāma punctuate at *retas*, but the comm. and the parallelism *yad etad—tad etad* are in favour of the other punctuation. The sense is the same. Bohtlingk's *enam* (= *ātmanam*) is not essential.

<sup>3</sup> The commentators here differ. Śāṅkara and Ānandatīrtha in his *īkā* take (1) *janmano* 'gre as 'before birth'; (2) *agra eva* as *jātamātram*; (3) *adhi* as 'after birth'. This seems preferable, except that *agra eva* must be considered as explained by *janmano* 'gre. Ānandatīrtha in his *bhāṣya* explains (1) as above; (2) as *agrayaḥ, sarvagunāgryaḥ*; (3) *adhi* as

thereafter, he supports in truth himself, for the continuation of these worlds.<sup>4</sup> For thus are these worlds continued. This is his second birth. This self<sup>5</sup> is appointed for holy deeds. The other self having done its duty and attained old age departs, and departing hence is born again. This is his third birth.<sup>6</sup> A poet says (RV., IV, 27, 1), 'Within the womb, I learned all the races of these gods. A hundred brazen forts restrained me, but like a hawk I escaped swiftly downward.'<sup>7</sup> Vāmadeva lying in the womb thus declared this. Knowing this, he

*adhikatvena*. Sāyana renders (1) *agra eva* as *prasaṅgāt prāg eva*; (2) *janmano 'gre* as *prasaṅgāt ūrdhvam*; (3) *adhi* as *adhikatvena*, apparently borrowing this from Ānandatīrtha's *bhāṣya*. The services before and after birth which Rājārāma Rāmakṛṣṇa Bhagavata alone recognises, as apparently also Colebrooke, are explained as the nourishing the mother and performing the usual ceremonies before and after birth. It is just possible, however, that *adhikārayati* is the verb, and the reference is only to what is done before birth. Bohtlingk omits *agra eva*.

<sup>4</sup> Contrast the late and elaborate passage in Kausītaki Upaniṣad, II, 15. The passage, Jaiminiya Upaniṣad Brāhmaṇa, III, 11, is fundamentally different.

<sup>5</sup> That is the son. The following passage is quoted by Śaṅkara on Bṛhadāraṇyaka Upaniṣad, p. 397.

<sup>6</sup> Śaṅkara explains that as father and son are one *ātman* (cf. V, 3, 3), the three births are correct. Sāyana says either (1) the *ātman* being one, it has three births, two as son, one as father; or (2) the two births of the son have analogies in the case of the father and that of the father in the case of the son, so that each has three births. The third birth is taken by the commentators as rebirth in heaven, hell, or in the world of men. Probably, as there is no proof that the Upaniṣad knows the doctrine of transmigration, it refers to being born in the next world, an idea familiar in the Brāhmaṇas (cf. Macdonell, *Vedic Mythology*, pp. 168, 169; *Sanskrit Literature*, pp. 223, 224) which differs essentially from transmigration, i.e. birth into this world again, see Deussen, *Philosophie der Upanishads*, pp. 294, 295; E. T., pp. 325 sq.; Lévi, pp. 96, n. 1, 97, n. 1; Hillebrandt, *Ved. Myth*, II, 8; contra, Geldner, *Vedische Studien*, II, 288; Bohtlingk, *Sachs. Fern.*, 1893, p. 92. For *vayo-gata*, see Wackernagel, *Altindische Grammatik*, II, 1, 190.

<sup>7</sup> This verse is very obscure in this connexion. Śaṅkara, Ānandatīrtha, and Sāyana all explain it as referring to the innumerable bodies through which Vāmadeva had passed until he obtained *mukti* through knowledge. This meaning cannot be got from the passage. The context seems to show that it only means that Vāmadeva knew the three births of *ātman*, and so escaped and became immortal. The doctrine of *mukti* is not apparently known to the writer of the Upaniṣad. If it were, it would be made clear. For the meaning of the verse in the original (cf. Bergaigne, *Rel. Véd.*, III, 322; Eggeling, *S. B. E.*, XXVI, xx, n. 1; Roth, *Z. D. M. G.*, XXXVI, 353; Hillebrandt, *Ved. Myth*, I, 282; and especially Bloomfield, *J. A. O. S.*, XVI, 1-24, who explains the myth as referring to Agni. When the cloud is rent in the storm, the lightning (= *vyoma*) breaks from the cloud and simultaneously the Soma flows upon the earth. Sāyana in his Rgvedic commentary follows this passage. On RV., IV, 26, 1, Sāyana says that Vāmadeva, who had in his mother's womb the knowledge of Brahman, sets forth that knowledge of the identity of himself and Brahman, in the verses *aham Manur*, &c. (so Śatapatha Brāhmaṇa, IV, 4, 2, 21 and 22). So [Sāyana] on Atharvaveda, XVIII, 3, 15: *sa khalu garbhavastha eva sann utpannatattvajñanah svasya sārvaṁmyam anusamudhau*. Sieg (*Die Sagenstoffe des Rgveda*, pp. 76 sq.) holds, no doubt, rightly that the idea is not found in the RV. passage, but no conclusion as to the priority of the Śatapatha Brāhmaṇa, *i.e.*, can of course be drawn from the fact that no mention is there made of the legend, which may quite well have been known to the Śatapatha, though not referred to. This version

stepped forth after the destruction<sup>8</sup> of the body, and having enjoyed all delights in the world of heaven he became immortal.<sup>9</sup>

#### ADHYĀYA 6.

Who is he<sup>1</sup> whom we meditate on as the self?<sup>2</sup> Which is that self? That by which one sees, by which one hears, by which one smells scents, by which one forms speech, by which one discriminates sweet and sour? That which is the heart and the mind,<sup>3</sup> perception, injunction, understanding, knowledge, wisdom, vision, firmness, thinking, considering, helping, memory, resolution, will, breath, love, and desire?<sup>4</sup> All these are only names of knowledge.<sup>5</sup> That (self) is

(pp. 88 sq., cf. Pischel, *Vedische Studien*, I, 211 sq.) of this verse takes the last part as meaning, 'Then came the eagle; through the swift one (*javasā* as an adj.) I escaped,' the speaker being (as in IV, 18) Indra himself. Sieg reconstructs the myth as one in which Indra even before birth desires lordship over the gods, who therefore try first to prevent his birth and then seek to restrain him, until he escapes by the eagle's aid. This is very ingenious but not proved.

<sup>8</sup> *Sarvabhandāt* according to Ānandatīrtha. After death, Śāṅkara and Śāyaṇa. This seems certain and is followed by the translators including Sītārāma and Rājārāma.

<sup>9</sup> The end of this section is, Śāyaṇa says, to produce disgust with the body and with the series of lives undergone by the unenlightened. There is no trace of this in the original. Rājārāma Rāmakaṣṇa Bhāgavata has an original view of this section (ed., Bombay, 1898, p. 7). He takes it as dealing with (a) the seminal soul which as transferred has its first birth, (b) the second birth as a human being, (c) death and rest in the indestructible heaven. 'The third sleep is the sleep of death beginning in this, and ending in the heavenly world.' This version of the Upaniṣad—though coloured by Christian influences—yet seems to me to recognize the fact that transmigration is not referred to. Similarly he derives from II, 4, 3 that the human brain is entered by the highest spirit and so becomes worthy of life.

<sup>1</sup> This Adhyāya is the final answer to the questions proposed; *upāśmahe* may also be translated 'worship' or 'service'. Colebrooke takes it: 'What is this soul? that we may worship him.'

<sup>2</sup> Max Muller and Bohtlingk read *ko yam*, but Śāṅkara undoubtedly took it as *ko 'yam*; and though awkward the construction is not impossible, cf. RV., VIII, 4, 6; *J. A. O. S.*, XV, 257. *Kataṇah* no doubt refers to the two views of *ātman* hinted at in II, 4, 3 and here developed as a mere spirit or a central function.

<sup>3</sup> The idea that there is one central function is clearly here developed, and this denial that the senses, &c. are essentially different is creditable to the thought of the Upaniṣad. It is the idea developed in the *Theaetetus*, 184 sq.; *Republic*, 533 sq. Cf. Kauṣītaki Upaniṣad, III; Bṛhadāraṇyaka Upaniṣad, I, 5, 3, which is the famous assertion that it is by *manas* man sees and hears. See Deussen, op. cit., p. 246; E. T., p. 273. Śāyaṇa endeavours to discriminate *hṛdayam* and *manas* as *buddhi* and *manas*, but Śāṅkara regards them as one. The construction is clearly as taken in the translation, though Roer and Sītārāma differ.

<sup>4</sup> That these terms, which remind us of the later meaningless Buddhist repetitions, had ever any definite meanings is most improbable. Śāṅkara renders them thus: *saṃjñānam* = *cetanabhāvaḥ*, *dṛṣṭānam* = *īśvarabhāvaḥ*, *vipñānam* = *kalādīpariññānam*, *prayñānam* = *prayñatā*, *medhā* = *granthadhāraṇavāsanthyam*, *dṛṣṭir* = *indriyadvārā sarvaviśayopalabdhīḥ*, *dṛṣṭir* = *dhāraṇam*, *matr* = *mananam*, *manīsā* = *svāntaryam*, *jūtis* = *cetaso rūpādīduḥkhitvabhāvaḥ*, *smṛtiḥ* = *smaraṇam*, *saṃkalpaḥ* = *śuklakyāpādhāvena saṃkalpanam rūpādīnam*, *kratur* = *adhyavāsīyaḥ*, *asuḥ* = *prāṇanādījīvanakriyānimittā vṛttīḥ*, *kāmaḥ* = *asammūhitaśīṣyākāṅkṣā*, *tīṣṇa*, *raśah* = *strīyatukarādīyabhūtiḥ*. Ānandatīrtha's explanations are, in order, *samyakjñāna*,

*brahman*,<sup>6</sup> Indra, Prājapati, all the gods, the five great elements,<sup>7</sup> earth, air, ether, water, lights, all these and those which are mixed with small as it were,<sup>8</sup> seeds of various kinds, born of eggs, born from the womb, born from heat,<sup>9</sup> born from germs,<sup>10</sup> horses, cows, men, elephants, and all that breathes, whether it walks or

*ātatajñāna, tvīdhaññāna, prakṛtstajñāna, avīpistajñāna, darśana, dhāraṇa, māsu pramāṇesu tatatevin matih, brahmādinām īśatvam, sarvapriyaṇa, sarveṣu deśakāleṣu svarūpeṣu ca samam ramate, sarvakṛpti, sarvakatratvam asana, amṛtānanda, svatantratva.* Sāyana borrows from both; he refers *samyānam* to *samyak, medha* to *granthatadāthadhānam, jātā* to *jāvas* or as in Śaṅkara, *samkalpan* to *asamīcine 'pi vastuni samyaktvena kalpanam*; for the rest he follows faithfully Śaṅkara. Rājārāma renders: 'consciousness, direction, sagacity, intelligence, retentive power, understanding, courage, power of thinking, freedom of thought, intrepidity, memory, will, capacity, vitality, ambition, obedience.' Bohtlingk makes these subjects and *prajñāmetram* predicate.

<sup>5</sup> This may fairly be construed as an assertion of the pre-eminence of knowledge. The parallel passage in the Kauṣītaki Upaniṣad, III, is clearly later, for it combines elaborately the doctrine of *prajña* (see II, 1-3, above) and that of *prajñā*. The relations cannot be reversed.

<sup>6</sup> Possibly masculine as Śaṅkara, Ānandatīrtha, and Sāyana think, followed by Colebrooke, Roer, Sītārāma, Rājārāma, Max Müller, Bohtlingk, and Deussen. But this is not necessary nor likely in view of the neuter below, and Brahman (m.) is not found as a deity in the Aitareya Brāhmaṇa (but only as priest, p. 68). The occurrence in Maitrāyaṇī Sāmhitā, II, 9, 1, is interpolated, v. Schroeder, *Ind. Lit.*, p. 91, n. 1. Muir, *Sansk. Texts*, V, 323, finds the masc. in various Śatapatha passages, unnecessarily. But it occurs, e.g. Kauṣītaki Upaniṣad, I, 3. The masc. is natural and is helped by the following masc.

<sup>7</sup> This passage is relied on by Deussen (op. cit., p. 168; E.T., pp. 185, 186) in support of his view (accepted by Macdonell, *Sanskrit Literature*, pp. 217 sq. and Winternitz, *Gesch. der indisch. Litt.*, I, 205) of the lateness of the Aitareya Upaniṣad. But there is nothing in the expression itself to demand a late date, and the fact that the version in the Upaniṣad of the creation is so detailed, instead of being a proof of lateness, may rather be considered a sign of early date, when the creation still was considered a real act and the doctrine of the omnipresence of *brahman* as consciousness was not so fully developed. The passages, Bṛhadāraṇyaka Upaniṣad, I, 4, 7; Chāndogya Upaniṣad, VI, 2, 3, both contain a reference to name and form, a conception familiar to Buddhism but not apparently at all early. The Taittirīya, II, 6, is evidently a mere *résumé* of a well-known doctrine. But that Upaniṣad bears conspicuous traces of lateness; indeed it already quotes Ślokas very often and becomes quasi-metrical, while it knows the Atharvāṅgirasas (II, 3) and has a much developed theory of the *kośas* of *ātman*. For the elements (*ākāśa* = empty space), see Bohtlingk, *Sachs. Ber.*, 1900, pp. 149-151; Keith, *J. R. A. S.*, 1909, July.

<sup>8</sup> Mixed with small (Śaṅkara). *Iva* he calls meaningless. Cf. I, 1, 2, n. 3; III, 2, 6. 'Mixed from smaller portions (of the former)' is Roer's version, which is no doubt the sense. The others of various sorts are opposed to the great elements. Colebrooke has: 'joined with minute objects and other seeds.'

<sup>9</sup> Śaṅkara explains as *yūkādīni* which Ānandatīrtha accepts. Sāyana renders *krīmīdaṁṣṭādīni*. The word does not occur in the Chāndogya Upaniṣad, VI, 3, 1, but it is impossible to accept that as a valid proof of late date since such lists (cf. those of the *prāṇas*, I, 3, 7; 4, 1) vary enormously in the same book. In *jārujāni*, cf. *jāru*, Jaiminīya Brāhmaṇa, II, 430, 6 (*J. A. O. S.*, XIX, 100); Bohtlingk's *jarūyu* is not necessary. For a similar list cf. Anugītā, Mbh., XIV, 1134.

<sup>10</sup> Rendered by Śaṅkara *vṛkṣādīni*, by Ānandatīrtha *bhūṣam bhittvā jātāni tīnādīni*, and by Sāyana *tarugulmādīni*. Rājārāma has 'shoot-born'. The form is normal and is not a case

flies, and what is immovable. All that is guided by knowledge, it rests on knowledge. The world is guided by knowledge. Knowledge is its foundation.<sup>11</sup> Knowledge is *brahman*. He<sup>12</sup> by his knowing self having left this world and having obtained all delights in the world of heaven became immortal.

## ADHYĀYA 7.

My speech rests on mind, my mind on speech. Be thou revealed to me.<sup>1</sup>

of *yy=dy* for *udbhūdyā* (cf. Scheftelowitz, *Zur Stammbildung in den indo-germanischen Sprachen*, § 10).

<sup>11</sup> The question is whether this justifies an attribution to the author of the doctrine that knowledge alone exists. It is quite open to argue that we only are given the doctrine that the world is guided by knowledge, which leaves us with a final dualism. I think probably the author went further and intended to assert the origin of all from knowledge, cf. II, 4. If so, he represents exactly the later Bhāgavata view,<sup>a</sup> perhaps that of Bādarāyana, of the nature of reality. The self, or god, is conceived as creating the material world as a reality,<sup>b</sup> but the exact nature of the creation is left vague. The relation of *brahman* and *ātman* is likewise left vague, a mere identification such as may have been meant being of little value. But of course none of the questions had yet clearly presented themselves. Cf. Thibaut, *S.B.E.*, XXXIV, xcvi sq.; XLVIII, Introd., for Rāmānuja's view, and my reviews of Deussen's *Philosophie der Upanishads*, *J. R. A. S.*, 1906, pp. 590 sq., and of his *Vier philosophische Texte*, *J. R. A. S.*, 1907, pp. 462 sq.; Grierson, *J. R. A. S.*, 1908, p. 361. Rājārāma renders *prajñāna* 'source of intelligence'.

<sup>12</sup> According to Śāṅkara, this refers to Vāmadeva, see II, 5.

<sup>1</sup> *āvīr āvīr ma edhī* is apparently the correct reading, but the second *āvīr* is very curious. Śāyana escapes the difficulty by equating the *āvīr* to *svapīśāśāṁ brahmacātanyam* and taking it as a vocative, the rendering *āvīr edhī* as *prakṛti bhava*, which (though followed by Colebrooke) is unfortunately quite impossible. The phrase *āvīr* + *av*, &c. is not at all rare, e.g. RV., I, 31, 3: *āvīr bhava Vivisvate* (where Bergaigne, *Rel. Véd.*, I, 55, conjectures, no doubt rightly, *bhavaḥ*, see Oldenberg, *S.B.E.*, XI.VI, 25); I, 146, 4; IV, 10, 8 (= AV., XX, 77, 8); I, 16; V, 1, 9: *āvīr yajmaī cātutamo babhūtha*; V, 2, 9: (Agni) *āvīr vīśvāni kṛṇute mahitāḥ*, VII, 103, 8; AV., XII, 1, 60, and *āvīr āvīr edhī* (as read in K) would be perfectly natural, but could hardly have been corrupted into the traditional text. I would suggest that we have here in external combination an example of the working of the tendency which causes *is* in internal combination to be lengthened where it is part of the stem (e.g. *āśīh*, *sañīh*, see Macdonell, *Vedic Grammar*, p. 10; Wackernagel, *Altindische Grammatik*, I, 42, 43; II, 1, 126). This point may be noted in favour of the view that in *āvīs* the *vis* is part of the stem (cf. *St. Petersburg Dictionary*, s. v.). With the whole should be compared Mānava Gṛhya Sūtra, I, 4, 4: which has *vān me manasi pratiṭhītā mano me vācā pratiṭhītā āvīr ayur mayi dhīhī vādāya vānīh* (sic) *sthaḥ*, and, preceding all this, after the words *prāk svīṣṭakṛto 'tha jāpati*, the words *ītam vādīyāmi* to the end. The reading *vānīh* is no doubt wrong, being a corruption of *ma ānī* by Sandhi, *mānī* with *h* incorrectly restored (it of course would in any case in most MSS. disappear before *sth*). It appears from Knauer's Crit. Note (p. 6) that

<sup>a</sup> Cf. Rājārāma Rāmākṛṣṇa Bhāgavata's ed., p. 7, where he finds in II, 6 the doctrine that all has its source in the highest spirit.

<sup>b</sup> Cf. Windelband, *History of Philosophy*, pp. 252 sq.

You are the two pins<sup>2</sup> of the Veda. May my lore forsake<sup>3</sup> me not. I join day and night with what I have learned. I will proclaim the real, I will proclaim the true.<sup>4</sup> May this protect me, may this protect the teacher. May it protect me, may it protect the teacher.

*vānīḥ* is a conjecture of his: the text MSS. in I, 4, 4 have either *vāṇōṣṇ* or *vāṇī*, while, ibid. 8, all save one (*vāṇōṣṇ*) have *vānī*. Only one Paddhati (cf. p. iv) has *vānīṃ*, obviously an error for *vāṇōṣṇ* (which of course (cf. V, 1, 6, n. 4) is the Sandhi of *vānī oṣṇ*), if it is not a mere mis-reading of the MS. There is thus no real support for *vānīḥ* (how exactly Dr. Knauer would take it, I am not sure), and in the Mānava Grhya Sūtra the simple Sandhi *mātmā* for *me + ātmā* is actually found in I, 3, 2 (so also I, 9, 11: *vīstasāsi*<sup>o</sup>; I, 11, 16: *viśvādi*, &c., see Knauer, p. xxxix). Probably *mānī* lead to the more intelligible (to the scribe) *vānī*.

For *vānī*, &c., Knauer, who does not notice the Āitareya passage, quotes Pāṇskara Grhya Sūtra, I, 3, 25; Taittirīya Samhitā, V, 5, 9, 2; Taittirīya Āraṇyaka (Āndhra text), X, 72; Atharvaveda, XIX, 60, 1. There is also the parallel version in Śaṅkhāyana Āraṇyaka, VII, 1, where *vedasamatsūmīḥ* takes the place of *vedasya*, &c. This may perhaps mean 'hidden in', but probably we have a mere corruption; see my translation. The Mantras are no doubt old enough. Colebrooke, who comments on the use of Mantra as applicable to part of an Upaniṣad, renders, 'May my speech be founded on understanding, and my mind be attentive to my utterance.'

<sup>2</sup> *Ānanayasamarthe*, Sāyana. Colebrooke renders, 'For my sake (i) speech and mind (i) approach this *Veda*;' perhaps reading *mānu*. Dr. Scheffelowitz takes it as 'navel'. The word in the R̥gveda, I, 35, 6, &c. (cf. Macdonell, *Vedic Grammar*, p. 39), seems to refer to the pin of the axle of a cart, and the metaphor is natural enough; cf. Leumann, *Et. Wort.*, p. 31.

<sup>3</sup> *prahāṣiḥ* may be a second person, or a problematic third person based on a false analogy (cf. Whitney, *Sanskrit Grammar*, § 889; Weber, *Berl. Sitz.*, 1895, p. 830), or an error for *prahāṣit*. Precisely the same difference of reading occurs in Khila, IV, 8, 5, *śrutām me mā prā hāṣiḥ*, where Peterson's MS. has *hāṣit*, and cf. Mānava Śrauta Sūtra, II, 1, 2, 36 (*hāṣit*) with Taittirīya Samhitā, III, 1, 1, 2 (*hāṣiḥ*), in the same phrase, *dikṣe mā mā hāṣiḥ*, and in Hiraṇyakeśi Grhya Sūtra, I, 6, 20, 1, *yathāvat* for *yathāṣaḥ* (Oldenberg, *S. B. E.*, XXX, 189). Scheffelowitz renders: 'das von mir Gehörte möge man nicht verspottet vermittels des Erlernen,' taking *hāṣiḥ* from *√hāṣ*. The long *ā* would be unusual,<sup>a</sup> but in any case a derivation from *√hā* seems preferable in point of sense and is supported by Atharvaveda, VI, 41, 3; Taittirīya Āraṇyaka, IV, 42 (Ānandāśrama ed., pp. 352, 355). The translation will be literally: 'O lore, forsake me not,' reading *śrutām me*, cf. Lanman's note on Whitney, *Atharva Veda*, XVIII, 2, 3; Whitney, *P. A. O. S.*, Oct., 1887, p. xxv, and my note in *J. R. A. S.*, 1907, p. 225, although the nominative can stand, cf. Winternitz, *Mantrapāṭha*, I, p. xviii.<sup>b</sup> For the sense cf. Atharvaveda, I, 1, 4; Taittirīya Upaniṣad, I, 4, 1.

<sup>4</sup> From here to the end this is identical with the Taittirīya Upaniṣad, Śikṣāvallī, I, 1, or Taittirīya Āraṇyaka, VII, 1, 12. The sense of *ahorātrīan* is no doubt, 'I work all day and night,' as Sāyana takes it. Colebrooke renders, 'Day and night may I behold this, which I have studied.' In III, 1, 2, the neut. is used.

<sup>a</sup> Compare, however, *sāksye* which Whitney, no doubt rightly, reads in Atharvaveda, II, 27, 5, although the form elsewhere is always *viksye*, and III, 1, 6, n. 5. *Ahasit*, given as only grammatical by Whitney (*Roots*, &c., p. 203), is found in the Daśakumāracarita (Bühler, *Ind. Ant.*, XXIII, 147).

<sup>b</sup> See also my note in *J. R. A. S.*, 1908, pp. 1124 sq.

## ĀRANYAKA III

## ADHYĀYA 1.

NEXT comes the Upaniṣad of the Saṃhitā text. The former half<sup>1</sup> is the earth, the latter half the heaven, their union the air, says Māṇḍūkeya. The union is the ether,<sup>2</sup> so proclaimed Mākṣavya. 'For it is not considered independent,<sup>3</sup> and so I do not agree with his (Māṇḍūka's) son,' he said. 'They are alike<sup>4</sup> and it is considered independent,' said Āgastya; for the air and the ether are both alike. So far as regards the deities. Now as regards the self. 'The former half is speech, the latter half the mind, their union is the breath,' so said Śūravira Māṇḍūkeya. Then said his eldest son, 'The former half is mind, the latter half is speech. For by mind one first resolves and then utters speech. Therefore is mind the first half, speech the second half, and truth their union.' It is indeed alike<sup>5</sup> with both, father and son. This compact of mind, speech, breath, is like a chariot<sup>6</sup> with three horses. He who knows thus this union, obtains children,<sup>7</sup> cattle, fame,

<sup>1</sup> e. g. in *Āgnim ilē*, *m* is *pūrvarūpam*, *ī* *uttararūpam*, and *mī* Saṃhitā (Sāyana). For all this Āranyaka, cf. Sāṃkhya-Āranyaka, VII, VIII, printed in Appendix, and my translation, pp. 41-56.

<sup>2</sup> *Ākāśa* is rendered 'void' by Bohtlingk in his translations of Chāndogya and Bhāḍāra-nyaka Upaniṣads; see II, 6, n. 7, contra, Whitney, *P. A. O. S.*, Oct., 1890, p. liii.

<sup>3</sup> This is not at all easy. *Mne* (like *dadṛśe*, II, 1, 3; 8) seems to be passive, because it is difficult to make out a translation either as *māntrivān* (Sāyana) or *manye* (Ānandatīrtha). The subject must be *vāyuh*, and the sense must be as in Sāyana (cf. Sāṅkara on Taittirīya Upaniṣad, III, 10, 4; Max Muller, *S. B. E.*, XV, 68, n. 1) that *vāyu* is included in *ākāśa* and therefore is inferior to it. Ānandatīrtha takes *putrena* as referring to the fact that *ākāśa* is the father of *vāyu*. The subsequent identification he explains on the ground that *vāyu* is the stronger. In Taittirīya Upaniṣad, I, 3, 2, the earth, sky, ether (= *antarikṣa*, Sāṅkara) and *vāyu* are given as the four factors. *Āya* is obscure: it may be a gen.-dat. and refer to Māṇḍūkeya, or possibly a vague reference (cf. Ṛgveda Prātiśākhya, I, 2) to the subject, helped by such genitives as that in V, 1, 1.

<sup>4</sup> *Samāne* is neut., probably because *mate* is understood, or perhaps it is fem. The solution is that the two views are equally correct, because in *upāsanās* it is not things but words that are considered (Sāyana). Ānandatīrtha rightly takes the last words as giving the opinion of Mahatāreya. Otherwise they must be Āgastya's in which he concurs. Max Muller reads, as S, *eti*, but it is not in B or the other MSS. and it is merely a misunderstanding of the commentator.

<sup>5</sup> They give a similar result, and so are alike, and equally justifiable, *na hy upāsanā vastutatvam apēkṣate*. For *manas* and *vāc*, see Lévi, *La Doctrine du Sacrifice*, pp. 30, 31.

<sup>6</sup> *Vśnu* is made the subject by Ānandatīrtha. The real subject is clearly the meditation on the Saṃhitā. For three horses, cf. RV., I, 39, 6; 100, 17; VI, 47, 24; VIII, 7, 28. The metaphor recurs constantly in different forms in Sanskrit literature, e. g. Mbh., XIV, 1427 sq. The analogy with the *Phaedrus*, 246, is obvious. For *saṃhataḥ* cf. RV., III, 1, 7; Geldner, *Indische Studien*, I, 164.

<sup>7</sup> Ānandatīrtha renders the children as *prajāna*, and the cattle as *Vedas*. Sāyana with

glory, and the world of heaven. He lives all his days. So teach the Māṇḍūkeyas.<sup>8</sup>

2. Then comes (the teaching) of Śākalya.<sup>1</sup> The first half is the earth, the second half the sky, their union is rain, Pañjanya is the uniter. Thus it is when he rains strongly and continuously for day and night, then people say, 'Earth and heaven have united.' So far as regards the deities. Now as regards the self.

Śaṅkara regards this Upaniṣad as intended for persons who are neither fit for *muktī* (II, 4-6) nor even for union with Unanyagarbha (II, 1-3).

<sup>8</sup> This section gives us the views of certain Māṇḍūkeyas. The Māṇḍūkeyas occur in Ṛgveda Prātiśākhya, § 200, and in the Purāṇa tradition (Weber, *Ind. Stud.*, II, 100 sq.; III, 253). Schefelowitz, *Die Apokryphen des Ṛgveda*, p. 12, has revived the theory that certain of the Khilas represent parts of their Samhitā, but cf. Oldenberg's review, *Gott. gel. Anz.*, 1907, pp. 218 sq., and my review, *J. R. A. S.*, 1907, pp. 226 sq. The word Upaniṣad in this section clearly means 'secret doctrine'. This is certainly the earliest sense of the word (derived, no doubt, from teaching in the forest, which was done for the sake of secrecy, cf. *Introd.*, p. 15). I cannot accept Deussen's view (*Philosophie der Upanishads*, pp. 13 sq.) that the earliest sense was 'secret word' (a case like *tajjalān*, &c.), then 'secret text', then 'secret sense' of a ritual action. The earliest sense may well have been 'secret meaning' of a ritual action, whence it seems to me the other meanings are very easily derived. Deussen's theory is bound up with his view of the Kṣatriyas as propounders of a secret lore, as to which cf. *Introd.*, pp. 50 sq.; III, 2, 6, n. 11. I agree with Deussen, however, and with Winternitz (*Gesch. der indisch. Litt.*, I, 208, n.) in rejecting Oldenberg's view (*Z. D. M. G.*, L, 458 sq.) of Upaniṣad as *upāsana*. See, however, also *Z. D. M. G.*, LIV, 70 sq., and Max Muller's view in 1869, *Ṛgveda Prātiśākhya*, p. iv; Hopkins, *Rel. of India*, p. 218.

A muddled version of this section occurs in the Ṛgveda Prātiśākhya. I, 2; 3. *Māṇḍūkeyah samhitām vāyūm āha tathākāśam cāya Māyaryā eva | samānatām anile cāmbarā ca matvā-gastyo 'viparīthānam tad eva || 2 || adhyātmaprasaṅgaḥ Śaravirah sūtāḥ \* ca vānmanaso vānandantya ānupārye | sandho vārtanam nirbhūyam vadanti śaṇḍhok-vececānam ca pratinam || 3 ||* See Max Muller, pp. iii-vi. The Śāṅkhāyana has, VII, 2, an attempt at an improved version, reading in one MS. *parithvata* in both cases. Böhtlingk, in the smaller *Out.*, I, 139, renders *aviparīthta* as 'identical', but this makes no sense. The reference in the Prātiśākhya is of course valuable as giving Śaunaka's date as a *terminus ad quem* for the lowest date of the Āranyaka.

<sup>1</sup> It refers to the case of *ika yan aci*, Pāṇini, VI, 6, 77, i.e. where vowels like *i* become *y* before *a*. A fourth party is introduced. Śākalya must of course be the great grammarian to whom the Samhitā is ascribed, and this gives us not a very ancient date for this Upaniṣad. But it need not have been written long after Śākalya. Rather it seems to be early. For Śākalya's date see *Introd.*, p. 71. He must probably go back to 700 B.C. Geldner (*Vedische Studien*, III, 144 sq.) considers that Śākalya must be identical with Vidyādha Śākalya mentioned in the Śatapatha Brāhmaṇa, XI, 6, 3; XIV, 6, 9 (see Weber, *Ind. Stud.*, IX, 277 sq.; *Indian Literature*, p. 33) and identified with the maker of the *padapatha* by the Vāyu Purāṇa, IX, 58. He was therefore a contemporary of Āruṇi and Yājñavalkya in opposition to Oldenberg's view (*Prolegomena*, pp. 371 sq.) which refers him to the end of the Brāhmaṇa period.<sup>b</sup> Weber (l.c.) thinks that *Śākala* in the Aitareya Brāhmaṇa, III, 43, 5, refers to his school, but the

<sup>a</sup> *sūtāḥ*, which is wrong in fact, illustrates the inaccuracy of the reproduction.

<sup>b</sup> Geldner evidently takes a much more respectful view of the antiquity of these sages than I would. I think it quite possible to hold that Śākalya and they belong alike to the end of the Brāhmaṇa period. On the other hand I think Hoernle's dating (*Osteology*, pp. 106 sq.) wrong; see *Z. D. M. G.*, 1908, pp. 138, 139; *J. R. A. S.*, 1908, p. 368.



Every man is egg-like,<sup>2</sup> there are two halves, they say;<sup>3</sup> this is the earth, this is the heaven, and between them is the ether, just as there is the ether between earth and heaven. In this ether<sup>4</sup> the breath is fixed, as is the air in that ether.

reference is too far-fetched to be worth consideration—indeed such comparisons hinder rather than aid progress. The evidence of the Vāyu Purāṇa is worthless. Identifications are easy and obvious, and we cannot tell that we have a piece of tradition at all. The fact that the Aitareya Brāhmaṇa does follow the rule of Śākalya (Pāṇini, VI, 1, 128), that *ā* before *r* becomes *a* and that *a* may remain, cannot prove that Śākalya is prior to it: the reverse may be the case. As Geldner admits, the RV.—and the Aitareya Brāhmaṇa is in the same position—do not follow his rule (VI, 1, 127) as to *ī ū* before dissimilar vowels, and we are left with grave doubts whether Geldner's view that Śākalya was merely to Pāṇini the author of the *padapīṭha* and author of the Prātiśākhya is sound. The fact therefore remains that when Aitareya Brāhmaṇa, III, 46, recognizes *bhavāsi ūtibhiḥ* as the pronunciation, it cannot have before it Śākalya's text, unless we admit (which is too bold) that the Samhitā is later than Śākalya. I prefer, therefore, Oldenberg's date of Śākalya, and I would lay stress on the fact that in the Āranyaka he is Sthavira Śākalya,<sup>5</sup> in the Brāhmaṇa Vidyagha. These names are too distinct to permit of identification. The Śākalya of the Prātiśākhya is likewise Sthavira and must be the same as the man here.<sup>6</sup>

<sup>2</sup> *Ādam* (later *anḍa*, cf. Wackernagel, *Altindische Grammatik*, I, 171; Macdonell, *Vedic Grammar*, p. 33, n. 14) *anḍasadrūṣaṃ varṇavikīraṭ chāndasaḥ* (Sāyana). The neut. is noteworthy as comparatively rare in Sanskrit. Cf. Aitareya Brāhmaṇa, VII, 13: *krpanam ha dutitā*; also II, 3, 5, *madhyam ātmā*, &c. Parallels are common in Greek and Latin (*οὐν ἄγαθόν* *πολυειπώτερον*, Monro, *Homeric Grammar*<sup>2</sup>, p. 166; *malum mihi videtur* (*esse*) *mors*, Cicero, *Tusc.*, I, 5, 9). The use is thus substantival rather than adjectival as is clearly felt in the case of *madhyam*. See also the striking case, Bṛhadāraṇyaka Upaniṣad, I, 4, 3: *tismād idam aśvabhāgādām iva srah* (so Bohtlingk, *Chrestomathie*<sup>2</sup>, p. 357; Max Muller, *S. B. E.*, XV, 85, n. 3). In *itī nu* there is a lengthening found also in the Aitareya Brāhmaṇa in prose (Aufrecht, p. 427) with *itī* also. Cf. Wackernagel, *Altindische Grammatik*, I, 312; II, 3, 8, n. 9.

<sup>3</sup> 'They say' can hardly refer to the following words, as Max Muller takes it, though this is partly supported by the last words of the section.

<sup>4</sup> *Tasmīn hasmīn* is certainly curious. The Śāṅkhāyana parallel, VII, 3, is a correction and throws no light. The MS. evidence is strong and Ānandatīrtha renders it as *tasmīn ha asmīn*. Perhaps *smīn* stands for *asmīn* (cf. Müller, *Pāli Grammar*, p. 24) and *ha* is the particle. No root or base *ha* exists from which *hasmīn* could naturally be formed. Sāyana ignores the point, and may possibly have read *tasmīn asmīn* as does Rājendralāla, but this is unlikely. The correction *hūsmīn* leaves the error unexplained. It is to be noted that in the Śunahṣepa legend, Aitareya Brāhmaṇa, VII, 13, the MSS. read: *itī ha smā ākhyāya*, which Aufrecht keeps in the text and gives (p. 431) as one of the grammatical errors of the Brāhmaṇa. The parallel Śāṅkhāyana text has merely *itī*. Bohtlingk in his *Chrestomathie*<sup>2</sup>, p. 351, and *Suchs. Ber.*, 1900, p. 418, amends to *hūsmā* and claims that Sāyana bears this out. But Sāyana's note while showing that he took *smā* as equivalent to *asmā* is not conclusive, though it tends to show that he had *āsmā* (?) before him, just as he seems to have read *tasmīn asmīn* here, but arguments from his silence are dangerous. He ignores *īmasmā* in II, 3, 7. I do not think it impossible that this *smīn* and the Aitareya Brāhmaṇa's *smā* are parallel phenomena of an attempted simplification of

<sup>5</sup> It is true Sthavira does not occur in III, 1, 2, but I do not think it is reasonable to take the Śākalya of that passage as different from him of III, 2, 1; 6, as does e.g. Weber, *Indian Literature*, p. 50.

<sup>6</sup> On him see Max Muller, *Rigveda Prātiśākhya*, pp. 7 sq.

Just as there are those three lights in heaven, so there are these three lights in man. As there is in heaven the sun, so there is the eye in the head. As there is in the sky the lightning, so there is the heart in the body. As there is the fire in earth, so there is the seed in the member. Having thus represented the whole world as the self, he said, 'This is the symbol of the earth, this of the heaven.' He who knows thus this union, obtains children, cattle, fame, glory, and the world of heaven. He lives all his days.<sup>5</sup>

3. Then come the reciters<sup>1</sup> of the Nirbhujā. The Nirbhujā dwells on earth, the Pratr̥ṇa in heaven, the Ubhayamantareṇa in the sky. Then if one should rebuke him who recites the Nirbhujā, he should reply, 'Thou hast fallen from the two lower places.'<sup>2</sup> If one should rebuke him who recites the Pratr̥ṇa, he should reply, 'Thou hast fallen from the two upper places.' But there is no rebuking him who repeats the Ubhayamantareṇa.<sup>3</sup> For when he unites the words, that is the Nirbhujā form;<sup>4</sup> when he pronounces the two syllables pure, that is the Pratr̥ṇa form. This is the first. By the Ubhayamantareṇa both are fulfilled.

the forms of the base *a*. Possibly the production of such forms may be due to the analogy of *sāsmīn* (RV.), and cf. *asmāt* (Chāndogya Upaniṣad); Whitney, *Sanskrit Grammar*, § 495 fin. See, however, also Bohtlingk's remarks in his *Grammat. Absonderlichkeiten im Aitareya-brāhmaṇa*, Leipzig, 1900, where he regards the irregularities noted by Aufrecht, l. c., as due to misreadings of the text, and I fully recognize that undue reverence to such texts is absurd. On the other hand old forms do disappear, and cf. perhaps the use of *tmā* and *tmānam*. Maitrāyaṇī Upaniṣad, VI, 7; II, 6, and the Vedic *īmanā* (Pāṇini, VI, 4, 141; Wackernagel, *Altindische Grammatik*, I, 61). There is also the elision of *a* in *navi*, Mantrapāṭha, I, 13, 9 (= Iliranyakeśi Gṛhya Sūtra, I, 16, 3), see Winternitz's edition, I, xxvii; Wackernagel, I, 318.

<sup>5</sup> These sections 1 and 2 may be compared with 'Taittirīya Upaniṣad, I, 3, which treats the *saṃhitā* with reference to the spaces (earth, heaven, ether, wind), lights (fire, sun, water, lightning), knowledge (teacher, pupil, knowledge, training), generation (mother, father, child, begetting), and the self (lower jawbone, upper jawbone, speech, tongue). This elaborate system must be later than the Āraṇyaka. Cf. Max Müller, *R̥gveda Prātisākhya*, pp. iii sq.

<sup>1</sup> Or recitations of. The Nirbhujā is the Saṃhitā, the Pratr̥ṇa the Pada, and Ubhayamantareṇa the Krama Pāṭha. Max Müller (see his *R̥gveda Prātisākhya*, p. iii, and *Nachtrage*, p. ii) first pointed out the importance of this passage. Cf. also Oldenberg, *S.B.E.*, XXX, 146 sq.; *Prolegomena*, p. 380; Macdonell, *Sanskrit Literature*, p. 51. It is summarized in Prātisākhya, I, 4; see my *Sāṅkhāyana Āraṇyaka*, p. 45, n. 3; III, 1, 2, n. 8.

<sup>2</sup> *Acyoṣṭāntarābhyaṃ* is clearly a case of irregular Sandhi, cf. Atharvaveda, IX, 1, 1: *prthivyāntarīkṣāt*; III, 2, 4, n. 11; Wackernagel, *Altindische Grammatik*, I, 316, 317; Macdonell, *Vedic Grammar*, pp. 64, 65; *J. A. O. S.*, XXV, 99-102.

<sup>3</sup> It is the perfect form; e.g., Sāyana says, in the Saṃhitā in *agnim iḥ* the *iḥ* is *svarita + pracita*, in the Pada they are both *anudatta* (cf. Whitney, *Sanskrit Grammar*, § 90; Macdonell, *Vedic Grammar*, p. 78, n. 7).

<sup>4</sup> Sāyana explains *nirāśtau bhujasadr̥ṣau pūrvottaraśabdau yasmin*. Max Müller thinks it may refer to the arms of the words being cut off, as it were, or with two arms stretched out, the two words forming, as it were, two arms to one body. In the following *acyoṣṭhāḥ* is clearly the reading, though S and R in the commentary vary, reading *acyoṣṭhā* and *acyoṣṭha*. The Sāṅkhāyana Āraṇyaka, VII, 8, has the correct form.

He who desires proper food should recite the Nirbhujā, he who desires heaven should recite the Pratṛṇa, and he who desires both should recite the Ubhaya-mantareṇa. Then if another should rebuke him who recites the Nirbhujā, he should reply, 'Thou hast offended the earth, the deity. The earth, the deity, will strike thee.' If another should rebuke him who recites the Pratṛṇa, he should reply, 'Thou hast offended heaven, the deity. The heaven, the deity, will strike thee.' If another should rebuke him who recites the Ubhaya-mantareṇa, he should reply, 'Thou hast offended the sky, the deity. The sky, the deity, will strike thee.' Whatever he says to him<sup>5</sup> or says in reply to him, that shall assuredly be fulfilled. But to a Brahmin one must not say anything save what is auspicious. Only in exceeding<sup>6</sup> prosperity may one say ill to a Brahmin. 'Not even in exceeding prosperity may one say ill to a Brahmin, let Brahmins be honoured,' so says Śūravīra Māṇḍūkeya.

4. Then come the imprecations.<sup>1</sup> Let him know that breath<sup>2</sup> is the beam. If any one rebuke him who has become breath as the beam, then if he thinks himself strong,<sup>3</sup> he says, 'I have grasped the beam, breath; thou canst not overcome me who grasp the beam, breath.' Let him then say, 'The beam, breath,

<sup>5</sup> *bruvan vā bruvantam vā*. This may perhaps be taken as I have taken it as equivalent to, 'whether he speak to him or speak in reply.' This is quite a simple construction. But it is not so taken by the commentators. Śāyana renders *bruvan* as equivalent to *bruvantam*, and takes the second part as *vā abruvantam*. This is followed by Max Müller. Ānandatīrtha interprets it as *bruvan vā abruvan vā bruvantam vā abruvantam vā*. For similar curses, cf. Śaṅkhāyana Āranyaka, VII, 10, and Chāndogya Upaniṣad, II, 22, 3.

<sup>6</sup> Śāyana takes this as permitting a curse on a Brahmin in the case of great wealth (such wealth being sinful). Ānandatīrtha denies this, and carries on the negative. Thus Śūravīra's dictum confirms this. This is less probable. Max Müller accepts Śāyana's view that the man is to say, 'Let them be known to Brahmins.' It is simpler to take it as in the text. For *na-cana*, cf. V, 3, 3; Delbrück, *Altindische Syntax*, pp. 544 sq.; Channing, *J. A. O. S.*, XIII, xviii; Jaiminiya Brāhmaṇa, II, 77 (*J. A. O. S.*, XV, 240): *na te śarīraṇi cana grhaṇi prāpśyanti*, and Jaiminiya Upaniṣad Brāhmaṇa, IV, 14, 5. The rule that *na* precedes seems true for the Brāhmaṇa prose.

The two accus. with *brū* (for *brū*, cf. Bloomfield, *A. J. P.*, V, 180; Wackernagel, *Altindische Grammatik*, I, 182; Macdonell, *Vedic Grammar*, p. 36) are said by Delbrück (*Altindische Syntax*, p. 174; cf. Speijer, *Vedische und Sanskrit-Syntax*, p. 8; Gaedicke, *Der Accusativ im Veda*, p. 265) not to be found in the Brāhmaṇa language, which this passage disproves. *Brū* is expressly mentioned as governing two accusatives in the Kārikā cited by the Kāśikā Vṛtti on Pāṇini, I, 4, 51, where a much more marked case than that here (where the second acc. is merely a pronoun) is adduced, viz. *mānavakam dharmam brūte*.

<sup>1</sup> Śāyana takes this as a noun of agency, like *nirbhujapṛavādīḥ* in III, 1, 3. Ānandatīrtha says, *ātmāno jñānasāmarthyānusāreṇoktiprakārā ucyanta iti śeṣaḥ*.

<sup>2</sup> Cf. Śākalya's view, III, 1, 2. The metaphor is from house building. The opt. below is clearly indefinite (like the subj. in Latin and opt. in Greek); see III, 2, 1, n. 1; and see my note on the Kāthaka, *J. R. A. S.*, 1909. For *vaṁśa*, see Zimmer, *Alt. Leb.*, p. 150.

<sup>3</sup> The construction is curiously changed below to the accusative, unless, as is possible, the other person is meant. But see *St. Petersburg Dict.* s. v. *man* 3. The nominative is,

will forsake thee.' But if he thinks himself weak, he should say to him, 'Thou hast not been able to overcome he who have been fain<sup>4</sup> to grasp the beam, breath. Breath, the beam, will forsake thee.' Whatever he says to him or says in reply to him, that shall assuredly be fulfilled. But to a Brahmin one must not say anything except what is auspicious. Only in exceeding prosperity may one say ill to a Brahmin. 'Not even in exceeding prosperity may one say ill to a Brahmin, let Brahmins be honoured,' so says Śūravīra Māṇḍūkeya.<sup>5</sup>

5. Now the reciters of the Nirbhujā say, 'The former syllable is the former half, the latter the latter half. The space between the former half and the latter half is the union.' He, who knows thus this union, obtains children, cattle, fame, glory, and the world of heaven. He lives all his days. Now Hrasva Māṇḍūkeya says, 'We that recite the Nirbhujā say that the former syllable is the former half and the latter syllable the latter half, but that the union<sup>1</sup> is the space between the former and latter halves in so far as thereby one produces the union and distinguishes accented and unaccented and separates the mora and what is not.' He, who knows thus this union, obtains children, cattle, fame, glory, and the world of heaven. He lives all his days. Now his son,

however, quite regular, see Whitney, *Sanskrit Grammar*, § 268; Speijer, *Vedische und Sanskrit-Syntax*, §§ 208 and 99. Cf. also the idiom *kr̥no* (&c.) *rūpam kr̥* (Taittiriya Saṃhitā, V, 2, 6, 5; VI, 1, 3, 1; 6, 5; 2, 4, 1; 4; 7, 1; VII, 1, 6, 2; 3; 4; Brāhmaṇa, I, 1, 3, 3; Āitareya Brāhmaṇa, VI, 35, see Weber, *Ind. Stud.*, XIII, 111). The construction with the nom. (cf. Delbruck, *Vedische Syntax*, pp. 104 sq.; Speijer, *Vedische und Sanskrit-Syntax*, § 33) is no doubt rare in later Sanskrit, but I have found it in an independent passage in Ānandatīrtha, and the analogous use of the gerund is found in the Rāmāyaṇa, &c. Cf. the curious phrase, Manu, VIII, 91: *eko 'ham asmity ātmānam-manyase*. *Chaknuvām* in Rājendralāla is merely an assimilated *n* altered into *anusvāra*. The error of B in reading *chaknuvantam* shows how little dependence can be put on this MS. As to *āha*, cf. III, 2, 4, n. 10. *Enam* is here in apposition to *prāṇam*, but I agree with Speijer, *Vedische und Sanskrit-Syntax*, § 136, that the strict rule (Bohtlingk, *Z. D. M. G.*, XLI, 182) cannot be proved for Vedic or Sanskrit.

<sup>4</sup> *Samadhītsiṣam* is of course the aorist indic. of the desiderative of the root *dhā*. Max Müller translates *samadhītsiṣantam* as a participle, but this is impossible. Cf. Whitney, *Sanskrit Grammar*, § 1035 a, *Roots, &c.*, p. 249, *J. A. O. S.*, XIII, lxx.

<sup>5</sup> These curses are just intelligible, but the curses in Śāṅkhāyana Āraṇyaka, VII, 8 and 9 offer serious difficulties. As the text stands the first case is that of rebuking another, when if strong the rebuker (this must be the subject) says to the other, 'Thou hast grasped the breath or beam but canst not overcome me who am fain;' if weak, he says, 'Thou hast sought to grasp, but couldst not.' In the second case the sense must be (reading *paraḥ* or making *param* mean the subject of the main clause) the man who holds that *prāṇa* is *vaṁśa* says to his rebuker, 'I have been fain to grasp the beam, breath, thou canst not overcome one who is fain,' if the rebuker is strong. If not, he says, 'Thou hast sought to grasp, but couldst not.' Other renderings are quite possible and the text can be altered (e.g. read *samadhām* in VII, 8), but it is not possible to be certain of the sense; see my trans., pp. 44-46.

<sup>1</sup> i.e. this view is differentiated in one or two points from the view above. Cf. Śāṅkhāyana Āraṇyaka, VII, 11-13.

Madhyama, his son by his wife Prātibodhī,<sup>2</sup> says, 'One pronounces these syllables by their letters, neither separating entirely nor uniting absolutely,<sup>3</sup> and the mora which is between the former and latter halves and indicates the union is the sliding. I consider therefore the sliding to be the union.' A Ṛṣi says this also (RV., II, 23, 16), 'O Brhaspati, they know nought higher than the sliding.' He, who knows thus this union, obtains children, cattle, fame, glory, and the world of heaven. He lives all his days.

6. Tārūkṣya<sup>1</sup> says, 'The union is formed by the Brhat and Rathantara Sāmāns. The Rathantara is speech, the Brhat breath.<sup>2</sup> By these two, speech and breath, the

<sup>2</sup> Metonymies like this were inevitable where polygamy was possible. They do not prove matrilarchy or anything similar. A similar instance is the famous Kṛṣṇa Devakīputra of Chāndogya Upaniṣad, III, 17 (not 7 as in Max Muller), 6, who is the subject of an interesting discussion in Garbe's translation of the *Bhagavadgītā*, and cf. *J. R. A. S.*, 1907, pp. 976 sq.; 1908, p. 173, n. See also Winternitz, *Gesch. der indisch. Litt.*, I, 169. A child sometimes, if illegitimate, was named after its mother, e.g. Satyakāma Jābāla, Chāndogya Upaniṣad, IV, 4. For a long list of metonymies of a curious character see Bṛhadāraṇyaka Upaniṣad, VI, 4, 30-32. The reading of B is a mere error in an inaccurate MS. Max Muller suggests Prātibodhī as the correct form, and this seems the form in the Sāṅkhāyana. For the *ī*, cf. however Macdonell, *Vedic Grammar*, p. 75. Prātibodha is a recognized name in the Gāṇa *vidhānī*. For other metonymies, cf. Fleet, *J. R. A. S.*, 1905, pp. 637, 638; Hopkins, *J. A. O. S.*, XIII, 105, 370, n.; for a discussion of matrilarchy as affecting the Aryan Hellenes, see Farnell, *Archiv f. Religionswissenschaft*, 1904, pp. 70 sq., and reff.

<sup>3</sup> The reading is clearly *anekikurvan*. *Ekikurvan* is an easy but bad blunder. Sāyana explains that you must not (1) pronounce *tava it* as *tava + it*, nor (2) as *tavat*, but (3) as *tavet*. This cannot be meant. It is really intended that you should pronounce so as to give a sound of *ai* together. Compare the fact that in the so-called elision of Latin both elements were distinctly preserved in pronunciation (cf. Lindsay, *Latin Language*, p. 144), as in modern Spanish. Cf. also Deussen, *Sechzig Upanishads*, p. 215. This passage is of particular interest as confirming the notice in the Ṛgveda Prātiśākhya, III, 8 (200) (Max Muller's edit., p. lxxv) that Māṇḍūkya laid down the use of the circumflex in the Praśliṣṭa Sandhi (e.g. *a + i*, &c.) as well as in the Abhinihita Sandhi (*e* or *o + a*), and the exceptional cases of *i + i*, in which the circumflex is regularly laid down, and the fact that the *a* is not merely elided generally recognized by the Prātiśākhya (Wackernagel, *Altindische Grammatik*, I, 324; Macdonell, *Vedic Grammar*, p. 104). So Pāṇini, VIII, 2, 6, has *svarito vānūlāṭṭe padādau*, and see Wackernagel, I, 292, 293; Macdonell, p. 104. The requirement of the circumflex is only intelligible on the *anekikurvan* theory.

The form *anekikurvan* is interesting. *Ekī + √kr* is found in the Śatapatha Brāhmaṇa, see Whitney, *Sanskrit Grammar*, § 1093, and contrast III, 2, 3: *aikṣya bhāvayan*; *ekibhū* occurs in the Bṛhadāraṇyaka Upaniṣad, IV, 4, 2 in the sense of dying, and cf. Maitreya Upaniṣad (Max Müller, *S. B. E.*, XV, xlvi) *tama ekibhāvati parasmīn*; cf. also Jacob, *Concordance*, p. 268. For RV., II, 23, 16, cf. Geldner, *Vedische Studien*, III, 68.

<sup>1</sup> Tārūkṣya is more probable than Tārṣya because the alteration to Tārṣya is natural, the word occurring above on I, 5, 2. Possibly Tārūkṣya is merely a case of Svarabhakti, cf. Wackernagel, *Altindische Grammatik*, I, 56 sq. It is clear that Sāyana read Tārūkṣya as he derives it from Tarukṣa. The Ānandāśrama corrects it into Tārṣa without warrant. The Sāṅkhāyana Āraṇyaka, VII, 19, has Tārṣya; cf. Kauṣītaki Brāhmaṇa, XXX, 9.

<sup>2</sup> These Sāmāns are used in the Prīṭha Stotra of the Agniṣṭoma.

union is made.' Tāruṅśya guards<sup>3</sup> (his teacher's) cows for a year for the sake of this Upaniṣad. For it alone does Tāruṅśya guard the cows for a year. A Ṛṣi says (RV., X, 181, 1; 2), 'Vasiṣṭha bore hither the Rathantara, Bharadvāja carried hither the Bṛhat of Agni.'<sup>4</sup> He, who thus knows this union, obtains children, cattle, fame, glory, and the world of heaven. He lives out all his days. Kauṇṭharavya says, 'Speech is united with breath, breath with the blowing air, the air with the All-gods, the All-gods with the world of heaven, the world of heaven with *brahman*. This is the gradual union.' He, who knows this gradual union, obtains children, cattle, fame, glory, and the world of heaven, just as does this union. If he for the sake of another or for his own sake recites (the union) let him know as he is about to recite,<sup>5</sup> that this union has gone up to heaven,

<sup>3</sup> This is a quaint piece of human nature. There are plenty of parallels, cf. Chāndogya Upaniṣad, IV, 4. The omission of the second sentence in B is clearly a slip, showing how untrustworthy is the MS. when uncorroborated. For the *nivṛttasaptamī*, cf. Bṛhadāranyaka Upaniṣad, I, 3, 2; Speijer, *Vedische und Sanskrit-Syntax*, § 77, 4; Delbrück, *Altindische Syntax*, p. 92; Geldner (*Vedische Studien*, III, 33, n.) finds such a loc. in RV., I, 6, 9: *sām asmin ṛjate gṛah*. *Rakṣayate* is a hist. pres. The middle here gives clearly the idea of personal interest (cf. Speijer, *Vedische und Sanskrit-Syntax*, § 166 b; Delbrück, *Altindische Syntax*, pp. 236 sq.). For the hist. pres. cf. Delbrück, *Altindische Syntax*, p. 502; Speijer, *Vedische und Sanskrit-Syntax*, § 172; *Sanskrit Syntax*, § 327; Brugmann, *Gr. Gramm.*<sup>2</sup>, § 156, and especially his paper, *Berichte der Königl. sächs. Gesellschaft der Wissenschaften*, 1883, pp. 169 sq.; Giles, *Comp. Phil.*, § 547. The present tense essentially denotes what is continuous or progressive (cf. Monro, *Homeric Grammar*<sup>2</sup>, pp. 62, 63) as opposed to the momentary, and that whether the verb has the sense of an action or a state. The historic use with a particle of time is Homeric, but not the simple historic present, though it is found in the earliest Latin (e.g. the epitaph of Lucius Cornelius Scipio (B.C. 298), *cepit, subigit omne(m) Loucanam opesque abducit*) and must be Indo-European.

The acc. of time is common, see Introd., p. 56; Delbrück, *Altindische Syntax*, pp. 170, 171; Gadlicke, *Der Accusativ im Veda*, pp. 175 sq.; Speijer, *Vedische und Sanskrit-Syntax*, § 28; Hopkins, *A. J. P.*, XXIV, 7.

<sup>4</sup> These Sāmāns are required to accompany the important Pravargya. Cf. my *Śāṅkhāyana Āraṇyaka*, p. 48, n. 6.

<sup>5</sup> *abhiyāhārsan* is an extraordinary form. Whitney, *J. A. O. S.*, XIII, lxx, takes it as an aor. ind., but I cannot make sense of this. To take it as at first seems most natural as a mistake for a future participle (*°haryan*) is faced with the difficulty that *✓hr* gives only *hary-* as the future in accordance with the established rule (Pāṇini, VII, 2, 70), that roots in *r* take 'intermediate *r*' (Max Muller, *Sanskrit Grammar*<sup>2</sup>, § 332), and that even if *har-* were assumed, *hary* would need explanation, though *s* and *sy* are constantly confused in MSS. (e.g. *arātsyam* and *arātsam*, Maitrayaṇi Samhitā, IV, p. 138\*, Whitney, *P. A. O. S.*, Oct., 1887, p. xxv; *aiṣyam* and *aiṣyam*, Chāndogya Upaniṣad, I, 11, 2; Whitney, *P. A. O. S.*, Oct., 1890, p. li; *nihṣāna* and *nihṣāna*, Aitareya Brāhmaṇa, VII, 16; Aufrecht, *Aitareya Brāhmaṇa*, p. 431, above I, 1, 5), *apṛākyah* and *apṛākyah*, Chāndogya Upaniṣad, Max Muller, *S. B. P.*, XV, xiv, n. 1; Knauer, *Mānava Gṛhya Sūtra*, p. xxxv, and occasional longs are formed, e.g. in *sākṣye*, Atharvaveda, II, 27, 5, for *sakṣye*, &c., *avākṣi* (Whitney, *Sanskrit Grammar*, § 887). There remains only to take *abhiyāhārsan* as an aorist participle (without of course any past sense), 'while reciting,' cf. e.g. RV., II, 4, 7: *dhāṁśad urvīm*. But such forms are also very

and that so it will be with those who know it (and become) gods. So will it come to pass. He, who thus knows this union, obtains children, cattle, fame, glory, and the world of heaven. He lives out all his days. Pañcālacaṇḍa<sup>6</sup> says, 'The union is speech.' 'By speech are the Vedas composed, by speech the metres. By speech friends are united, by speech all beings, therefore is speech all this.' Now<sup>7</sup> when one repeats or speaks, breath is in speech, speech then swallows breath. When one is silent or in sleep, speech is in breath, breath then swallows speech. They swallow each other. Speech indeed is the mother, breath the son. A Ṛṣi says (RV., X, 119, 4), 'There is one bird,<sup>8</sup> he enters the sky; he sees this whole world; with ripe mind I beheld him nigh at hand; the mother absorbs him, and he the mother.' He, who thus knows this union, obtains children, cattle, fame, glory, and the world of heaven. He lives out all his days.

rare. The form *abhihāryate* in Bṛhadāraṇyaka Upaniṣad (= *abhiharyatī*) may be explained perhaps by the cases of irregular lengthening above, and by the (Epic) use of middle terminations for active (*J. A. O. S.*, XXV, 132), rather than as a causative passive as in the Dictt. In Atharvaveda, XVIII, 2, 58 the editions both read *vidhaksṇ* and the pseudo-Sāyaṇa apparently so read, though he renders by *ichan*, but the parallel passages, RV., X, 16, 7 and Taittiriya Āraṇyaka, VI, 1, 4, have both the correct *vidhaksyān* (Whitney, *Translation of Atharvaveda*, p. 846), and the accent proves clearly that *vidhaksṇ* is incorrect. Macdonell (*Vedic Grammar*, p. 57, n. 1) suggests that in the case of *yokṣe*, *vidhaksṇ*, *sākṣe*, *mekṣāmi*, the *y* has dropped phonetically; cf. *J. A. O. S.*, XXV, 142.

*śaśvat tathā syāt* might of course mean, 'may it ever endure' (as taken by Max Müller), but the usual use of the phrase in the Aitareya Brāhmaṇa supports the rendering above adopted, e. g. II, 21, 2: *ya enaṃ tatra brūyād vācā vajreṇa yajamānasya prāṇūn vyaḡāt prāṇa enaṃ hīsyatīti śaśvat tathā syāt*; 22, 3; 28, 3; 5; 29, 7; IV, 7, 7; VI, 23, 13; 26, 6; Delbruck, *Altindische Syntax*, p. 343, n. 1 (for the construction with *īvara* there mentioned, cf. Śāṅkhāyana Āraṇyaka, I, 8). Eggeling on Śatapatha Brāhmaṇa, V, 4, 3, 2 (*S. B. E.*, XLI, 98, n. 2), now adopts 'wohl' as the regular equivalent of *śaśvat* at any rate in the Brāhmaṇas, and see also Oertel's note on Jaiminīya Upaniṣad Brāhmaṇa, I, 54, 3. Sāyaṇa takes *vidyūt* as a part of the protasis. In any case the sense is very much the same.

*sa* or *sa yadī* is of course not a particle but the demonstrative. The cases in which Max Müller (*S. B. E.*, XV, 110, n. 7, on Bṛhadāraṇyaka Upaniṣad, II, 4, 7) and Delbruck (*Altindische Syntax*, pp. 215, 216), following the *St. Petersburg Dict.*, find *sa* as a particle are merely instances of an ordinary anacoluthon, and do not prove that *sa* was ever felt as a particle. Precisely the same idiom is common in early English, and no one there thinks of 'he' as a particle, see Kellner, *English Syntax*, pp. 68 sq. Correct Caland, *Ueber des Rīt. Sūtra des Baudhāyana*, p. 46.

<sup>6</sup> Pañcālacaṇḍa must mean Caṇḍa (no doubt Prākṛit for Candra, cf. Atharvaveda, II, 14, 1 (Caṇḍa)) of the Pañcālas, as Sāyaṇa takes it. The Aitareya Brāhmaṇa, VIII, 23, knows a king, Durmukha Pāncāla.

<sup>7</sup> This is the proof of the nature of speech as other than and distinct from breath. Their activities are different. *Anyo 'nyam* is very interesting, as already it tends to become a separate word, though it still is here two words, see Wackernagel, *Altindische Grammatik*, II, i, 321 sq.

<sup>8</sup> This verse is more misconstrued even than usual. He enters the sky, it is said, as wind; the world he sees as *prāṇa*; he is seen close in the heart (Sāyaṇa). On the *√riṣ* of the RV. verse, cf. Hopkins, *J. A. O. S.*, XXVIII, 125 sq.

Then comes the Prajāpati union.<sup>9</sup> The first half is the wife, the latter half is the husband. The union is the son. The act of union is the begetting. This union is Aditi. For Aditi is all whatever there is, father, mother, child, and begetting. A Ṛṣi<sup>10</sup> says this also (RV., I, 89, 10), 'Aditi is mother, is father, is son.' He, who knows thus this union, obtains children, cattle, fame, glory, and the world of heaven.<sup>11</sup> He lives out all his days.

#### ADHYĀYA 2.

Sthavira Śākalya says that breath is a beam,<sup>1</sup> and that as the other beams rest on the main beam of the house, the eye, the ear, the mind, the speech, the senses,

<sup>9</sup> Proclaimed by Prajāpati (Sāyana), but see Śāṅkhāyana Āraṇyaka, VII, 16. Cf. Taittirīya Upaniṣad, I, 3, 5, and on III, 1, 2. *Prāyanana* occurs in the concrete sense in RV., III, 29, 1 (Oldenberg, *S. B. E.*, XLVI, 305).

<sup>10</sup> This verse is cited and explained in full in Jaiminiya Upaniṣad Brāhmaṇa, I, 41, which is in fact parallel. For Aditi, cf. especially Oldenberg, *Religion des Veda*, pp. 203 sq.; Macdonell, *Vedic Mythology*, pp. 120 sq.

<sup>11</sup> Taittirīya Upaniṣad, I. c., 7, continues after *brahmavarcaṣena, annādyena suvargena lokena*, where S. Sītārama renders 'all kinds of food'. Cf. for this section Śāṅkhāyana Āraṇyaka, VII, 14-16; 18; 19.

<sup>1</sup> This Adhyāya (cf. Śāṅkhāyana Āraṇyaka, VIII, 1) deals with meditations on the several classes of letters. The construction *yathā-syuh—samāhataḥ* is noteworthy. For the verb understood cannot be considered as other than an indicative, so that the optative in the first clause must be indefinite. The same force seems to be found in V, 1, 4: *pratiṣṭhāpyati—yadū—śamyet*; Śāṅkhāyana Āraṇyaka, II, 16: *tad yathā vraje paśūn avaspyārgaleṣike parivṛjyet evam evatīṣṭh padānuṣṅgaṭṭh sarvān kāmān ubhayataḥ parigrhyātman dhatte*, VII, 1, &c.; Aitareya Brāhmaṇa, V, 34, 4: *tam yady eteṣāṃ trayāṇām ekamcūl akāmam abhyābhavet tasyāsti Vāmadavasya stotre prāyascittāḥ*, Manu, VIII, 3, 1; 78 (other examples in Delbrück, *Altindische Syntax*, p. 349). So with *yāthā*, Delbrück, p. 350; with *yātra*, &c., ibid., p. 351. So in *kṛtakṛtyāḥ syuh* in Sāyana's introductions to the RV., curiously misunderstood by Peterson (*Rgveda Handbook*, p. 126). The use differs distinctly from but is easily derived from the use of the opt. with either an opt. (potential) (cf. the use in Avestan, Jackson, *P. A. O. S.*, April, 1896, p. 187; Delbrück, *Vergl. Synt.*, II, 372) or an opt. (imperative) in the apodosis, since in either of these cases the future tense is primarily present, whereas when an indic. forms the apodosis the sense is clearly merely indefinite. The use, especially as here in sentence, is common in Homer, where the subj. with primary and the opt. with secondary tenses have both this sense (cf. Monro, *Homeric Grammar*<sup>2</sup>, pp. 258 sq., 269 sq.), is found in the subj. in early Latin prose as well as verse in which Greek imitation is always possible (e.g. Cato Maior, *de Mor.*, *ingenium prope uti ferrum est: si exerceas conteritur, nisi exerceas rubiginem contrahit*), in early English (Kellner, *English Syntax*, p. 239), &c.

The use of the pass. part. with or without copula (Introd., pp. 64, 65) is significant. Delbrück (*Altindische Syntax*, pp. 394, 395), followed by Speiser (*Vedische und Sanskrit-Syntax*, § 176), regards the use as corresponding both to imperf. and aor., but while of course it is dangerous to dogmatize on matters which ultimately depend on a delicate analysis of a language so remote as Vedic Sanskrit, it seems to me that there is a very clear distinction between (1) the aor., the tense of which has just happened; (2) the imperf., the tense of narration;



the body, the whole self, rests on this breath. 'Of this self the truth is like the sibilants, the bones the mutes, the marrow the vowels, and flesh and blood, the fourth part,<sup>2</sup> the semi-vowels,' so says Hrasva Māṇḍūkeya. We have,<sup>3</sup> however, learned that the number was three. Of those three, bones, marrow, and joints, there are three hundred and sixty (parts) on this side and on that side. These make up seven hundred and twenty. Seven hundred and twenty are the days and nights of the year. This self<sup>4</sup> then, which consists of sight, hearing, metre, mind, and speech, is like the days in number.<sup>5</sup> He, who knows thus this self, which consists of sight, hearing, metre, mind, and speech, as like the days, obtains union, likeness, and nearness to the days,<sup>6</sup> becomes rich in sons and cattle, and lives out all his days.

2. Then comes Kauntharavya. There are three hundred and sixty syllables,<sup>1</sup> three hundred and sixty sibilants, three hundred and sixty unions. What we have called syllables are the days; what we have called sibilants are the nights; what we have called unions are the junctions of the nights and days. So far as regards

and (3) these forms with participles which express a completed action whose results persist into the present. Of course many actions can be regarded from either point of view and be differently described, but that is not to say that the effect is not different when different forms are used. To take some of Delbrück's instances, RV., I, 81, 5 *nā tvānā Indra kās canā nā jātā nā janayate*, the sense is not either 'was born' (imperf.) or 'has just been born' (aor.), but 'exists, having been born', in Taittirīya Samhitā, II, 6, 9, 3 *tē devā avantuḥ prāyato vai pārasūt sōmā tha no nāgachati gandharvā vai pāy amosur ita*, which Delbrück gives as a case of the part. corresponding to an aor., the sense is clearly different between the continuing absence of the Soma and the one definite past act of the Gandharvas in stealing it. The real tendency of the Mantra and Brāhmaṇa is to assimilate the part. to a present, though, as is the case with *all* the expressions of past time in the Mantras, occasionally it may have a narrative sense (e.g. RV., III, 48, 22: *Pṛanyā dughāṁ sakṛt pīpāḥ*). The present sense—yet with the past action—is very clearly seen in cases like Bhāḍḍevata, VIII, 47 *prathamāyām pāḥ stutāḥ vārḍhane dyauḥ ca bhūmī ca Aśvinau cettare tataḥ* II. It is not *stūyante*, for the actual praising is over (*astaut* is regularly used of the Rsi), and yet it does not mean 'were praised'.

<sup>2</sup> Max Müller takes *anyat* as 'the rest', but it rather means, the other, the fourth.

<sup>3</sup> This view is apparently Sākalya's (Sāyana), the first three being his, to which Māṇḍūkeya adds a fourth. The threefold view, with *ghṛta* for *svata*, *ryajjana* for *spṛta*, is found in II, 2, 4, where the difference of terms denotes a difference in dates.

<sup>4</sup> Ānandatīrtha explains all this of Viṣṇu, as usual.

<sup>5</sup> The symbolism of the year is common in all religions, cf., e.g., Farnell, *Cults of the Greek States*, IV, 284, 285.

<sup>6</sup> Cf. the Khila MS. (B) at end (fol. 191\* = Scheftelowitz, *Die Apokryphen des Rgveda*, p. 168) *etāṁ evā devātānām sāvītṛīm sāyujyam salokītam ābute yā evām evān svāhūyāyām adhīte*. For the compound, cf. Wackernagel, *Altindische Grammatik*, II, 1, 149, 150.

<sup>1</sup> Syllables are vowels, sibilants consonants, and their unions the Sandhi (Sāyana). Sāyana takes *fasti* as separate, to explain how it comes to be = 360. But though the construction is illogical it is regular in the Brāhmaṇas (Whitney, *Sanskrit Grammar*, § 480 b; cf. for Prākṛit, Pischel, *Prākṛit Grammar*, p. 409), and *fasti* should not be printed apart as in S.

the gods. Now as regards the self. The syllables which we have explained with reference to the gods are with reference to the self bones; the sibilants which we have explained with reference to the gods are with reference to the self marrow; the marrow is indeed the real breath, for it is seed, and without breath seed is not effused. Or if it is effused without breath, it will decay and will not produce. The unions which we have explained with reference to the gods are with reference to the self joints. Of these three,<sup>2</sup> bones, marrow, and joints, there are five hundred and forty parts on this side and on that. They make one thousand and eighty, and one thousand and eighty<sup>3</sup> are the rays of the sun. They make the *bṛhatī* verses and this day. Thus the self<sup>4</sup> which consists of sight, hearing, metre, mind, and speech is like the syllables in number. He, who knows thus this self, which consists of sight, hearing, metre, mind, and speech, as like the syllables, obtains union, likeness, and nearness to the syllables, becomes rich in sons and cattle, and lives out all his days.

3. Bādhva<sup>1</sup> says, 'There are four persons, the person of the body, the person of the metres, the person of the Veda, and the great person. That which we have called the person of the body is the corporeal self. Its essence is the incorporeal conscious self. That which we have called the person of the metres is the collection of letters. Its essence is the letter 'a'.<sup>2</sup> That which we have called the person of the Veda is that by which one knows the Vedas, Ṛgveda, Yajurveda, and Sāmaveda. Its essence is the Brahman priest. Therefore should one choose a Brahman<sup>3</sup> priest who is full of *brahman* and can discern flows

It is curious, as S points out, that no comment is made on the similar passage in III, 2, 1. For *Kauntha*<sup>1</sup>, cf. the Dhatupathya root *kaunth* which Franke (*Vienna Orient. Journ.*, VIII, 323) compares with Greek κολλός, Wackernagel, *Altindische Grammatik*, I, 170. The name seems not to occur elsewhere, except in the parallel passage in Sāṅkhāyana Āraṇyaka, VIII, 2.

<sup>2</sup> The words inserted by B are quite out of place here, and show how little that MS can be relied upon. For *majjhā*, cf. Atharvaveda, II, 12, 7, Roth, *Z. D. M. G.*, XLVIII, 102. For the construction, cf. Baudhāyana Dharmasūtra, II, 17, 11, 37, *J. R. A. S.*, 1909; contra Bohltingk, *Sachs. Ber.*, 1892, p. 197.

<sup>3</sup> This extraordinary doctrine Sayana can only support by the Ātharvāna passage (Praśna Upaniṣad, I, 8 = Muṭī Upaniṣad, VI, 8; Bloomfield, *Vedic Concordance*, p. 1002 a) *sahasra-va-mih śatadhī tvatamānah prānah prajānām udēyaty eṣa śiroyah*, which he explains includes by denotation the eighty. There are 1080 syllables in thirty *bṛhatī*.

<sup>4</sup> Viṣṇu according to Ānandatīrtha, who has considerable difficulty in working out the details of his interpretation here.

<sup>1</sup> Bādhva is undoubtedly correct; *Badhya* is merely a slip of Kāṇḍalāla's, and did not deceive record in Monier-Williams' *Dict.* *Vats y ah* is read in Sāṅkhāyana Āraṇyaka, VIII, 3.

<sup>2</sup> Cf. II, 3, 6. The precision in the use of the aorist is to be noted, cf. *Introd.*, p. 60.

<sup>3</sup> The Brahman priest is required to guard the sacrifice and sits in the South (the place of the dead), Śatapatha Brāhmaṇa, XI, 5, 8, 7; Winternitz, *Gesch. der indisch. Litt.*, I, 141, n. 2. He is not here in any way connected with the Atharvaveda (the later connection is probably due to his employment (Winternitz, p. 139, n. 2) in the household ritual which is found mainly in

in the sacrifice. That which we have called the great person is the year which causes some things to fall together<sup>4</sup> and others to grow up. Its essence is the sun. Let one know<sup>5</sup> that the incorporeal conscious self and the sun are the same. Therefore the sun appears to each and every man. A Ṛṣi says (RV., I, 115, 1), 'The bright face of the gods hath arisen, the eye of Mitra, Varuṇa, and Agni.

the Atharvaveda) as the Atharvan texts always try to make out (see Bloomfield, *S. B. E.*, XLVI, lviii sq.; *Atharvaveda*, pp. 32 sq.; Macdonell, *Sanskrit Literature*, pp. 193 sq.). *Kurvīta yo-pāyēt* is quite a clear instance of a clause of characteristic, 'such a priest as can see.' In these cases the force is slightly different from two other senses of the same origin, purpose, and result. Delbrück (*Altindische Syntax*, p. 339) states that clauses of purpose cannot be found in prose, but quotes Atharvaveda, VIII, 10, 9: *īdām evā tād veda yād ubhāya upajīvema*; Śatapatha Brāhmaṇa, XI, 5, 1, 13: *nā vāi sā manuṣyāḥ Agnēr yajñīyā tanūr asti yajyeṣvā-smākam bhāḥ syād iti*, which resemble in essentials this passage. The usage is perhaps more clearly developed in Latin<sup>6</sup>, but it is wrong to say (as do Allen and Greenough, *Latin Grammar*, p. 343) that the clause of characteristic is a development peculiar to Latin, and it is doubtful whether the use is to be traced to a definitely conditional origin and not rather derived directly from the opt. meaning as a weak future (Goodwin, *Greek Moods and Tenses*, pp. 376 sq.) or as expressing supposition (cf. Monro, *Homeric Grammar*<sup>7</sup>, pp. 290 sq., and p. 276, 'The opt. with *κεν* is especially common after a principal Clause of negative meaning (in which case the consequence is necessarily matter of mere *supposition*): as—*Il.* 5, 192 *ἵπποι δ' οὐ παύσιν καὶ ἄρματι τῶν κ' ἐπιβαίην*, &c. The pure opt. occurs in *Il.* 22, 348: *οὐκ ἔσθ' ἢς . . . ἀπαλλάξοι*.' To derive such a sense from an opt. of wish (Delbrück's old theory, *Synt. Forsch.*, I, 13, modified in *Synt. Forsch.*, IV, 115, *Altindische Syntax*, p. 302) seems quite impossible. The use as a mild imperative is easily derived from a weak future or supposition, and the use as an interrogative follows naturally (cf. Intro., pp. 62, 63). For the indefinite use, cf. III, 2, 1, n. 1, and Brhadāraṇyaka Upaniṣad, I, 4, 17; IV, 3, 32, &c.

For *brahmīṣṭham* (which as *brāhmīṣṭha* occurs already in the Taittirīya Saṃhitā), cf. Whitney, *Sanskrit Grammar*, § 468 e. The formation is of course obviously secondary.

<sup>4</sup> *Aikyā bhūmayan* is a strange phrase, for if *aikyā* is what it seems to be, an instrumental in -ā, then this comparatively late word is found in a remarkable form, though not at all impossible, cf. *madhyā* (Whitney, *Sanskrit Grammar*, § 327 c), or it may be a dative in -ā (for this cf. Latin *ā*, Lindsay, *Latin Language*, p. 386, and see Aufrecht, *Festgruss an Bohlingk*, pp. 1 sq.; Macdonell, *Vedic Grammar*, p. 59; Wackernagel, *Altindische Grammatik*, I, 280; Pischel and Geldner, *Vedische Studien*, I, 61; Oldenberg, *S. B. E.*, XLVI, 28). Whitney (*Sanskrit Grammar*, § 1091) takes the word as parallel to formations like *akḥalīkṣṭya* (or *akḥkh*<sup>8</sup>, RV.), *masmasā kuru* (Vājasaneyi and Taittirīya Saṃhitās), &c., and compares Aitareya Brāhmaṇa (I, 14, see Aufrecht, p. 430) *anṛṇākartoh*; Śatapatha Brāhmaṇa, *śūlā kuryāt* (roast on a spit). Wackernagel, *Altindische Grammatik*, II, i, 194, takes the same view with some doubt.

<sup>5</sup> This is of course the most common doctrine in the Upaniṣads. Śāyana quotes for the last part the Taittirīya passage (which I have not so far traced): *asvū ādityāḥ sarvāḥ prajāḥ pratyudaiṇi udeti tasmāt sarva eva manyante māṃ pratyudagād iti*! On this passage of the RV., cf. Whitney, *Translation of Atharvaveda*, p. 725 (on XIII, 2, 38); Deussen, *Geschichte*, I, i, 213. Śāyana's commentary on it in Taittirīya Āraṇyaka, I, 7, 6, and II, 13, 1 differs completely from his comm. here and can hardly be by the same hand.

<sup>6</sup> Compare, e.g., Caesar, *Bell. Civ.*, ii, 15 *unde agger comportari posset, nihil erat reliquum*; Cicero, *ad Fam.*, v, 12 *neque enim tu is es, qui nescias*. Cf. Śaṭvīmṣa Brāhmaṇa, II, 10; Maitrīyaṇi Saṃhitā, II, 1, 3.

It hath filled heaven and earth and the sky. The sun is the self of all that stands and moves.' This I regard as the regular <sup>6</sup> *Samhitā* as composed, thus says Bādhva. For the Bahvṛcas consider him in the great hymn, the Adhvaryus in the fire, the Chandogas in the Mahāvratā rite. They see him in this earth, in heaven, in the air, in the ether, in the waters, in plants, in trees, in the moon, in the constellations, in all beings. Him they call *brahman*. The self which consists of sight, hearing, metre, mind, and speech, is like the year in number. He,<sup>7</sup> who recites to another the self, which consists of sight, hearing, metre, mind, and speech, and is like the year,

4. To him the Vedas yield no milk; he has no part in what his teacher has taught him. He knows not the path of virtue. A Ṛṣi says this also (RV., X, 71, 6), 'He who forsakes the friend who knows his friends,' in speech he has no part. What he hears, he hears in vain, he knows not the path of virtue.' This means that he has no part in what he has studied and that he does not know the path of virtue. So a man who knows this should not<sup>8</sup> lay the fire for another, nor sing the Sāmāns of the Mahāvratā for another, nor recite the Śāstras of that day for another. Only<sup>9</sup> may he recite for a father or a teacher, for that is done for oneself. We have said<sup>4</sup> that this incorporeal conscious self and that sun are one and the same. Where these two are separated,<sup>5</sup> the sun is seen like the moon,<sup>6</sup> its rays do not manifest themselves,

<sup>6</sup> All the above must be Bādhva's view, just as III, 2, 2 gave Kauntharavya's views. The following alludes to the fact that the Adhvaryu's mystic speculations centre in the Agnicayana, cf. Eggeling, *S. B. E.*, XLIII, xxiv.

<sup>7</sup> The section runs on in a way that cannot be early. V, 1, 1 and 2 is precisely similar, and the present section division must remain of doubtful (though early) date. The divisions of the Śāṅkhāyana are similarly illogical. For the loc., cf. Delbruck, *Altindische Syntax*, p. 205.

<sup>8</sup> Sāyana points out that Taittirīya Aranyaka, I, 3; II, 15, reads in this verse *sakhividam*, a point overlooked in Bloomfield, *Vedic Concordance*, p. 700<sup>b</sup>. Sāyana's reference does tend to show that he also wrote a Taittirīya Aranyaka commentary, which on other grounds might be deemed very doubtful (cf. III, 2, 3, n. 5).

<sup>9</sup> i.e. act as Adhvaryu, Udgātṛ or Hotṛ priest. It is impossible to square the total prohibition here with V, 1, 5, which (see n. 5) contemplates a breach of the rule, but it agrees with the opinion of 'some' (*eke*) in V, 3, 3, see n. 1 on that passage.

<sup>5</sup> A frequent exception. Cf. V, 3, 3, n. 1.

<sup>4</sup> III, 2, 3. The relevance of this passage is not obvious. Sāyana takes it as a reflexion induced by the idea of the attainment of *brahman* in the brief space of life, whence omens as to the duration of life are inserted. The connexion of sun and self is elsewhere used to give omens of death. In Brhadāranyaka Upaniṣad, V, 5, 2, the sun appears as white only to the man about to die. The parallel passages in the Śāṅkhāyana are VIII, 7, and XI, 3; 4.

<sup>6</sup> This is not very logical, as there is no reason why the separation of the two should be a sign of death. The rest of the signs are clearly old folklore ideas pressed into service. For the extensive literature on Vedic superstitions, see Hillebrandt, *Ritual-Litteratur*, pp. 167 sq., 183-185; Hatfield, *Aśvasādhbhūtāni*, *J. A. O. S.*, XV, 208, &c.; Bloomfield,

the sky is red like madder, the wind is not retained, his head smells like a raven's nest, and a man should know that his self<sup>7</sup> is gone and that he will not have long to live. Let him do then whatever he considers must be done, and recite seven verses beginning, 'What is near, what is far' (RV., IX, 67, 21-27), the single verse, 'Of the ancient seed' (RV., VIII, 6, 30), six verses beginning, 'Where purifying Brahman' (RV., IX, 113, 6-11), and the single verse, 'We from the darkness' (RV., I, 50, 10). Next when the sun is seen pierced, and looks like the nave of a cart-wheel, or he sees his shadow pierced, let him know that this is so. Next when he sees himself in a mirror or in the water with a crooked head<sup>8</sup> or without a head, or when his pupils are seen inverted<sup>9</sup> or crooked, let him know that this is so. Next let him cover his eyes and look; then threads<sup>10</sup> are seen as if falling together. If he sees them not, let him

*Atharvaveda*, pp. 82 sq.; Kauśika Sūtra, XIII, and Adbhuta Brāhmana; Aufrecht's idea (*Z. D. M. G.*, XXXIII, 573) that the passage is not in place is disproved by the parallel in the Śaṅkhāyana, VIII, 6 and 7; XI, 3 and 4.

<sup>7</sup> i.e. its rays are pale and cold. *Kākakulīyagandhikam* is probably an adj. as a quasi-pred. For examples. cf. Delbrück, *Altindische Syntax*, pp. 78, 79. *Kulāya* is a curious word: in Mānava Gṛhya Sūtra, II, 14, 23, Knauer takes it (wrongly, I think) as = stall (cf. p. 55 of his edit.).

<sup>8</sup> Ānandatīrtha renders *sampareto* as *samnikṣṭāṇigamaḥ*, Sāyana as *mṛtaḥ*. In *yatmanyeta* the opt. is probably indef. It may also be 'attracted', cf. Speijer, *Vedische und Sanskrit-Syntax*, § 281. The form in *anīya* is rare in the Brāhmanas, cf. Delbrück, *Altindische Syntax*, pp. 400, 401; Whitney, *Sanskrit Grammar*, § 965. The use of *man* with participles of all sorts is curious, cf. the use with the gerund, Whitney, § 994 e; Speijer, *Vedische und Sanskrit-Syntax*, § 223; with the pres. part., III, 1, 4. With the past part., even in Bṛhaddevatā, e.g. VII, 125.

<sup>9</sup> The reading of the text is supported by Sāyana and also by Ānandatīrtha and is certain. For water divination, cf. Farnell, *Cults of the Greek States*, IV, 230. For *ādarśa* (also in the Bṛhadāraṇyaka and Kaṭha Upaniṣads), cf. Max Muller, *S. B. E.*, XV, xxiv.

<sup>10</sup> Sāyana explains a white pupil in a black eyeball. It probably means only, upside down, although the contrast of white and black in the eye is frequent, II, 1, 5. Śaṅkhāyana Āraṇyaka, VIII, 7, suggests reading here *jihme na vā*, 'or are not seen at all,' and this may be right.

<sup>11</sup> Sāyana explains the operation thus, *cakṣuṣi nimīlya netraśyāpāṅgam avaṣṭabhya netra-samīpam paśyet*; Ānandatīrtha has, *angulyā akṣmūlam avaṣṭabhya*. The *batarakāni* (*barātukāni* or *varātakāni* in Śaṅkhāyana) are, Sāyana says, *vartulāni śikṣmāni śuklavarāṇāni keśaṅḍa-katābhībhīdhayāni*, and he takes *sampatantīva* as *sanyan netrān nigachantīva*. This is hardly possible. For *varātakāni*, cf. Śiṅharāṣa, *Khaṇḍanakhāṇḍakhīḍya*, p. 239, cited by Jacob, *Laṅkā-kāvyāyāñjalī*, p. 1. The construction is difficult, as the *yathā* is not properly in place. It may be that *yathā* goes with *batarakāni* and *iva* qualifies only *sampatantī*, and the sense is, things are seen like, &c., but it is also possible that *tad yathā* is practically = then it is that. This use is of course common in later Sanskrit, e.g. Bāṇa, *Kādambarī* (p. 337, 12, ed. Peterson; p. 600, ed. Nirmaya Sāgara): *āgameṣu sarveṣu eva purāṇarāmāyanabhārataādisu samyag anekaprakārāḥ āparyāptāḥ tad yathā*, &c. Cf. the Pāli use of *seyyathā*. Bṛhadāraṇyaka Upaniṣad, IV, 3, 42 sq. has a series of *tad yathā*; so *ibid.*, IV, 4, 4, 5, &c.

Cases of conditional sentences without particles are of course very frequent in Vedic as

know that this is so. Next let him cover his ears and listen, then there is a sound as of a burning fire or of a chariot. If he does not hear that sound, let him know that this is so. Next when the fire appears blue like the neck of a peacock,<sup>11</sup> or when he sees lightning in a cloudless sky, or no lightning in a cloudy sky, or in a great cloud sees bright rays as it were, let him know that it is so. Next when he sees the ground as though burning, let him know that this is so. So far as regards the visible signs. Then come the dreams.<sup>12</sup> He sees a black man with black teeth, he kills him; a boar kills him; a monkey jumps on him; the wind carries him swiftly along; having swallowed gold he spits it out; he eats honey; he chews stalks; he carries a single<sup>13</sup> lotus;

in other languages. Cf. Speijer, *Vedische und Sanskrit-Syntax*, § 284; *Sanskrit Syntax*, § 487; Aufrecht, *Aitareya Brāhmaṇa*, p. 431; my note, *J. R. A. S.*, 1909.

The Maitreya Upaniṣad (Max Muller, *S. B. E.*, XV, xlv) has a passage which may be reminiscent of this text: *agnir vaiśvānaro . . . tasyaiṣa ghoṣo bhavati yam* (wrong reading ? *yad*) *etat karṇāv apidhāya śṛṇoti sa yadotkramiṣyan bhavati nainam ghoṣam śṛṇoti*.

For *upadhī*, infra, which denotes literally the noise of going and is particularly in place here, cf. Aitareya Brāhmaṇa, IV, 9, 3; Jaiminīya Brāhmaṇa, I, 253; Jaiminīya Upaniṣad Brāhmaṇa, I, 37, 3, with Oertel's note; RV., I, 74, 7, with Oldenberg's note (*S. B. E.*, XLV I, 94); Schmidt, *A. Z.*, XXV, 55. Scheffelowitz (*Zur Stammbildung in den indo-germanischen Sprachen*, § 9) compares RV., IX, 77, 4: *urulyā*, which he considers as going back to IG. *paḡo*, cf. Greek *παγή*. The construction above *drīyate* and *abhiḥkīyeta* in parallel uses, and below *drīyate-pāṣyen-na pāṣyen-pāṣyeta*, are decidedly curious (cf. *Intro.*, p. 63). The temptation to amend to *drīyeta* is very strong, and on the whole I incline to think that it would be dangerous to insist on these examples. The case of *upekṣeta-drīyante* differs, for the two verbs are not parallel. The first is an instruction, the second expresses categorically the result (and *drīyante* may have helped to bring about the incorrect *drīyate*). In III, 1, 4, where *upavadet* and *āha* occur, the *āha* is very strange, and one would like to take *śaknoṣity āha—hāsyatity* as two sentences both dependent on *brūyāt*. There is, however, the real difficulty that *ā—hā* would be a strange combination, and the division of the sentences is also curious, though no more curious than the *āha*. I suspect some corruption of the text. Sāyaṇa renders differently. He takes the whole as one Mantra and supplies *bharvān* as a subject for *āha*, and so in the next sentence he interpolates *bharvān āha* in sense. In the numerous passages in the Aitareya Brāhmaṇa which are more or less parallel (see the ref. cited in III, 1, 6, n. 5), no such *āha* occurs, and *hāsyati* has no prefix. But probably *ā—hāsyati* must go together. *Āha* might, of course, be taken as a first person and made part of the quotation (cf. Speijer, § 178), but this is not likely, and for the indef. opt., cf. III, 2, 1, n. 1.

<sup>11</sup> *Mayūragrīvāḥ* is perhaps intended by the reading of B, *mayūragrīvā ameghe* (but Śāṅkhāyana has *mayūragrīvā* when it can be *°vāḥ*); and undoubtedly *grīvāḥ* is the form alone recognized by Pāṇini and usual in the earlier literature, *J. R. A. S.*, 1906, pp. 916-919. Probably the reading was originally *mayūragrīvāmeghe* by an incorrect Sandhi for *mayūragrīvāḥ*. For similar irregular Sandhi, cf. Buhler, *S. B. E.*, II, xli (from Āpastamba); Macdonell, *Brhaddevatā*, I, xxvii; and V, 3, 2, n. 9; III, 1, 3, n. 2. For the next portent, cf. Pischel, *Vedische Studien*, I, 112.

<sup>12</sup> The plural must be right. Cf. Mārkaṇḍeya Purāṇa, XLIII, 1 sq.; Hillebrandt, *op. cit.*, p. 184.

<sup>13</sup> 'Red' in colour (Sāyaṇa); for red as unlucky, cf. *Z. D. M. G.*, XI, 117.

he drives with a team of asses and<sup>14</sup> boars; wearing a wreath of red flowers, he drives a black cow with a black calf towards the south.<sup>15</sup> If he sees any of these, he should fast and cook a pot of milk, and offer it, reciting a verse of the Rātri hymn (RV., X, 127, 16) to each oblation, and having fed the Brahmins with other food,<sup>16</sup> himself eat the oblation. Let him know that the person within all beings who is not heard,<sup>17</sup> not reached, not thought, not subdued, not seen, not understood, not classified, but who hears, thinks, sees, classifies, sounds, understands, and knows is his own self.<sup>18</sup>

5. Now comes this Upaniṣad of the whole speech. All these indeed are Upaniṣads of the whole speech, but this they so call. The mutes are the earth, the sibilants the sky, the vowels heaven. The mutes are fire, the sibilants air, the vowels the sun. The mutes are the Ṛgveda, the sibilants the Yajurveda, the vowels the Sāmaveda. The mutes are the eye, the sibilants the ear, the vowels the mind. The mutes are the up-breathing, the sibilants the down-breathing, the vowels the back-breathing. Then comes this divine lute.<sup>1</sup> The

<sup>14</sup> 'Or' (Sāyana), which may be more correct.

<sup>15</sup> The ten dreams are so taken by the commentator and by Max Muller whose note (p. 262) is apparently wrong. *Eteṣāṃ kiṃcid* is noteworthy. The neut. of the pronoun is practically nominal and is to be compared with the neut. in predication, III, 1, 2, n. 4. So in Latin, e.g. Horace, *Sat.*, i, 7: *Lydorum quicquid*. The parallel passage in the Śāṅkhāyana has corrected the original *kiṃcid* of the MS., but the correspondence is conclusive.

<sup>16</sup> Cooked in the house (Sāyana). See Śāṅkhāyana Gṛhya Sūtra, V, 5, 9, and my article, *J. R. A. S.*, 1907, p. 929; for *sthālipāka*, see Bṛhadāraṇyaka Upaniṣad, VI, 4, 19; Gṛhyasamgraha, I, 114; Oldenberg, *S. B. E.*, XXX, xvi, n. 4. For the causative with instr. and acc., cf. Delbrück, *Altindische Syntax*, pp. 224 sq.; Whitney, *Sanskrit Grammar*, §§ 277 a, 282 b; Speijer, *Vedische und Sanskrit-Syntax*, § 21; *Sanskrit-Syntax*, § 49. According to Pāṇini, I, 4, 52, and the examples cited in the Kāśikā Vṛtti, ad loc., here we should have two accusatives.

<sup>17</sup> *Atah* is rendered by Sāyana, *asmād dehendriyādisaṅghātād vilakṣaṇa iti śeṣaḥ*, while Ānandatīrtha suggests *adhikaḥ*.

<sup>18</sup> This is the most advanced point in the definition of the Ātman arrived at in the Āraṇyaka. The Ātman is not object, but subject only—as Sāyana says, *ātmā viṣayo na bhavati viṣayi tu bhavaty eva*. This occurs frequently later and with it the doctrine that the self cannot be known. Sāyana cites the *antaryāmitrābrāhmaṇa*, Bṛhadāraṇyaka Upaniṣad, III, 7, 13, the *akṣarabrāhmaṇa*, ibid., III, 8, 11; the Kauṣītaki Upaniṣad, I, 8; the Praśna Upaniṣad, IV, 6; and the Nysimbhattaratāpaniya Upaniṣad, II. See also Deussen, *Philosophie der Upanishads*, pp. 133 sq.; E.T., pp. 147 sq. Jaiminiya Upaniṣad Brāhmaṇa, IV, 18, is devoted to this topic (= Kena Upaniṣad).

<sup>1</sup> i. e. the human body. This metaphor explains Praśna Upaniṣad, II, 2, where *vāna* (V, 1, 4) is equated to *śarīra*, which Max Muller (*S. B. E.*, XV, 274, n. 3) finds unintelligible. Connected with Viṣṇu is Ānandatīrtha's explanation of the word *daivi*. *Ambhaṇa* is a curious word. I think it is from *anu + √bhan* (as in Class. Sansk. for *√bhan*, Wackernagel, *Altindische Grammatik*, I, 194). Compare *ambhara* for *anu + vara* and *jāmbila* for *jānu + bila* (ibid., 59). The omission before *v* (common) led to omission before *b* and sporadically before *bh*. The meaning would be 'sounding-board' (?). Cf. v. Schroeder, *Ind. Lit.*, p. 755.

human lute is an imitation of it. As there is a head of this, so there is a head of that; as there is a stomach of this, so there is a cavity of that; as this has a tongue, so that has a tongue; as this has fingers,<sup>2</sup> so that has strings; as this has vowels, so that has tones; as this has consonants, so that has touches; as this is endowed with sounds and firmly strung, so that is endowed with sounds and firmly strung; as this is covered with a hairy skin, so that is covered with a hairy skin. For in former times they covered lutes with a hairy skin. He, who knows this divine lute, is heard when he speaks, his fame fills the earth, and wherever they<sup>3</sup> speak Aryan tongues, there is he known. Then comes the essence of speech. When a man reciting<sup>4</sup> or speaking at an assembly gives not pleasure, let him recite this verse, 'May the she-ichneumon, that rules all speech, who is covered as it were<sup>5</sup> by the lips, surrounded by teeth, the thunderbolt, cause me to speak well here.' This is the essence of speech.

<sup>2</sup> The words *aṅgulayaḥ* and *tantrayaḥ* seem to have been transposed in the original; they are in correct order in Śāṅkhāyana Āraṇyaka, VIII, 7. Somewhat analogous is the transposition of *śaṇā jarāyu* in Śatapatha Brāhmaṇa, VI, 6, 2, 15, on which see Eggeling's note (*S. B. E.*, XLVI, 255). Cf. also Brhadāraṇyaka Upaniṣad, III, 1, 4 with Max Müller's note (*S. B. E.*, XV, 122), and my *Śāṅkhāyana Āraṇyaka*, p. 55, n. 3.

<sup>3</sup> The expression *āryā vācaḥ* was not understood by the commentators (and in the Śāṅkhāyana Āraṇyaka, VIII, 9, we find that it has become *āryā vāg vadatī*), who take *āryāḥ* as nominative and render it *vedaśāstrapāram gatāḥ*. This is a clear sign of considerable antiquity, and the expression may also be cited as an early piece of evidence for the existence of several dialects of the early Indian language, which we know must have existed; see I, 5, 2, n. 19; Oertel, *A. J. P.*, XX, 447 on *darvī*, and Kāthaka Samhitā, XIV, 5. For the word *ārya*, cf. Zimmer, *Altindisches Leben*, p. 214; Pischel, *Z. D. M. G.*, XL, 125; Geldner (*Vedische Studien*, III, 96, 97) insists that *arya* cannot mean 'the Aryan' which is represented by *ārya*. Oldenberg (see index to *S. B. E.*, XLVI) still adopts the equation *Ārya* = Aryan.

<sup>4</sup> Sāyaṇa distinguishes between reciting at a conclave of priests, and speaking in a prince's hall. *Virurucyeta* is quite impossible as a form, and it is an easy error in view of the preceding syllables, each having *u*. The middle of the opt. of the desiderative is not common. Cf. Holtzmann, *Grammatisches aus dem Mahābhārata*, p. 42.

<sup>5</sup> Sāyaṇa gives an alternative rendering, *na* = not, and *paviḥ* = clear, the subject being the speaker's defective speech. Ānandatīrtha gives only the explanation as *na = iva*. The verse in B occurs among the Śānti verses of the so-called third Adhyāya. For the metaphor, cf. Jaiminiya Upaniṣad Brāhmaṇa, III, 19. In the version in the Ānandāśrama ed., p. 2, *nakulī* is printed as a separate word. But *nakulī* can only mean a female ichneumon, and *nakulīdantaiḥ* is a phrase for which no parallel seems readily forthcoming. Sāyaṇa gives *vajravaddhānibhūtair antavāladhīdrarāhitair* which does not help. In any case to join *kulīdantaiḥ* makes a curious though not unparalleled metre in an early verse such as this must be, and if a nom. could be found in *kulī* the run of the verse would be much improved. The rendering of the text by Max Müller 'surrounded by birth, as if by spears' is purely conjectural, and I suspect the tradition. The parallel passages are of little use. The Sāma Mantra Brāhmaṇa, I, 7, 15, has *oṣṭhāpīdhānā nakulī dantaparimitāḥ pavīḥ*, while the Gobhila Gṛhya Sūtra, III, 4, 29, gives *oṣṭhāpīdhānā nakulī* only. Oldenberg (*S. B. E.*, XXX, 84) renders 'the she-ichneumon, covered by the lips', as does Knauer in his translation. If this is to be made into sense, it



6. Now Kṛṣṇahārīta<sup>1</sup> proclaims this Brāhmaṇa<sup>2</sup> as it were regarding speech to him.<sup>3</sup> Prajāpati, the year,<sup>4</sup> after creating creatures, burst. He put himself together by the metres. Because he put himself together by means of the metres, therefore is it the Samhitā. Of that Samhitā the letter *ṛ* is the strength, the letter *ṣ* the breath, the self. He who knows the verses in the Samhitā and<sup>5</sup> the letters *ṛ* and *ṣ*, he knows the Samhitā with its breath and its strength. Let him know that this is life-giving.<sup>6</sup> If he is in doubt<sup>7</sup> whether to say it with an *ṛ* or without an *ṛ*, let him say it with an *ṛ*. If he is in doubt whether to say it with an *ṣ* or without an *ṣ*, let him say it with an *ṣ*. Hrasva Māṇḍūkeya says, 'If we repeat the verses according to the Samhitā, and if we say the teaching<sup>8</sup> of

must be taken that the she-ichneumon is a synonym for what is very piercing: the nearest approximation to this idea is the passage in Atharvaveda, VI, 139, 5 (cited in Zimmer, *Altindisches Leben*, p. 86), which refers to the ichneumon's (m.) skill in chopping up and then restoring his work.

<sup>1</sup> A son of Hārīta, who was dark in colour (Sāyana), cf. Hiranyadant Vaidā, II, 1, 5. A Kumāra Hārīta (so, not Hārīta) appears in Bṛhadāraṇyaka Upaniṣad, II, 6, 3; IV, 6, 3; VI, 4, 4. Weber (*Indian Literature*, p. 50) reads Hārīta, and the lawyer is always so called (*ibid.*, p. 269), even in Āpastamba Dharma Sūtra, I, 10, 29, 12; 16. On the other hand Vārtika 8 on Pāṇini, I, 1, 73, recognizes Hārītakāta, and Pāṇini, IV, 1, 100, Hārītayana as names, where Hārīta appears. Weber's Hārīta here is therefore probably wrong, and Śāṅkhāyana Āraṇyaka, VIII, 11, has *kṛṣṇahārīta*.

<sup>2</sup> Brāhmaṇa here means secret doctrine like Upaniṣad. *Iva* seems to be used to indicate the somewhat unusual sense; the Śāṅkhāyana version has *eva*; cf. I, 1, 2, n. 3; *J. A. A. S.*, 1908, p. 1193, n. 1. Sāyana in his commentary repeatedly has phrases like *antaryāmībrāhmaṇa*, the secret doctrine of the *antaryāmin*, see III, 2, 4, n. 18, and cf. the name of Bṛhadāraṇyaka Upaniṣad, I, 4 (*puruṣavidhābrāhmaṇa*), Max Müller, *S. B. E.*, XV, 25, and the common *tasvoktam brāhmaṇam*.

<sup>3</sup> To his pupil or son (Ānandatīrtha and Sāyana).

<sup>4</sup> The reading of B, *saṃvatsaram* (see Introd., p. 3), must be a correction to improve the sense. But it could never have been corrupted into *saṃvatsarah*. Prajāpati as the year is a Brāhmanic commonplace (for its deeper significance, see Eggeling, *S. B. E.*, XLIII, xx sq.), e.g. Aitareya Brāhmaṇa, II, 17, 2; VI, 19, 7; Maitrāyaṇī Samhitā, I, 10, 8; Kauṣītaki Brāhmaṇa, VI, 15; Śāṅkhāyana Āraṇyaka, I, 1, &c. The phrase *Prajāpatiḥ prajāḥ sṛṣṭvā vyaśramṣata* is frequent in Śatapatha Brāhmaṇa, VI–X, not in I–V; Weber, *Ind. Stud.*, XIII, 268; and for a similar case cf. II, 4, 3, n. 14. One might translate, 'he is the year.' Cf., however, Śatapatha Brāhmaṇa, X, 1, 1, 1 and 2. The confusion of *vyaśramṣadā* and *ṣata* is another example of the confusion of surd and sonant so common in Śāradā MSS. Cf. Lanman in Whitney's *Translation of the Atharvaveda*, pp. 57, 1045; J. Hertel, *Tantrākhyāyikā*, p. xvi; Roth, *Z. D. M. G.*, XLVIII, 106–111.

<sup>5</sup> This is the literal rendering. Sāyana takes it, 'Who recites the verses thinking of the *ṛ* and *ṣ* which accompany the Samhitā.'

<sup>6</sup> To the Samhitā (Sāyana), or perhaps to the reciter, if not to both.

<sup>7</sup> Sāyana takes it, 'If a pupil ask his teacher,' but this is unnecessary. The question is, he says, whether the reflection on the Samhitā is to take the differences of *ṛ* and *ṣ* into account or not.

<sup>8</sup> Sāyana refers this to Śūravira's doctrine, III, 1, 1. For *upāṅtan*, cf. Kauṣītaki Brāhmaṇa, XIV, 5; Śāṅkhāyana Āraṇyaka, I, 6, where Dr. Friedlander renders 'hinreichend, genügend'.

Māṇḍūkya, then the letters *ṛ* and *ṣ* are obtained for us.' Sthavira Śākalya" says, 'If we repeat the verses according to the Saṃhitā, and if we say the teaching of Māṇḍūkya, then the letters *ṛ* and *ṣ* are obtained for us.' Then the seeds, the Kāvaṣeayas, knowing this,<sup>10</sup> say, 'To what end shall we repeat the Vedā, to what end shall we sacrifice? For we sacrifice breath in speech,<sup>11</sup> or in breath speech. For what is the beginning, that is the end.' These Saṃhitās let no one<sup>12</sup> tell to one who is not a resident pupil, who has not been with the teacher for one year, and who is not himself to become a teacher. Thus say the teachers.<sup>13</sup>

<sup>9</sup> The sayings are identical, and apparently this is intended to denote that the doctrine received universal acceptance. The passage may indicate (cf. also Sāṅkhāyana Śrauta Sūtra, IV, 10, 3, where Śākalya is younger apparently than Māṇḍūkya) that the Māṇḍūkya Śākhā had its Saṃhitā text before Śākalya produced the Pada Pāṭha, which is quite likely.

<sup>10</sup> This is a clear proof that the holders of the Āraṇyaka doctrine rejected sacrifices or recitations as means of knowledge, cf. Brhadāraṇyaka Upaniṣad, I, 5, 23; Kauṣītaki Upaniṣad, II, 5; Chāndogya Upaniṣad, V, 11-24; Taittirīya Upaniṣad, II, 5; Deussen, *Phil. d. Upanishads*, p. 63. A Tura Kāvaṣeya *purehita* of Janamejaya occurs in Khila, I, 9, 6, and in—as already noted by Colebrooke, *Essays*, I, 72; see Oldenberg, *Z. D. M. G.*, XLII, 239 sq.—the Aitareya Brāhmaṇa, IV, 27; VII, 39; VIII, 21. For the spelling cf. Schefelowitz, *Die Apokryphen des Rgveda*, Addenda, p. 190; Wackernagel, *Altindische Grammatik*, I, 239. Winternitz (*Gesch. der indisch. Litt.*, I, 199) uses the story of Kavaṣa as the son of a non-Brahmin (Aitareya Brāhmaṇa, II, 19) as a piece of evidence in favour of the theory of the attribution to the Kṣatriyas of philosophic speculation over the origin of the doctrine of transmigration (cf. Intro., pp. 50, 51; Garbe, *Beiträge zur indischen Kulturgeschichte*, pp. 1 sq.). He argues that the Brahmins merely accepted and made these doctrines their own by adopting them along with the doctrine of the four Āśramas. This all seems very doubtful. That among the priests none should rise superior to the sacrificial cultus is contrary to all religious history. That hermits, &c., were originally not of the priestly caste is a mere theory and not a probable one. Winternitz' view leads him (p. 202, n. 1) to adopt the improbable theory of Āraṇyaka as a text to be studied by Vānaprasthas, for which he quotes the (late) Āruṇeya Upaniṣad (Deussen, *Sechzig Upanishads*, p. 693) and Rāmānuja (Thibaut, *S. B. E.*, XLVIII, 645). Cf. Intro., p. 16. It must always be remembered that the Brāhmaṇas contain already in germ all the ideas which make up the fundamental doctrine of the Upaniṣads; even the doctrine of transmigration is presaged in the doctrine of repeated deaths in the other world. It is impossible to explain why the Brahmins became so completely the bearers of the *ātman* doctrine if it was not theirs *ex initio*. Professor Macdonell has told me that he concurs in this view, which thus gains great weight, and see my notes, *J. R. A. S.*, 1908, pp. 838, 868, 1142. The Kāvaṣeayas are cited by Śankara on Śvetāśvatara Upaniṣad (ed. Roer, p. 257) as opposed to works, Weber, *Ind. Stud.*, II, 418.

<sup>11</sup> Cf. Jaiminiya Upaniṣad Brāhmaṇa, I, 2, 2, 6.

<sup>12</sup> Cf. V, 3, 3; Weber, *Indian Literature*, p. 49, n. 35.

<sup>13</sup> Mahidāsa, &c. (Ānandatiṭha). Cf. I, 1, 1, n. 5; II, 3, 5, n. 4. Probably the plural is only *maicstatīs*.

## ĀRANYAKA IV

ĀśVALĀYANA (Śrauta Sūtra, VII, 12, 10) gives the following account of the purpose of the Mahānāmni verses. On the fifth day of the *pr̥sthya* six day ceremony, at the midday pressing of the Soma, corresponding to the Niṣkevalya Śastra, the Udgātṛs sing sometimes the Śākvara Sāman as one of the Pr̥sthā Stotras,<sup>1</sup> and then<sup>2</sup> use the Mahānāmni verses as the basis of the Sāman. These number nine, but for the purposes of the Sāman they are made into three, each consisting of three verses. These verses are recited *adhyardhakāram*, that is, first one and a half verses are recited, then comes a pause, then the remaining one and a half, followed by the syllable *om*. Then are recited the nine *purīṣa-padāni*, additional verses. These may either be recited simply straight on as they stand in the text, or the first five may be made into two sets of five syllables each, thus:

*Evā hi eva | evā hi Agnā 3u* | the *hi* being taken without Sandhi, the last four *purīṣapadāni* being repeated without a pause in the middle. See also Śāṅkhāyana Śrauta Sūtra, X, 6, 10, and comm.

The Mahānāmni verses occur in the Āranya Saṃhitā, and in the Naigeya Śākhā at the end of the Pūrvārcika of the Sāmaveda, and as one of the Khilas of the Ṛgveda, see Peterson, *Second Report*, p. 97, Scheftelowitz, *Die Apokryphen des Ṛgveda*, pp. 134-136. They are referred to in the Bṛhaddevatā, VIII, 100, Śāṅkhāyana Śrauta Sūtra, X, 6, 10, Ṛgvidhāna, IV, 25, and Śāṅkhāyana Gṛhya Sūtra, II, 11, 12, &c. From these sources, and from Baudhāyana, cited in Oldenberg, *Prolegomena*, p. 509, n., it appears that they followed directly upon the verse *tac chaṃ yor*, which, according to the Śāṅkhāyana Gṛhya Sūtra, IV, 5, 9, is the end of the Ṛgveda Saṃhitā (in the Bāṣkala recension), and, according to Nārāyaṇa on Āśvalāyana Gṛhya Sūtra, III, 5, 9, is the end of the Bāṣkala recension.<sup>3</sup> It is not, however, quite clear what this means, since *tac chaṃ yor* occurs as the last verse of two Khilas, V, 1 and 3, in Scheftelowitz's edition, viz. the *saṃjñānam* and *prādhvarāṇām* Khilas, and the three Khilas, V, 1-3, the second being the *nairhastyam*, have 5+3+7=15 verses. The view of

<sup>1</sup> For these, see especially Eggeling, *S. B. E.*, XLI, xx sq.

<sup>2</sup> The Śākvara is normally based on Sāmaveda, II, 1151-1153 (Sāyaṇa and Mahādharma cited by Eggeling, p. xx, n. 2).

<sup>3</sup> Cf. also Oldenberg's note on Śāṅkhāyana Gṛhya Sūtra, IV, 5, 9, and *Ind. Stud.*, XV, 150.

Oldenberg, who had not<sup>4</sup> the evidence of the MS. of the Khilas before him, was (*Prolegomena*, p. 502) that the Samhitā ended with the first *tac chaṃ yor*, i. e. with Khila, V, 1, and Scheftelowitz (pp. 11, 132) holds that this is correct. Oldenberg, however, held (p. 509) that the Mahānāmni verses followed directly after *tac chaṃ yor*, and (p. 501) expressed the view that the following ten verses were some of them modern. But of the direct evidence for the immediate sequence of the Mahānāmni verses, cited by Oldenberg, the Ṛgvidhāna alone fully bears him out, for the Khila MS. has the Mahānāmni verses after the *prādhvarāṇām* Khila, and this is probably the meaning of Brhaddevatā, VIII, 94, as interpreted by Prof. Macdonell. It is an easy conjecture that the Ṛgvidhāna, which has other coincidences with the Brhaddevatā<sup>5</sup>, followed that work, but misunderstood the word *caturtham*, which most probably must mean 'the fourth of the hymns after X, 190'. This fact weakens greatly the force of Oldenberg's argument from the modern character of the last ten verses, and in point of fact it is difficult to deny that the verse *tac chaṃ yor* is modern in appearance, and that it need not be separated in time from the last seven verses. For the second *tac chaṃ yor* being the end of the Samhitā in the Bāṣkala recension, we have the clear evidence of the commentator on the Caraṇavyūha,<sup>6</sup> who actually cites the verses. Dr. Scheftelowitz considers that the commentator is untrustworthy, and later than Sāyaṇa, but this appears very doubtful. We know, he argues, that the commentator explains the eight extra hymns attributed to the Bāṣkala Śākhā by the Anuvākānukramaṇī as being seven of the Vālakhilyas and the *saṃjñānam* hymn of fifteen verses, but the number should be ten, as the *saṃjñānam* hymn is really composed of three hymns. But it is difficult to maintain that it is impossible that the fifteen verses, despite their difference of contents, were not regarded in early days as one hymn, for several of the Ṛgvedic hymns are notoriously patchwork, and this applies more strongly still to later Samhitās.

Much more important is the question of their antiquity. Oldenberg makes the Mahānāmni verses an exception to his general view, that the Khilas are on the whole of later origin, and holds that they are coeval with the Ṛgveda, and were merely omitted because of some reason of ritual teaching from the ten Maṇḍalas. Dr. Scheftelowitz, who disputes Oldenberg's general position, and accepts Hillebrandt's theory of the purer ritual tradition, assigns the verses (p. 3) to the end of the Ṛgvedic period. Further, Oldenberg<sup>7</sup> has suggested

<sup>4</sup> He takes no notice of the new evidence in his review of Scheftelowitz, *Gott. gel. Anz.*, 1907, p. 227, for which and for other valuable papers I am indebted to his kindness.

<sup>5</sup> Macdonell, *Brhaddevatā*, I, 147.

<sup>6</sup> Oldenberg, *Prolegomena*, pp. 495, 501, 502.

<sup>7</sup> *S.B.E.*, XXIX, 156.

that the verses are alluded to as the Śakvari verses in R̥gveda, VII, 33, 4; X, 71, 11, and this suggestion is at least plausible. They are apparently referred to as Mahānāmnis in the Atharvaveda and Yajurveda (see below). It is borne out to some extent at least by the character of the language, which shows the rare forms *ānuśamsiṣaḥ*, *stuge*, *vide*, *iṣe*, *ṛñjāse*, and *saṃnyase*. The metre is also of an archaic type in so far as resolutions are frequently necessary to restore it. The Khila Anukramaṇi gives the following note: *vidā daśa pādās ca pañca Viśvāmitra Indro vā Prajāpatir Aindraṃ pāvanam ānuṣṭubhaṃ puriṣapadāny Agneyavaiṣṇavaindrapaṇṣadairvāni vairājāni dvivijyāpāncamyāv uṣṇihau caturthi nyāṅkusārīṇi sapṭami purastādbṛhaṭi navamyantye pañkti*. As a matter of fact, as both Weber<sup>8</sup> and Oldenberg recognize, the verses are not preserved in their primitive form, but only as modified to suit their supposed sacred character. In verses 2, 5, and 8, which were apparently originally *anuṣṭubh*s, the fourth *pāda* has been omitted for the insertion of a sort of refrain. Verses 1, 3, and 6 are in *anuṣṭubh*. Verse 4 appears to be 8 + 12 + 8 + 8; verse 7, 12 + 8 + 8 + 8; verse 9, 8 + 8 + 8 + 8 + 8. The rest is in no regular metre. Oldenberg (p. 33) considers that originally the metre consisted of seven and five sets of eight syllables respectively, but this seems hardly borne out by the facts. It should be noted that the Khila text manufactures the last four of the nine *puriṣapadāni* into one verse (!), and in this respect is certainly not old, for the *puriṣapadāni* cannot reasonably be held to have ever made up a verse. They are referred to, however, as five in the Kauṣītaki Brāhmaṇa, XXIII, 2, and connected with Prajāpati, Agni, Indra, Pūṣan, and Devāḥ, and in the Bṛhaddevatā, VIII, 102, they are connected with the same deities, save that Viṣṇu is substituted for the Devāḥ (so the A version; the B version omits Prajāpati, while Mitra's text includes both Prajāpati and the Devāḥ, see Macdonell's note). They are also mentioned in the Pañca-viṃśa Brāhmaṇa, XIII, 4, 12, where elaborate directions are given as to their selection to make up the *śākrara sāman*, Lātyāyana Sūtra, IV, 10, 18, Śāṅkhāyana Śrauta Sūtra, X, 6, 13, &c., and in the Aitareya Brāhmaṇa, IV, 4; V, 7; VI, 24; Atharvaveda, XI, 7, 6; Vājasaneyi Saṃhitā, XXIII, 35; Kāṭhaka Saṃhitā, X, 10; Taittirīya Saṃhitā, V, 2, 11, 1.<sup>9</sup>

The verses contain several phrases reminiscent of the R̥gveda, perhaps borrowed from earlier hymns; at least they tend to convey an impression of second-hand use: *jēhīram āparājitam* = RV., I, 11, 2; *sā naḥ parṣad āti* = RV., X, 187, 1; *Indraṃ dhānasya sātāye* is the last *pāda* of RV., VIII, 3, 5<sup>1</sup> (this I owe to Bloom-

<sup>8</sup> *Ind. Stud.*, VIII, 68.

<sup>9</sup> For the last four reff. I am indebted to Bloomfield, *Vedic Concordance*, p. 696\*, who gives other passages; cf. also Weber, *Ind. Stud.*, XVII, 358; Eggeling, *S. B. E.*, XLI, xx; XLIV, 380, n. 2.

field, *Vedic Concordance*, p. 210<sup>11</sup>); *sām anyēṣu bravāvahu* = RV., I, 30, 6; *sākhā suśēvo ādṛayāḥ* = RV., I, 187, 3<sup>d</sup>; *śaviṣṭha vajrinn rājase* = RV., I, 80, 1<sup>e</sup> (with *ojāsā*). These last two cases seem to me strongly in favour of the later date of these verses, for *bravāvahu* is not unnatural in RV., I, 30, 6, where it seems to refer to Indra and the speaker who are to agree in other battles, the previous half verse referring to a conflict, but it is distinctly awkward here where the first half verse has no reference to a fight or other occasion of association. This only, however, proves that the Mahānāmni verses are not among the earliest parts of the R̥gveda.

The last four *purīṣapādāni* are made out of the preceding verses, *evā hi śakrō*, from v. 2; *vaśī hi śakrō*, from v. 5; *vāśāṁ ānu*, from v. 4. The Āśvalāyana Śrūta Sūtra, VI, 2, 9, shows that other *pādas* of the verses were used independently in the ritual: *pracelana practayāyāhi piba matsva | kratuś chanda ṛtaṁ bṛhat sumna ā dhehi no vasav ity anuṣṭup* | Ibid., 12, has: *ud yad bradhmasya vīṣṭapam iti paridhānīyā | evā hy evaivā hindra* 3 | *evā hi śakro vaśī hi śakra iti japitvā | apāḥ pūrveṣāṁ harivah sukānām iti yajati* | and again the *purīṣapādāni* in VI, 3, 26.

For the question of the 'authorship' of this Āraṇyaka by Āśvalāyana, cf. Introd., pp. 18 sq. For the view that this forms a sort of Āśvalāyana Saṃhitā may be compared the fact that there is an Āpastambīya Mantrapāṭha, a collection of Gṛhya verses and formulae, to accompany the Āpastamba Gṛhya Sūtra. So too, as Oldenberg (*S. B. E.*, XXX, 3-11) has conclusively<sup>10</sup> shown, the Mantra Brāhmaṇa was prepared to accompany Gobhila's Gṛhya Sūtra, though it is not apparently ascribed to Gobhila, just as IV is not attributed to Āśvalāyana in the Āraṇyaka itself. Winternitz (*Gesch. der indisch. Litt.*, I, 232) merely repeats Max Müller (*Ancient Sanskrit Literature*, pp. 314 sq., 339).

O generous one, show<sup>1</sup> us a path, proclaim the regions, guide us, lord of many might, wealthy one || 1 ||

With these aids of thine, wise one, make us wise, for glory and for strength, Indra. For thine is strength || 2 ||

For wealth, for might, thunderer, most powerful, bearer of the bolt, thou

<sup>10</sup> I do not consider Winternitz (*Mantrapāṭha*, I, xxxi sq.) to have refuted Oldenberg.

<sup>1</sup> *vidā* is rendered *vetā* by Sāyaṇa, and S takes it as a Vedic form of *vida*, i.e. imper. of the aor. of *√vid* (Whitney, *Sanskrit Grammar*, § 851). Possibly this is correct (cf. *vide* in ver. 5), and it is from *√vid* in the sense 'find', for which see the examples in Bloomfield, *Vedic Concordance*, pp. 866<sup>b</sup>, 867<sup>a</sup>. But it may perhaps be really *vidāḥ* the subj. of the aor. of *√vid* (Whitney, § 849) or an injunctive from *vi + √dā*. The accent would then, however, probably have been *vidāḥ*, but exceptions are not unknown. The same question arises in RV., IX, 40, 3: *vidāḥ sahasrīṇīr īśah*. For the accent, *pūrvinām*, cf. Whitney, *Sanskrit Grammar*, § 319. For *śaci*, cf. Macdonell, *Vedic Mythology*, pp. 58, 122; Fischel, *Vedische Studien*, II, 1, n.; Oldenberg, *Religion des Veda*, p. 239, n. 6.

movest.<sup>2</sup> Thou movest, most generous, bearer of the bolt. Come hither, drink, and be glad || 3 ||

Grant us wealth with good heroes. Thou art<sup>3</sup> the lord of might according to thy will. Thou movest, most generous, bearer of the bolt, who art the most powerful of heroes || 4 ||

Most generous of givers, wise one, guide us aright. Indra finds<sup>4</sup> all. Him I praise. For he has will and strength || 5 ||

Ilim we summon to our aid, the conqueror, unconquered. May he convoy us<sup>6</sup> beyond our foes. He is strength, resolve, and mighty order || 6 ||

Indra we summon for the winning of wealth, the conqueror, unconquered. May he convoy us beyond our foes. May he convoy us beyond our enemies<sup>6</sup> || 7 ||

<sup>2</sup> *rñjase* may be regarded as the second singular pres. indic. of a sixth class root *rñj*, as Whitney (*Sanskrit Grammar*, § 758 a) takes it here. The exact sense is doubtful. It may conceivably = 'thou art praised', but the sense 'move' is possible, if the root is akin to the Greek *ὀρέω*. Cf. Delbrück, *Altindisches Verbum*, p. 181; Bartholomae, *Indog. Forsch.*, II, 281; Neisser, *Bezz. Beitr.*, XX, 59; Oldenberg, *S. B. E.*, XLVI, 396, 436 ('press on, strive forward'); Pischel (*Vedische Studien*, I, 109), however, compares *saraj* with *ὀρέω*, and Geldner (ibid., III, 29 sq.) postulates a  $\sqrt{rj} = \text{subh} : \text{dīptau}$ , either transitive or intransitive. He does not, unhappily, quote or explain this passage. In RV., VIII, 9, 17 he renders *vēmi tvā Pāṇan rñjase* as 'I desire to adorn thee', and possibly the form *rñjase* might be an infin. = an imperative (cf. Delbrück, *Altindische Syntax*, p. 412; Neisser, *Bezz. Beitr.*, XX, 59; Hopkins, *A. J. P.*, XIII, 21 sq.; Speijer, *Vedische und Sanskrit-Syntax*, § 216 d). The accentuation *pība mds̄va* seems most probable, cf. *tarānir t̄j jayati kṣ̄ti p̄syati* in RV., VII, 32, 9, and other examples given in Delbrück, *Altindische Syntax*, pp. 36 sq.; Whitney, *Sanskrit Grammar*, § 594 b; Speijer, *Vedische und Sanskrit-Syntax*, p. 80; Macdonell, *Vedic Grammar*, p. 105. *mds̄va* is irregularly accented, but there are many parallels, Whitney, § 628; Macdonell, p. 99 (foot).

<sup>3</sup> *bhūvaḥ* is according to Whitney (*Sanskrit Grammar*, § 83 b, c; cf. Delbrück, l. c., p. 144) either an injunctive of an unaugmented *a* aorist, or a subjunctive of the root aorist. But in sense it may be an indicative. *vāḥāṇ dnu* may perhaps be 'according to our will'. *rñyāḥ suvīryam* is curious, but the variant *rñyē* is merely an easy correction. Cf. *rñyās poṣam*, RV., IV, 40, 4. The Taittiriya Samhitā, III, 1, 9, 4 has: *vider gaupatyam rñyās poṣam suvīryam saṁvatsarīṇām svastim*, where the conjunction of *rñyās* and *suvīryam* is different, but where *vider* supports the derivation of *vidā* from  $\sqrt{vid}$ . Cf. V, 1, 6, n. 3.

<sup>4</sup> *vide* must be 3rd sing. like *īṣe*, and may mean 'knows', cf. Hopkins, *J. A. O. S.*, XV, 276, n. Sāyaṇa renders it as a 2nd sing. For *stuṣe* see Whitney, *Sanskrit Grammar*, § 894 d; Delbrück, l. c., p. 181. If *stuṣē* is read, the accent is somewhat irregular. But irregular accents in quasi-subordinate clauses are numerous, cf. Whitney, *Sanskrit Grammar*, §§ 595-598; Delbrück, *Altindische Syntax*, p. 43; RV., I, 189, 3; III, 1, 1, with Oldenberg's notes (*S. B. E.*, XLVI, 182, 223); *Z. D. M. G.*, LX, 735 sq.

<sup>5</sup> Sāyaṇa takes *atī paśad* as 'let him destroy', and the last *pāda* as meaning, 'the sacrifice, the metre used, the fruits of the offering, and all great.' The words are clearly not in place here, and make little sense.

<sup>6</sup> *sridhah* Sāyaṇa explains as those whom we should hate, although they do not hate us. The meaning is perhaps 'beyond all failures'; cf. *dī sridhah* in this sense in RV., I, 36, 7; III, 9, 4; 10, 7.

Place us in thy favour, ancient one, lord of the thunder, bright one. Most powerful, thy rewards are extolled. For the strong god bears rule || 8 ||

Lord of man, slayer of Vṛtra, this new hymn<sup>7</sup> I offer now to thee. Among others let us two converse together. The hero who fares for the cows is a kind and guileless friend || 9 ||

Thus,\* thus, O Agni. Thus, thus, O Indra. Thus, thus, O Viṣṇu. Thus, thus, O Pūṣan. Thus, thus, O Gods. For he is strong. For he has strength and will, according to his will. On all sides\* come hither. Show, generous one, show.

<sup>7</sup> This is doubtful. *mānyase*, the variant of the other texts save SV., is remarkable as being accented, and does not help. It looks like an obvious error or correction for *sāmyase*, which becomes *sāmyase*, SV., Naiṣeya Sākhā, and then by haplography *sānyase*, SV., Āraṇya Samhitā, and then *mānyase* through the frequent mistake of *s* for *m* in Śāradā MSS. *mānyase* makes no good sense, but *sāmyase* also is very difficult (even if taken as Oldenberg (*S. B. E.*, XI, VI, 404) would take it in RV., V, 17, 2, as a first person). It comes apparently from *√as*. Dr. Scheftelowitz now agrees with this view (cf. my remark in *J. R. A. S.*, 1907, p. 224). For *taṃ tan* (i. e. *tad*) can be read (supply *sūktam* or, with *taṃ*, *mantram*) but *navyam* may be from *√nu*, meaning praiseworthy. The dual *bravūnahai* in the original context refers to the singer and Indra who are in other (contests) to be united. Here it must (cf. n. 7 on I, 1, 2) mean something of the same sort, but *anyeyu* has no longer any direct antecedent. SV. *aryeyu* is merely a facile correction like so many SV. readings. For the loc., *gōyu*, cf. Delbrück, *Altindische Syntax*, p. 122; Speijer, *Vedische und Sanskrit-Syntax*, § 81 b; Whitney, *Sanskrit Grammar*, §§ 301, 304; *A. J. P.*, XIII, 284. *Sānyase* as a dat. hardly makes sense.

\* Sāyana takes *evā* as from *√i* and *ā*. The sentence is practically a mere exclamation and cannot be translated. The words *ā jō*, &c., yield no sense as they stand. Sāyana renders, 'He who comes to think what is to be thought of for our weal, let him come to think what is to be thought of.' The variant *āyo* is no help, though it might mean 'Come to the man who deserves favour', cf. Taittirīya Samhitā, II, 1, 3, 2. For the *pluti*, *ā 3 i*, see Wackernagel, *Altindische Grammatik*, I, 298.

<sup>9</sup> Cf. Sāṅkhāyana Śrauta Sūtra, XVII, 12, where the sentence runs: *ehy evā hīndropehī viśvatha vidā maghavan vidā iti*, from which it may be legitimate to assume that *ehi* should be supplied in the *purīṣapadāni*. The last *vidā* may point to *viśvāh* being the form. *viśvadhā* in RV. means either (1) everywhere, I, 141, 6; (2) always, V, 8, 4.

The Taittirīya Āraṇyaka, I, 20, has: *evā hy eva | evā hy Agne | evā hi Vāyo | evā hīndra | evā hi Pūṣan | evā hi devāh* | when Sāyana renders *eva* as *ayanaśilāditya* and *evā* as *etavyāh prāptaryāh kāmāh*, and supplies *asi*, 'Thou art desires: *hīndraśilādityasya sarvakāmāhetutva-prasiddhir ucyate*. Ibid., 23, has: *evā hy evāti | ... evā hy Agna iti | ... evā hi Vāyo iti | ... evā hīndreti | ... evā hi Pūṣann iti | evā hi devā iti* | The accents are those of the Ānandāśrama text (I, 88, 89), and may be wrong. In the Maitrāyaṇī Samhitā, II, 3, 18 (a reference which I owe to Bloomfield's *Vedic Concordance*, p. 305\*) all the MSS. have *evā* (or *evā*) *hy Agne*. The Kauṣītaki Brāhmaṇa, XXIII, 2, gives two accounts of the Mahānāmniṣ or Śakvaris, and gives as the five *purīṣapadāni*: *evā hy eva | evā hy Agne | evā hīndra | evā hi Pūṣan | evā hi devāh* |

It is by no means obvious how these verses came to be considered as an especially fruitful rain-spell. As such they are clearly recognized in the Gobhila Gṛhya Sūtra, III, 2, and the Khādīra Gṛhya Sūtra, II, 5, 22 sq., where the Śakvarivrata is clearly a rite of sympathetic magic to produce plentiful rain (see Oldenberg, *Religion des Iēda*, pp. 420-422, with whose remarks I fully concur).



## ĀRANYAKA V

## ADHYĀYA 1.

IN the Mahāvratā ceremony there are twenty-five verses to accompany the kindling of the fire.<sup>1</sup> In the twenty-one<sup>2</sup> verses (used in the Viśvant) four are inserted before the second last, beginning, 'With fuel Agni' (RV., VIII, 44, 1). A bull is to be offered to Viśvakarman<sup>3</sup> accompanied by muttering the verses. The Ājya and Prauga Śāstras are taken from the Viśvajit.<sup>4</sup> The Śāstras of

<sup>1</sup> Sāyana explains that although the Sāmidhenī verses are not part of the Soma sacrifice itself, yet they are used in the animal sacrifice which forms a part of it and so are in place here. He quotes Mīmāṃsā Sūtra, III, 1, 18, 9: *ānarthakyāt tad aṅgeṣu*. They are to be said after the anointing of the animal by the Adhvaryu, according to Āpastamba. Cf. also his Yajñaparibhāṣā, 2 and 3 (S. B. E., XXX, 319, 345). For the gen., cf. Caland, *Altindisches Zauberritual*, p. 18, n. 2; Śatapatha Brāhmaṇa, X, 1, 5, 4; III, 1, 1, n. 3.

<sup>2</sup> There are in the Darśapūnamāseṣṭi, see Hillebrandt, *Neu- und Vollmondsopfer*, pp. 74 sq., fifteen verses beginning with RV., III, 27, 1 (cf. Oldenberg, S. B. E., XLVI, 299; Bergaigne, *Recherches sur l'histoire de la liturgie védique*, p. 19); see Taittirīya Brāhmaṇa, III, 5, 2, 1. There are only eleven separate verses, but the first and last are each thrice repeated. In the Viśvant the fifteen are extended into twenty-one by the interpolation of six verses beginning with RV., III, 27, 5. These are inserted before the second last verse, RV., V, 28, 5. Then four more verses, beginning with RV., VIII, 44, 1, are added before this verse to make up the twenty-five. The Sāṅkhāyana here ignores these verses. Aitareya Brāhmaṇa, I, 1, 14, gives the number as 17. See a list in Āśvalāyana Śrauta Sūtra, I, 2, 7. The construction acc. for nom. is remarkable and is not a mark of late or careless style, for these irregularities and the use of numerals are found in the Mantras (e.g. *saptā r̥ṣīṇam, śatām pūrbbhīḥ*, cited by Whitney, *Sanskrit Grammar*, § 486 c) and in the Aitareya Brāhmaṇa, III, 48, 9: *catuṣṣaṣṭim kavacina āsuh*, while in VII, 2, 7, *parṇakarah śaṣṭis tīrṇi ca śatāny āhītya* occurs (see Aufrecht, p. 428). Above, II, 2, 4; 3, 8, occurs *śatrin̄ṣatām sahasrāṇi*, while Aitareya Brāhmaṇa, VII, 1 has *śatrin̄ṣatām ekapadāḥ*, which examples all appear to be transfers of accusative for nominative, though the possibility of their being new stems in *a* cannot be denied (especially as the Aitareya Brāhmaṇa actually has *trayastrin̄ṣatā*, a transfer to the *i* declension). Cf. Introd., p. 56. The idiom has hardly been adequately noticed in Delbrück, *Altindische Syntax*, p. 82.

<sup>3</sup> The Sāṅkhāyana Āranyaka, I, 1, prescribes a bull for Indra and a goat for Prajapati. The Śrauta Sūtra, XVII, 7, 7, mentions also a *savaniya pakū*, see Hillebrandt, *Ritual-Literatur*, pp. 125, 136. Cf. also Kātyāyana Śrauta Sūtra, XIII, 2, 17. *Upaṇṣu* means not in silence but so as not to be overheard, see Sāyana's quotation, *karṇavād aśadāṇi manañprapogam*, and Āpastamba Yajñaparibhāṣā, 9, 11 and 113 (S. B. E., XXX, 319 and 345), where the Sāmidhenis are not *upāṇṣu* but *antarī* (see note on 11).

<sup>4</sup> For the Ājya see I, 1, 1. The Prauga consists of seven *tycas*, I, 1, 3-4, preceded by the *purorucus*, *Vāyur agreṣā yajñapr̥r̥*, &c., Sāṅkhāyana Śrauta Sūtra, VII, 10, 9. The *purorucus* are also given in Scheftelowitz, *Die Apokryphen des R̥gveda*, as Khila, V, 6.

the Hotrakas are taken from the Caturviṃśa rite.<sup>5</sup> In the morning pressing the Brāhmaṇacchamsin should add the verses, beginning, 'The busy moving ones' (RV., X, 153, 1), and at the midday pressing the verses, 'Of this strong youthful one drink' (RV., X, 160, 1).<sup>6</sup> The tristich which forms the strophe begins, 'The buffalo in the bowls, the barley-mixed' (RV., II, 22, 1), the tristich forming the antistrophe consists of the three verses, 'Indra, come hither to us from far away' (RV., I, 130, 1), 'For to Indra heaven, the wise one, bowed' (RV., X, 127, 1), and, 'To him a song excelling' (RV., X, 133, 1).<sup>7</sup> The Marutvatiya Śastra is taken over from the Caturviṃśa and extended by the hymns, 'Fair has been my effort, singer' (RV., X, 27, 1), 'Drink the Soma for which in anger thou breakest' (RV., VI, 17, 1), 'With what splendour' (RV., I, 165, 1), and, 'Indra, with the Maruts' (RV., III, 45, 1).<sup>8</sup> The Marutvatiya Śastra ends with the hymn, 'Thou art born, terrible, for strength, for energy' (RV., X, 53, 1). At the end of the Marutvatiya Śastra, the Hotṛ, leaving his place by the incomplete route,<sup>9</sup> offers three oblations in the Agniḍh's fire with a ladle of *udumbara* wood (accompanying them with the verses):—

<sup>5</sup> The Hotrakas are the Maitrāvaruṇa, Brāhmaṇacchamsin, and Achāvāka. In the Agniṣṭoma their Śastras begin with RV., III, 62, 16; VIII, 17, 1; III, 12, 1, respectively. In the Caturviṃśa they begin with RV., V, 68, 3; I, 4, 1; VIII, 72, 13, respectively.

<sup>6</sup> The Mahāvṛata differs in these points even from the Caturviṃśa. Sāyaṇa leaves it undecided whether the passages extend to five verses, or only to one verse by the *paribhāṣā*, *rcam pādagrahaṇe*, for which see Āśvalāyana Śrauta Sūtra, I, 1, 17.

<sup>7</sup> These verses are apparently to precede the Śastra of the Brāhmaṇacchamsin at the midday pressing. The word *stotṛiya* is used because the verses correspond to those used in the Sāman corresponding to the Śastra, cf. Hillebrandt, *Ritual-Litteratur*, p. 103. The Śāṅkhāyana Śākhā ignores the Śastras of the Hotrakas. The reference to the midday pressing is out of order.

<sup>8</sup> For the Marutvatiya Śastra of the Hotṛ at the midday pressing, see I, 2, 1 and 2. In the Agniṣṭoma it begins with RV., VIII, 68, 1-3, and VIII, 2, 1-3. The Caturviṃśa contains alterations, and the Mahāvṛata adds the hymns enumerated. *Atānah* (found in VS., TS., &c.) must mean *visārah* as Sāyaṇa has it here. Cf. Aitareya Brāhmaṇa, V, 4, 12, where Sāyaṇa renders *sastrakṛptiḥ*. Friedlander, on Śāṅkhāyana Āraṇyaka, I, 3, suggests the sense 'scheme' for it. In RV., II, 1, 10, *ātāniḥ* = 'expander'; cf. my *Śāṅkhāyana Āraṇyaka*, p. 3, n. 6.

<sup>9</sup> Sāyaṇa here (cf. Ānartīya on Śāṅkhāyana Śrauta Sūtra, VI, 13, 7; VII, 7, 4; Āśvalāyana Śrauta Sūtra, V, 19, 8; VI, 5, 1, and comm.) explains that the *saṃsthāitasanīcarah* is when, after the completion of the pressing, the Hotṛ departs from the *sadas* by the west, the *visāsthāta* is when, before the pressing is finished, he leaves by the eastern side. The Śāṅkhāyana Śrauta Sūtra, XVII, 12, gives eight oblations on the *agnidhriya*, instead of three there and ten in the *mārjāliya*. The Mantras are quite different. See XVII, 12, 1-4. The first is a long prose Mantra; the second to the seventh *svāhā* Mantras, and the eighth consists of a couple of verses, the first an *anushtubh*, the second a *gāyatrī* in strongly marked iambic metre of an archaic type, neither of which verses has, according to Bloomfield's *Vedic Concordance*, any parallel. After reciting the verses, he puts down the ladle *yathāyatanaṃ*, departs by the way he came, and in front of the *sadas* to the north of the *śruti*, facing the

‘Indra, Bṛhaspati, Soma, and the goddess, Vāc, have aided me.<sup>10</sup> May Mitra and Varuṇa, Heaven and Earth, aid me when first I call || 1 ||

‘May the Ādityas, the all-gods, and the seven anointed Kings,<sup>11</sup> Vāyu, Pūṣan, Varuṇa, Soma, Agni, Sūrya, with the constellations, may they help me || 2 ||

‘May the fathers protect me, and all this universe, and the children of Pṛṣṇi, the Maruts, with their splendour, ye who have Agni as your tongue and are worthy of sacrifice, may ye gods, hearing our cry, protect us || 3 ||’

He offers ten oblations on the *mārjāliya* altar<sup>12</sup> to the south, the last of which he first divides into four and deposits to the north of the fire. In the middle of the day, after the carrying forth of the fire, the *mārjāliya* fire is made

east, he mutters the *parimādāḥ japāḥ*, *vāg āyur viśvāyur viśvam āyur ehy evā hīndropehi viśvatha vidā maghavan vidā iti* (cf. above, p. 263), after which he adores the several members of the fire altar conceived in human form (XVII, 12, 6-13, 6). For the Parimāds themselves, cf. my *Śūkhāyana Āranyaka*, p. 4; Eggeling, *S. B. E.*, XLI, 288, n. 2, and for the meaning of *mad*, Lanman in Whitney's *Translation of Atharvaveda*, p. 158. The Hotṛ goes north to the Agnidh's fire. (For Agnidh, cf. Oldenberg, *S. B. E.*, XLVI, 189, and Macdonell, *Vedic Grammar*, p. 18, n. 6.)

<sup>10</sup> Or ‘may they aid me’, as Sāyaṇa takes it. He thinks *pūrvahūtau* is an epithet of *Dyāvapṛthivī* or *Mitāvarunau*.

<sup>11</sup> Sāyaṇa explains this by the list in Taittirīya Āranyaka, I, 7, *ārogo bhrājāḥ pataṅgaḥ paṅgah | svarṇaro jyotiḥman vibhāṣah | te asmai sarve divam ātapanti* | This may be right, otherwise one might expect it to mean the seven Ādityas. No doubt the seven Ādityas set the model to the later theory of seven suns, whose names are variously given (cf. seven Ṛṣis, seven Hotṛs, seven sounds, &c., Oldenberg, *S. B. E.*, XLVI, 225); see Viṣṇu Purāṇa, VI, 2; Hopkins, *Great Epic of India*, p. 475. Rājendralāla reads in the text *mā nu*, which is certainly wrongly accented and seems not quite as likely as *mānu* in view of the *anu* elsewhere used. The Taittirīya Brāhmaṇa, II, 5, 8, 2 has: *anu tvendro madatu anu Bṛhaspātīḥ | anu Somo anu Agnir avit | anu tvā vīśve devā avantu | anu sapta rājāno yā utābhīṣikṭāḥ | anu tvā Mitrāvedruṇāv ihāvatām | anu dyāvapṛthivī viśvākaṁbhū | sūryo āhobhir anu tvāvatu | candrāmā nākṣatair anu tvāvatu* | Note the different reading *utā abhīṣikṭāḥ*. The text appears from Bloomfield, *Vedic Concordance*, p. 973<sup>a</sup>, to occur in Kāthaka Samhitā, XXXVII, 9 d, which has (9 c) *sūryo ‘hobhir anu tvāvatu*, confirming *mānu* against Mitra's *mā nu* (which is followed in the *Concordance*, p. 1028<sup>b</sup>), and (9 b) *anu Somo anu Agnir avit*, and (9 a) *anu tvendro madatu anu Bṛhaspātīḥ*, thus presenting only one line as against the two lines of the Āranyaka and the Brāhmaṇa. In the next verse *yē agnirīhva utā vā yajatrīḥ* is a tag found in RV., VI, 52, 13 c, and in the other Samhitās (Bloomfield, p. 795<sup>b</sup>); the other three *pādas* seem as yet unparalleled. The series of prose Mantras below is also (see Index II) unique.

<sup>12</sup> In the middle of the *sadas* and the *haviṛdhānas* there is a space from north to south. The *agnidhriya* altar is at the north, the *mārjāliya* at the south. With *caturgrhitam*, *ājyam* must be understood, see Āpastamba, Yājñaparibhāṣā, 195 (*S. B. E.*, XXX, 341); cf. *caturgrhitena juhoti*, Taittirīya Āranyaka, V, 2; *caturgrhitās tīra ājyāntutir*, Aitareya Brāhmaṇa, VIII, 10, 9, *grhitam*, VII, 21, but the construction is very awkward. Throughout the terms *dakṣiṇa* and *uttara* are ambiguous. For the *sadas* the priests' tent, cf. Śatapatha Brāhmaṇa, III, 5, 3, 5, and Eggeling's note.

to kindle.<sup>13</sup> (The offering is made in it) when it is covered up, and either to the east, the north, or the north-east side. (The verses used are as follows):—

‘May I become unassailable like fire; may I become firmly rooted like the earth || 1 ||

‘May I become unapproachable<sup>14</sup> like the sky; may I become unassailable like the heaven || 2 ||

‘May I become without a superior like the sun; may I become renewed like the moon || 3 ||

‘May I become renewed like mind; may I be multiplied like the wind<sup>15</sup> || 4 ||

‘May I become one’s own like the day<sup>16</sup>; and dear like night || 5 ||

‘May I become born again like kine; may I become glorious<sup>17</sup> like a pair || 6 ||

‘Mine be the flavour of water and the form of plants || 7 ||

‘May I become widespreading<sup>18</sup> like food, and lordly like the sacrifice || 8 ||

‘May I become like the Brahmin in the world, and like the Kṣatriya for prosperity || 9 ||

‘When, O Agni, this assembly is gathered (RV., X, 11, 8)<sup>19</sup> || 10 ||’

<sup>13</sup> The idea seems to be that the fire is kept in from the time it is lighted on the *mārjālīya* altar but is now ‘wakened’. *prabhyti* in this use is first found in the Śrauta Sūtras, Spenjer, *Vedische und Sanskrit-Syntax*, § 112.

<sup>14</sup> The attraction of *anāpyam* is curious, but is paralleled in RV., I, 65, 5 : *puṣṭīr nā rayvāḥ kṣitīr nā pṛthivī gītīr nā bhūgmā* (Oldenberg, *S.B.E.*, XLVI, 56), and below, *mana ivāpūrvam, annam iva vibhu, gava iva punarbhuvah*, and in the case of the verb, RV., V, 25, 8 : *dyumanto arayo grāsvocayate brhat*, Oldenberg, *S.B.E.*, XLVI, 417. Cf. also Taittiriya Āraṇyaka, VIII, 6; Weber, *Ind. Stud.*, II, 221, n. For a series of words with *bhūyāsam*, cf. Jaiminīya Upaniṣad Brāhmaṇa, III, 20 and 21.

<sup>15</sup> *yathā mana uttarottaram abhivṛddhikūṅkṣayā prayatamānaṃ sat tattatphala-prāptiṃ nūlanam rūpaṃ pratipadyate . . . yathā vājus āyāghādāmāse samudratirādidese vā svayam uttarottarābhivṛddhyā saṅgharūpo bhavati* (Sāyaṇa).

<sup>16</sup> Sāyaṇa renders *svam* as wealth. The day gives wealth by permitting mercantile operations. Emendation to *svat* is easy but improbable. Cf. the curious *svāh* in RV., I, 77, 5 (Oldenberg, *S.B.E.*, XLVI, 58), *yakṣam iva*, Gobhila Gṛhya Sūtra, III, 4, 28; Geldner, *Vedische Studien*, III, 140. Night gives rest to the weary (Sāyaṇa); note *priyo* not *priya*.

<sup>17</sup> This must be the sense though the expression *marīcayah*, ‘glories,’ is curious. Kine have offspring yearly, and pairs (e.g. Umā and Mahēsvatā, Lakṣmī and Nārāyaṇa) are glorious (Sāyaṇa).

<sup>18</sup> The reading *vibhu* is certain, but both Rājendralāla and the Ānandāśrama edition read in the commentary *vibhuḥ*, and Sāyaṇa may have so read, but this is not necessary. For a converse case, cf. V, 2, 1, when Rājendralāla reads *vasu* for *vasuḥ*. The next Mantra offers considerable difficulty. Sāyaṇa renders as the Brahmin in the world and *ksatraya rūjaya gayāsvādīriyām adhipatiḥ*, apparently taking *śriyām* as a genitive (cf. Whitney, *Sanskrit Grammar*, §§ 349, 351). But the parallelism of the sentence calls urgently for a locative which gives fair sense, ‘in point of wealth.’ The speaker desires (a) renown, (b) wealth. Only the exact force of the locative varies in the two cases.

<sup>19</sup> The last oblation is accompanied by a RV. verse.

(In this stanza) the three words *atra*, *vibhajātha*, and *vītha* are not in accord-ance with the Ṛgveda text.<sup>20</sup>

Standing there he worships the sun,<sup>21</sup> turning so as to keep his right side towards it as it turns, with these verses, omitting the cries of *svāhā*,<sup>22</sup> and with the verse, 'Come hither, this is sweet, this is sweet. Drink this bitter draught. This is sweet, this is sweet.' He then instructs the maidservants,<sup>23</sup> who carry full pitchers, six in front, three behind, (saying), 'Walk three times from left to right round this altar and this pitcher of water, smiting your right thighs with your right hands, and saying, "Come hither, this is sweet, this is sweet."'

<sup>20</sup> This must mean that in the rite the RV. verse is to be altered by reading in *pāda* 3, *ratnā cātra vibhajātha svadhūvaḥ* for *ratnā ca yad vibhajāsi*, and in *pāda* 4, *bhāgaṃ no atra zavumantaṃ vītha* for *vītāt*. Sāyaṇa adds that these alterations are improper, just as the alteration *vīdhich* for *vydhatu* in *Īṣhaspatir no haviṣā vydhātu*, Taittirīya Samhitā, I, 2, 2, 1; VI, 1, 2, 3; Maitrāyaṇī Samhitā, I, 2, 2; III, 6, 4. The v.l. is not in Bloomfield. But this is not implied in the Āranyaka. The verse occurs in Atharvaveda, XVIII, 1, 26, and Maitrāyaṇī Samhitā, IV, 14, 15, but in neither place so altered. Bloomfield (*Vedic Concordance*, pp. 43<sup>b</sup>, 749<sup>b</sup>) also can merely quote Sāyaṇa's view. Perhaps the Bāskala Śākhā is meant. A different case occurs in IV: *Indraṃ dhūmasya sātīye havīmahe* when *havīmahe* is added (as in Mahā-āyana Upaniṣad, 7, cited by Bloomfield, *Vedic Concordance*, p. 210<sup>d</sup>) to the first three words which are found in RV., VIII, 3, 5 d. But the Mahānāmī verses are not part of the RV. and their occurrence is not parallel to this remarkable case.

<sup>21</sup> This is done later in the Śāṅkhāyana Āranyaka, I, 5, where the words are almost identical, *atraiva tiṣṭhann ādītyam upatiṣṭhate*. The Mantra is quite different, see Śrauta Sūtra, XVII, 13, 9, 10. For the following, see my *Śāṅkhāyana Āranyaka*, pp. 76 sq.

<sup>22</sup> The offerings are accompanied as usual by the cry *svāhā*. These are omitted. For the rule, cf. Āpastamba, Yajñopariṣhāṣā, 87 (*S. B. E.*, XXX, 339).

<sup>23</sup> Cf. Śāṅkhāyana Śrauta Sūtra, XVII, 14, where apparently deliberately the direction is from right to left (*apradakṣiṇam*), though the words said are alike, *hai mahā 3 idam madhu idam madhu*. The dance is clearly a rain and vegetation spell, cf. Farnell, *Cults of the Greek States*, III, 103. These and the other ceremonies are all mentioned in the other parallel passages, Lāṭyāyana Śrauta Sūtra, III, 10-12; IV, 1-3; Tāndya Brāhmaṇa, V, 5, 6; Kāthaka, XXXIV, 5; Kātyāyana Śrauta Sūtra, XIII, 3; Taittirīya Samhitā, VII, 5, 9 and 10; Taittirīya Brāhmaṇa, I, 2, 6, 7. These versions differ in many details; the most important rite which is mentioned in neither of the Ṛgvedic works is the struggle of an Ārya and a Śūdra for a round skin, which represents the sun (cf. Oldenberg, *Religion des Veda*, pp. 444, 506; Usener, *Archiv f. Religionswissenschaft*, 1904, pp. 297 sq.). It is noteworthy that in Lāṭyāyana, IV, 3, 18, where the words repeated are like those in Śāṅkhāyana the form *vadatyah* also occurs. So Drāhyāyana; Taittirīya Samhitā, VII, 5, 10, has *giyantiyah*. The direction there is also *pradakṣiṇam*. After the eight *ājya* libations in the *agnidhriya* fire, according to the Śāṅkhāyana Āranyaka, I, 4, come the *parimāds*. They are twenty-five in number and are followed by seven *stotriyas* named *āṅgīrasa sīman*, *bhūtechādāṃ sīman*, *krōṣa*, *anukrōṣa*, *ṣayus*, *arka*, and *arkapūṣpa*. The Śatapatha Brāhmaṇa, X, 1, 2, 8; 9, contains a somewhat parallel version, see Eggeling, *S. B. E.*, XLIII, 288, n. 2, and thus again (cf. *Introd.*, p. 36) agrees with the Śāṅkhāyana against the Aitareya. These *sīmans* are called *devachandūṃsi*, Śāṅkhāyana, I, 5, and are followed by *japas*. Then comes an adoration of the members of the fire (see here V, 1, 2), and of the sun, and the Hotṛ declares that the 'great one has united with the great

2. 'When the singing of the *stotra* has been requested, then do ye cast down the water in three places, on the northern altar, on the *mārjāliya* altar, and the rest within the enclosure.'<sup>1</sup> Having gone away so as to keep the *mārjāliya* fire on his right,<sup>2</sup> he stands before the sacrificial post in front of the fire, with face to the west, and worships the head of the fire with the words, 'Honour to the Gāyatra which is thy head:' then, returning by the way he came,<sup>3</sup> with face to the north, he worships the right side of the fire with the words, 'Honour to the Rathantara which is thy right side.' Then passing to the west of the tail of the fire,<sup>4</sup> with face to the east, he worships the left side of the fire with the words, 'Honour to the Bṛhat which is thy left side.' Then on the west<sup>5</sup>

one', i.e. Agni with Pṛthivī, 'the god with the goddess,' i.e. Vāyu with Antarikṣa, 'Brahman (neut.) with Brāhmaṇī' (see Introd., p. 68, n. 1), i.e. Āditya with Dyauṣ. On this follows (I, 6) a Viśvāmitra legend (cf. Aitareya, II, 2, 3) to explain these identifications. For the use of *upa* + *√sthā*, cf. the famous passage in the Mahābhāṣya, I, 3, 25 (Weber, *Ind. Stud.*, XIII, 480, 481), where an ape *upatiṣṭhati* to warm himself, but a man *upatiṣṭhate* in reverence.

<sup>1</sup> For *antarvedi*, cf. Aitareya Brāhmaṇa, VII, 33, 1; *antahparidhi*, Bṛhaddevatā, VII, 98; Wackernagel, *Altindische Grammatik*, I, 312. This belongs of course to the end of the preceding Khaṇḍa, and it is difficult to see why it has been separated in Sāyaṇa's text. *uttare mārjāliya* means the *āgnidhriya* fire, which was used for the same purpose.

<sup>2</sup> This describes the worship of the fire altar in its simplest bird shape, head, two wings, tail, and body. In Śāṅkhāyana Śrauta Sūtra, XVII, 13, the *sāmans* and the order differ, being (1) *pūrvārdha* with Gāyatra, (2) right side with Rathantara, (3) left side with Bṛhat, (4) *madhya* with Vāmadevya, (5) tail with Yajñayajñiya. Cf. Śatapatha Brāhmaṇa, IX, 1, 2, 35 and 39; X, 1, 2, 8, and Eggeling's summary (based on this passage and Śāṅkhāyana), *S. B. E.*, XLIII, 283, n.; Lāṭyāyana Śrauta Sūtra, III, 11, 3, where as here the body is placed last, but which agrees as to the *sāmans* with Śāṅkhāyana and also with Drāhyāyana, and in which the sprinkling of water in three parts also occurs. The *Sāmans* referred to will be found as follows, *gāyatrām* in *trivṛt stoma*, Sāmaveda, II, 146-148; 263-265; 800-802 (or II, 8, 4, see *S. B. E.*, XLIII, 178); *rathantarām* in *pañcadāśa stoma*, *ibid.*, II, 30, 31; *bṛhat* in *saptadāśa stoma*, *ibid.*, II, 159, 160; *riṣanam* in *pañcaviṃśa stoma*, *ibid.*, II, 833-835; *bhadra* in *ekaviṃśa stoma*, *ibid.*, II, 460-462. For the *Sāmans* cf. II, 3, 4. For a drawing of the *agnikētra* see Weber, *Ind. Stud.*, XIII, 235.

<sup>3</sup> He had gone from the *mārjāliya* in the south to the east side of the *cityūgni* and he now returns to the south. *Rathantara* is unusual, but it is supported by all the MSS. Lāṭyāyana and Śāṅkhāyana have *rathantarīya*.

<sup>4</sup> It is not clear why he should not go round to the north, but all that is done is to go to the end of the west or tail side, when looking east, along the left side, he utters the Mantra.

<sup>5</sup> *pañcāt* may simply mean 'next', or, as Sāyaṇa takes it, refer to the place where the Hotṛ stands. Apparently the difference between this and his former position is that he stands directly behind the tail, instead of going past it. This account of his movements corresponds on the whole with that of the ceremony of the Śatarudriya, which has analogies to the Mahāvratā (Śatapatha Brāhmaṇa, IX, 1, 1, 44). In it, according to the Śatapatha, IX, 1, 2, 35 sq., the *Sāmans*, (1) *gāyatrām*, (2) *rathantarām*, (3) *bṛhat*, (4) *Vāmadevya*, (5) *yajñayajñyam*, and (6) *Prajāpathydaya*, correspond to (1) head, (2) right wing, (3) left wing, (4) body, (5) tail, (6) heart; according to Lāṭyāyana, I, 5, 11, which very closely follows the order of

of the fire, with face to the east, he worships the tail with the words, 'Honour to the Bhadra which is thy tail and thy support.' Then on the south of the tail he worships the body with the words, 'Honour to the Rājana which is thy body.'

3. He returns to the seat as he went.<sup>1</sup> The swing has already been made ready.<sup>2</sup> Having cleansed the two posts, the ropes, and the cross-beam, and having taken them by the road called *fīrtha*,<sup>3</sup> having gone round to the left the Agnidh's altar,<sup>4</sup> (having brought them within) the seat by the east door (he places the implements<sup>5</sup>) to the left of all the altars. The planks of the swing are made of *udumbara* or of *palāśa*, or of both. There should be three planks worked on both sides, or two, and a like number of sharp-pointed sticks. The

movements in this Aitareya passage, the (1) *gōyātram*, (2) *rathantaram*, (3) *brhat*, (4) *yajñā-yajñīyam*, (5) *Vāmadevya*, and (6) *Prājāpatihrdaya*, correspond to (1) head, (2) right side, (3) left side, (4) tail, (5) right arm-pit, and (6) left arm-pit. Cf. also the elaborate ceremonial of the *parimādaḥ* at the Mahāvratā as described in Śatapatha, X, 1, 2, 9; Śāṅkhāyana Āranyaka, II, 4 (with Friedlander's note, p. 37); and the similar use after the beginning of the *prītha stotra* of the *parimādaḥ* (*prāṇa*, *apāna*, *vratapaksau*, *Prājāpater hrdaya*, *Vasiṣṭhasya nihava*, *satrasayardhi*, *śloka* and *anustloka*, *yāma*, *āyus*, *navastobha*, *ṛṣusya sāmān*) in the worship of the parts of the altar in Tāṇḍya Brāhmaṇa, V, 4, 1-13; Lāṭyāyana Śrauta Sūtra, III, 9, 1 sq.; Taittirīya Brāhmaṇa, I, 2, 6, 5. In the Mahāvratā Sāman the parts of the bird are head, right wing, left wing, tail, and trunk only (Eggeling, *S. B. E.*, XLIII, xxvii). The whole conception is clearly borrowed (cf. *Introd.*, p. 50) from the altar in the Agnicayana which gave origin to the mystic doctrines of the Adhvaryus (see especially Śatapatha Brāhmaṇa, VI-X), and of which the Mahāvratā is an adaptation by the Hōtr̥s. In Vājasaneyi Samhitā, XII, 4, the *trivṛt* is the head, the *gōyātram* the eyes, *brhat* and *rathantaram* the wings, the hymn the soul, the *yajñāṇṣi* the name, the metres the limbs, the *Vāmadevya* the body, the *yajñāyajñīyam* the tail. For the relation of *sāmān* and words, cf. Ohlenberg, *Z. D. M. G.*, XXXVIII, 439 sqq., 464 sq.; Winternitz, *Gesch. der indisch. Lit.*, I, 143 sq., and see Eggeling, *S. B. E.*, XLIII, 180, n. 2; Weber, *Ind. Stud.*, XIII, 276 sq. The *Vāmadevya* is based on Sāmaveda, II, 32, 33; the *Yajñāyajñīya* on Sāmaveda, II, 53, 54.

<sup>1</sup> He comes back to the seat near the *mūrjālīya* fire, which he left to worship the *cītya* altar. The expression occurs several times in the Śrauta Sūtra. For the eight altars see Eggeling, *S. B. E.*, XXVI, 148, n. 4 and the plan on p. 475, followed by Caland and Henry, *L'Agnistoma*; Hillebrandt, *Neu- und Vollmondsopfer*, p. 191.

<sup>2</sup> By the Adhvaryus. Cf. Aitareya Brāhmaṇa, VII, 32.

<sup>3</sup> This is the name of the passage between the *utkara* and *cātvalā*, Śāṅkhāyana Śrauta Sūtra, V, 15, 2, &c.; Maitrāyaṇī Samhitā, III, 8, 10. The action is rendered intelligible by a glance at the plan in Eggeling.

<sup>4</sup> The *pari* of *parivrajya* must refer to circumambulation. The meaning of the phrase is probably given by Śāṅkhāyana Śrauta Sūtra, XVII, 11, 4, *pūrvayā dvārgnūthram prapadyottareṇāgnidhriyam dhīṇyaṃ pariyetya*, though the *pūrvayā dvāra* here is otherwise applied. The idea is, he goes round the altar from right to left, probably. Cf. also *ibid.*, V, 14. The sentence is so elliptical as to be unintelligible without Śāyana's *praveṣya*. Śāṅkhāyana, XVII, 7, 11, is much more simple.

<sup>5</sup> The verb must be gathered from *atyādadhātī* below; strictly speaking the next sentences are parenthetical and this sentence is continuous with *dakṣiṇottare sthūṇe nikūṇya*.

swing should be a yard in size from east to west, its cross breadth should be a yard less a hand; the points of its (planks) should be to the north, and they should be fastened together by sticks with their points east. Having inserted the posts in the earth to the north and south, around the seat of the Hotṛ, he spreads the cross-beam over them so that it is on a level with the worker's face.<sup>6</sup> Holes are (bored) in the corners of the planks of the swing. He fastens the planks above by means of the ropes, the right one on the south, the left on the north.<sup>7</sup> The ropes should be of *darbha* grass, and with three strands,<sup>8</sup> one rope to

<sup>6</sup> In the Śāṅkhāyana Śrauta Sūtra, XVII, 10, 7 and 8, the height is measured by the head of the Hotṛ, or if he is small his outstretched arms. Ibid., 4, 6, shows that both the planks and the cross-beam have the points north. For the construction with *kartuh* dependent on *āya*<sup>o</sup>, cf. Whitney, *Sanskrit Grammar*, § 1316. Speijer (*Vedische und Sanskrit-Syntax*, § 113) gives many classical examples. For *abhitah* with accus., cf. Delbruck, *Altindische Syntax*, p. 183. It is found in Mantra, but more often in Brāhmaṇa, Speijer, *Vedische und Sanskrit-Syntax*, § 88. For *uttareṇa* with accus., cf. Gaedicke, *Der Accusativ in Veda*, pp. 207 sq.; see Liebh, *Bez. Beitr.*, XI, 284. Delbruck and Gaedicke seem right in explaining the use as derived from the accus. with *antār* and *antarā*. Whitney, *Sanskrit Grammar*, § 273, offers no explanation. In V, 1, 1, we find *uttarato 'gneḥ*; in V, 1, 2, *daḥṇataḥ puchasya* with the more natural adnominal genitive. But in V, 1, 2, *apareṇa* has the accus. In Śāṅkhāyana Āraṇyaka, VII, 3, *antareṇa* has the gen.; in the Sūtra, the acc. The measures are dubious, see Hopkins, *J. A. O. S.*, XXIII, 141.

<sup>7</sup> The Śāṅkhāyana Śrauta Sūtra, XVII, 10, 14, 15, explains that the right rope is tied to the north of the south post, the left to the south of the north post, i.e. inside the posts, just as in a modern swing. The point of view is of course facing east, with the south on the right and north on the left.

<sup>8</sup> The use of *triṅṇe* and *drigṇe* with different senses of *ṅṇa* is awkward, but appears clearly so meant. Sāyaṇa points out that the rope as doubled would be  $2\frac{1}{2}$  fathoms in length, of which only a yard would be used by the rope passing under the plank (above *iṣumātrah prāṇ preṅkhaḥ*). There would thus be plenty of rope available for the tying, as the top was only a man's height or less. Sāyaṇa takes *savyadakyṇe* as 'inclining to the left and right', i.e. the ropes should not go straight up. The only obscure point in this description of the tying on of the seat of the swing to the cross-beam is *pradakṣiṇam*, since it is not at first sight obvious how this applies to the act of fastening ropes. It apparently must mean that after the rope has been passed under the seat of the swing the one end is rolled round the cross-beam slanting to the right, the other (on the opposite side, of course<sup>a</sup>) also slanting to the right and the ends then are tied across. Provided there was sufficient friction to keep the ropes from slipping this would seem to give a substantial knot (cf. *nyāṭarkya*). If this is so, we cannot accept Sāyaṇa's theory of *savyadakyṇe* and must fall back either on the view that the word means merely left (hand) rope and right (hand) rope, or take the epithet

<sup>a</sup> It is very unlikely that both ends of the rope should have been brought to the same side of the cross-beam. In that case *pradakṣiṇam* would be rather less than mere in point. Speijer (*Vedische und Sanskrit-Syntax*, § 106, n.) points out that adjective *dvandvas* are not unknown even in Sanskrit (cf. his *Sanskrit-Syntax*, § 208), and (p. 32, n. 1) argues from Pāṇini, VI, 2, 38, when *ekādśa* is given as a *dvandva* that the grammarians recognized such types. He (§ 107) gives classical examples of distributive *dvandvas*.



the left, one to the right, and five fathoms long, and should be folded double. Then folding (each end) thrice (to the right) round the cross-beam he makes a knot on the top, which can only be untied by twisting. They support the posts so as to be steady by means of branches and brushwood.<sup>9</sup> The swing should be four fingers or a hand distant from the ground.<sup>10</sup> On the right it may be somewhat higher or level. It should be a foot from the altar.

4. When<sup>1</sup> the swing has been put in position, the Hotṛ taking a lute of *udumbara* wood, with a hundred strings, in both hands, strikes it,<sup>2</sup> beginning from the lower side, as one does an ordinary lute.<sup>3</sup> The different notes of the lute he should produce in turn by the seven metres,<sup>4</sup> each with four (syllables)

as applying to each rope and as meaning, 'with strands coiled from left to right.' Cf. perhaps the equally obscure passage, Āpastamba Yajñaparibhāṣā, 60, 61 (*S. B. E.*, XXX, 331, where Max Müller says, 'The exact process here intended is not quite clear. The ropes seem to have been made of vegetable fibres. See Kāty., I, 3, 15-17'). If *śanyadakṣiṇe* = left and right, cf. for the use of the *dvandva*, Wackernagel, *Altindische Grammatik*, II, i, 160, who cites Atharvaveda, XII, 1, 28: *paṭbhyaṁ dakṣiṇasanyābhyām*; Taittirīya Brāhmaṇa, I, 5, 10, 1: *śvaurṇarajatabhyām kuśābhyām*. The different order of words, *śanyadakṣiṇa*, is in accordance with the usual rule as to number of syllables determining the order of the numbers of their compounds, Wackernagel, II, i, 166.

<sup>9</sup> Sāyaṇa explains that they fill up the holes in which are placed the feet of the posts with dust, which is not thrown in by hand but by branches and *bṛśis*. This, however, is quite unnecessary. Brushwood would be a much better material for strengthening the hold of a post. He defines *bṛśi* as *trṇavallitāḥpatravenuḍalādubhir nirmitā alpakaṭavīṣeṣāḥ*. The swing was obviously shaped like this [□].

<sup>10</sup> The distance according to Śāṅkhāyana should be a *prādeśa*, XVII, 10, 13. Ibid., XVII, 1, discusses the planks; 2, the ropes and *āsandī*; 3, the lute; 4, the drums; 5, 6, 7, the other accessories and the preliminary steps, in great order and detail. Cf. Lāṭyāyana Śrauta Sūtra, III, 12.

<sup>1</sup> There are similar passages in the Tāṇḍya Brāhmaṇa, V, 5, 4 sq., and Lāṭyāyana Śrauta Sūtra, III, 12, 8; IV, 1, besides in the Śāṅkhāyana Śrauta Sūtra, XVII, 3; 15, 10 sq. Sāyaṇa points out that the Hotṛ is now seated to the west of the swing. The exact words as to the lute do not occur in Śāṅkhāyana, but it is elaborately described, XVII, 3.

<sup>2</sup> Sāyaṇa renders merely, 'he should hold it on his left side like a lute.' But the idea is perhaps rather that he strikes one string after another, ascending in the scale, beginning from below and ascending, *uttarataḥ*, cf. *ūrdhvam* below and Agnisvāmin on Lāṭyāyana Śrauta Sūtra, IV, 1, 4.

<sup>3</sup> So Sāyaṇa on RV., I, 85, 10, where he similarly explains the phrase *vīṇaṁ dhamantaḥ* used of the Maruts, cf. III, 2, 5, n. 1; Benfey (*Sāmaveda, Glossar*, p. 169) takes *vīṇa* there as flute, and Zimmer (*Altindisches Leben*, p. 289) follows him. Max Müller (*Marut Hymns*, pp. 120, 121) preferred to see in it merely 'voice'. For *udūhami*, cf. Wackernagel, *Altindische Grammatik*, I, 92, who considers *ū* here an ablaut of *u*. Pāṇini restricts its use to Ātmanepada, but Kāṭyāyana allows Parasmaipada with a prefix as here (Lichich, *Pāṇini*, p. 84).

<sup>4</sup> i.e. he plays notes corresponding to verses composed in these metres. The four more are, Sāyaṇa says, *vīṇāḥ*, *dvīpadā*, *atichandas*, and *chando 'ntaram*. If this last be omitted ten are got. But despite its use elsewhere, e.g., Śatapatha Brāhmaṇa, X, 1, 2, 8, it must surely

over, or with ten. (He should say), 'I produce thee with the *gāyatrī* metre. I produce thee with the *anuṣṭubh* metre. I produce thee with the *uṣṇih* metre. I produce thee with the *bṛhatī* metre. I produce thee with the *pañkti* metre. I produce thee with the *triṣṭubh* metre. I produce thee with the *jagatī* metre. I produce thee with the *virāj* metre. I produce thee with the *dvīpadā* metre. I produce thee with the *atichandas* metre.' Having gone through the metres according to the series of notes, he strikes the lute thrice, beginning from the foot with a branch of *udumbara* wood, fresh and still leafy, using the foot of it, (to the words), 'For up-breathing I strike thee, for down-breathing I strike thee, for cross-breathing I strike thee.' But he should not say, 'I strike thee,' for other desires.<sup>5</sup> Then he hands over to the Sāman singers the lute with the branch.<sup>6</sup> He places his two hands on the back plank (with the words), 'For creatures thee (I touch),' and pushes the swing to the east (with the words), 'Swing forward like the breath,' crosswise<sup>7</sup> (with the words), 'Swing crosswise for cross-breathing,' and back to himself (with the words), 'Swing like back-breathing.' He repeats the words *bhūh*, *bhuvah*, and *sva*.<sup>8</sup> He then pushes the swing to the east<sup>9</sup> (with the words), 'For breath I push thee,' crosswise (with the words), 'For cross-breathing I push thee,' and back to himself (with the words), 'For down-breathing I push thee.' (With the words), 'May the Vasus mount thee with the *gāyatrī* metre, I mount after them,' he places his elbows on the back plank.<sup>10</sup> Then he should touch the front plank with his

mean, each metre has four more syllables than its predecessor, viz. 24, 28, 32, &c., and so Sāyaṇa takes it on Aitareya Brāhmaṇa, VIII, 6, 6.

<sup>5</sup> No doubt, as Sāyaṇa says, a reference to a practice of other Śākhās, but not to the Śāṅkhāyana Āraṇyaka or Śrauta Sūtra. For the words *audumbarā*, &c. cf. *audumbarādrayā śākhayā sapalāśayā* in Aitareya Brāhmaṇa, VIII, 13. For the construction, cf. the acc. of whole and part, e.g. AV., V, 8, 9 (cited by Speijer, *Vedische und Sanskrit-Syntax*, § 20; Delbruck, *Vergl. Synt.*, I, 385): *enam-marmāṇi vadhya*, when, however, according to Whitney, *Translation of Atharvaveda*, the reading should be *marmāṇi*, loc., though *marmāṇi* appears also in the Ajmir edition, *samvat* 1957. Somewhat analogous cases appear in Speijer, § 83; Gaedicke, *Der Accusativ*, p. 268. Or *mūlādēśena* may refer to the lute.

<sup>6</sup> In Śāṅkhāyana it is the Udgātṛ who has throughout to deal with the lute.

<sup>7</sup> Clearly the *vyāna* is a breath at right angles to *prāna* and *apāna*. This is an unusual conception of it, and is not mentioned in Deussen, *Philosophie der Upanishads*, p. 252; E. T., p. 279.

<sup>8</sup> Sāyaṇa says that the repetition of these three words denotes a desire that the three worlds be established by the threefold moving of the swing. They are used in Lāṭyāyana, IV, 1, 4, in connexion with the playing of the lute. Cf. also Wackernagel, *Altindische Grammatik*, I, 339; Oldenberg, *Religion des Veda*, p. 432, n.; Winternitz, *Gesch. der indisch. Litt.*, I, 162.

<sup>9</sup> The *eva* denotes that the action is as before, only the verses being different (Sāyaṇa).

<sup>10</sup> In Śāṅkhāyana, XVII, 16, he touches the swing with his breast and then alternately he puts his right and left side over with Mantras almost identical with those here, save that *arko 'si* is prefixed, and each ends with a dative *rājyāya*, &c. He then plants his two feet to the east.

hands separately,<sup>11</sup> like a serpent about to creep. He should touch the middle plank with his chin, or if there are two<sup>12</sup> the point of joining of the two. (With the words), 'May the Rudras mount thee with the *triṣṭubh* metre, I mount after them,' he lays his right thigh<sup>13</sup> (over the seat). (With the words), 'May the Ādityas mount thee with the *jagatī* metre, I mount after them,' (he lays) his left thigh. (With the words), 'May the All-gods mount thee with the *anuṣṭubh* metre, I mount after them,' he mounts (the swing).<sup>14</sup> To the west of his own altar he places his right foot pointing to the east, and then his left.<sup>15</sup> If the former is tired, then the latter; if the latter, then the former. But the two together must never be off the ground. The Hotrakas sit down on bundles of grass, and so does the Brahman priest. The Udgātr sits on a stool of *udumbara* wood. If he has to leave for any absolutely necessary action, then having set one to guard, he descends towards the east, and having carried out the exact business he

Then he sits crosswise on the swing and touches the back of it with the Mantra, *Prayāpatiṣ tvārohatu vīyuh preṅkhatu*. This act is preceded and followed by three expirations and three inspirations. The Mantras of the Udgātr in mounting his seat in Lātyāyana Śrauta Sūtra, III, 12, 8, are like those in Śāṅkhāyana, omitting *arko 'st*, but Lātyāyana, III, 12, 9, permits them to be reduced to simply *gīyatrena tvā chandasirohāmi*, &c. In Lātyāyana the verses are said by the Udgātr. Ibid., 10-12. Gautama adds a fifth stoma with *vairījēna*, Dhānañjayya has four, and Śāṅḍilya only three.

<sup>11</sup> The Ānandāśrama edition reads *yathā hi*, which is nonsense. The reading of Rājendralāla is that clearly of Sāyana, who takes the point of comparison to lie in the fact that he raises his hands as a snake about to creep raises its head. *Nānā* must be an adverb meaning 'separately'. It might possibly be suggested that it meant here 'without', a sense ascribed by Pāṇini, II, 3, 32, but even then the comparison with the snake would have little point. For the use of *nānā*, cf. Śāṅkhāyana Śrauta Sūtra, XVI, 7, 8; 10; XVII, 3, 8; Lātyāyana Śrauta Sūtra, III, 3, 9 (= Kātyāyana Śrauta Sūtra, XII, 2, 8): *nānā pāpakṛtya*; Āśvalāyana Gṛhya Sūtra, I, 3, 10: *nānāpi sati daivata*; Mānava Gṛhya Sūtra, II, 18, and other passages in Bloomfield, *Vedic Concordance*, p. 545<sup>b</sup>. For a similar metaphor, cf. Āśvalāyana Śrauta Sūtra, VI, 6, 5: *yathā śakunir utpatiṣyan*.

<sup>12</sup> There may be two or three, V, 1, 3. They are fastened by the *sūcis*.

<sup>13</sup> In Śāṅkhāyana Śrauta Sūtra, XVII, 16, 1, occurs, *dakṣiṇaṃ bhāgām ātmano 'tiharan*, where Govinda explains by *hrdayāt pṛthak kurvan*, but Sāyana here talks of *preṅkhārohaṇam*, and the sense requires the meaning 'lays over', which is probably meant also in the Śāṅkhāyana passage, as pointed out by Friedlander on Śāṅkhāyana Āraṇyaka, I, 7. Cf. Introduct., p. 67.

<sup>14</sup> The same series of gods and metres occurs in the Vājasaneyi Samhitā, XI, 60, 65; Taittirīya Samhitā, IV, 1, 5; Maitrāyaṇi Samhitā, II, 7, 6; Tāṇḍya Mahābrāhmaṇa, VII, 6; Śāṅkhāyana Āraṇyaka, XI, 8. Cf. Śatapatha Brāhmaṇa, VI, 5, 3 (*agnicayana*), X, 4, 17, and see Weber, *Ind. Stud.*, XIII, 268, and cf. the Rājasūya verses, Aitareya Brāhmaṇa, VIII, 6, 1-4.

<sup>15</sup> The exact sense of this is taken by Sāyana to be that the feet are to be used alternately, and this seems correct, though it is not said exactly that the two cannot ever be both on the ground at once. They must not be both off the ground, cf. I, 2, 4. For the gen. with *paścāt*, cf. Aitareya Brāhmaṇa, VIII, 10, 9: *etya gṛhān paścād gṛhasyāgner upaviṣṭyāyānānāndhāya rtvig anatah kamsena caturgrhīṭas tisa ājyāhutiṛ aindriḥ prapadam juhoti*. This corrects Speijer's remark (*Vedische und Sanskrit-Syntax*, § 83), followed by Delbrück, *Vergl. Synt.*, I, 743, that *paścāt* is not so found before the Śrauta Sūtras.

should mount again in the manner above set forth, omitting the utterance (of *bhūh, bhuvah, and svar*).<sup>16</sup>

5. He instructs the Prastotr, 'In the *pañcaviṃśa stoma* proclaim the first *pratīhāra* when either three verses remain to be said, or two and a half<sup>1</sup> or twelve and a half.' Jātūkarnya holds that this should be done when there remain twelve and a half verses. When the Prastotr has spoken, he repeats<sup>2</sup> (the verse), 'Thou art a bird with fair wings. I shall speak forth this word, which will declare much,<sup>3</sup> fare far, produce much, gain much, effect more than much,

<sup>16</sup> Sāyaṇa takes *ajāpaya vṛtā* as the form. It may equally be *ajāpaya āvṛtā, āvṛt* being more usual in this sense, as in Mānava Gṛhya Sūtra, II, 4, 2; 9, 8; Āśvalāyana Śrauta Sūtra, V, 11, 4; 5, &c.; cf. Weber, *Ind. Stud.*, V, 410. If *ajāpaya* is read the sense must be, 'If he should go for (to serve) some one who has something he must do on hand.' At first sight this seems easier, but if *°karmine* had been original it would hardly have been changed to *karmāne*, a less obvious construction, while the reverse of this process would be not unnatural. If *°karmine* is read, see for the formation which is rare in early texts, Wackernagel, *Altindische Grammatik*, II, i, 121, 122. For the dat., cf. Gaedicke, *Der Accusativ im Veda*, p. 135; Delbruck, *Vergl. Synt.*, I, 177, 301.

<sup>1</sup> So Sāyaṇa explains *ardhatṛtīyāsu*. The *pratīhāra* is repeated five times usually before the last *pāda* of the verse, cf. Hillebrandt, *Ritual-Litteratur*, p. 100 and reff. For the imperative in *°tat*, signifying an action to be carried out after something else, cf. Delbruck, *Altindische Syntax*, p. 363; Whitney, *Sanskrit Grammar*, §§ 570, 571. The dictum of Whitney that the benedictive sense of the imperative in *tāt* was not exemplified, can only be supported on a very narrow interpretation of the word 'benedictive', not merely for classical Sanskrit (where it occurs often in Jaina Kāvya texts) but also for Vedic. E. g. in RV., III, 22, 2: *agne vā paśya bṛhatābhi rāyēśām no netā bhavātāt ānu dyūn*, it is surely absurd to take *bhavātāt* as imperative, as does Oldenberg (*S.B.E.*, XI.VI, 288); similarly in Whitney's own example from RV.: *yād ūrdhvās tīṣṭhā drdvinēhā dhātāt*, 'mayst' is clearly the sense, and 'may' he himself uses in translating the example from the MBh., *bhavān prasādam kurūtāt*. Probably, therefore, in denying the 'benedictive' sense, Whitney refers to that word in the narrowest sense of a blessing pronounced by some person who in the ordinary view is entitled to bless. This is so far borne out by the fact that Pāṇini, III, 1, 50 (*āśi ca*) is explained by the Siddhāntakaumudī (following the Kāśikā Vṛtti) as *āśi prayoktur dharmah āśituh pītṛāder iyam uktih*. In these cases the benedictive is regularly used in Sanskrit, e. g. *tat kim anyad āśāma kevalam vīraprasuyā bhūyāh* (Vikramorvaśī), or the king's formal *āśi*, e. g. *ākālpāntam ca bhūyāt samupacitasukhah saṃgamo rajjanānām* (Ratnāvalī), or the imperative (e. g. in the verse from the Ratnāvalī just cited in fact three imperatives occur), but in the early language at any rate I can find no certain example of *-tāt* so used. But the distinction between a wish and a blessing is evanescent.

<sup>2</sup> The Śāṅkhāyana Āraṇyaka, I, 8, and Śrauta Sūtra, XVII, 17, give the Mantras in reverse order, and omit the *ukthavīryāni*. For *suparno 'si garutmān* see Vājasaneyi Samhitā, XII, 4; Śāṅkhāyana identifies this with *prāna*, but see my *Śāṅkhāyana Āraṇyaka*, p. 77, n. 6.

<sup>3</sup> Sāyaṇa interprets these epithets very inadequately, but it is most probable that they are all genuine including *sva vadiyantīm*, which has least MS. authority. The Ānandāśrama edition considers Sāyaṇa's text defective, but most probably he regarded some of the epithets as obvious, though perhaps he had not *sva vadiyantīm*. Lāṭyāyana has only after *vadiyāmi*: *bahu kariyantīm bahu kariyan sva gamayisyantīm sva gamayisyan mām imān yajamānān*, see IV, 2, 10. So also Drāhyāyana. Śāṅkhāyana Āraṇyaka recognizes *bahu kariyantīm bahor bhūyāh kariyantīm sva gamayyantīm sva imān yajamānān vakyantīm* only, which resembles

which goes to heaven, which will declare heaven, fare to heaven, produce heaven, gain heaven, carry this sacrifice to heaven, and carry the sacrificer, me, to heaven.' The word 'sacrificer' applies only to one who has been consecrated, not to one not consecrated.<sup>4</sup> In the case of a friend of his,<sup>5</sup> he should say 'carries N. N. to heaven', not 'will carry'. He then repeats the *ukthavīryas*,<sup>6</sup> and, 'Breath (is united) with speech, may I be united with speech. Eye is united with mind, may I be united with mind. Hearing is united with the self, may I be united with the self. May I have greatness, glory, good fortune, enjoyment, the *slobha*<sup>7</sup> and the *stoma* verse, sound, renown, prosperity, fame, and fruition.'<sup>8</sup>

Lāṭyāyana's version given above. The Śrauta Sūtra, XVII, 17, 1, has: *preṇām vācam vadiṣyāmi bahu kariṣyantiṃ bahu kariṣyan bahor bhūyaḥ svar gamiṣyantiṃ svar gamiṣyan*. Bloomfield (*Vedic Concordance*, p. 642<sup>b</sup>) gives Lāṭyāyana and Śāṅkhāyana as having *svargam*, &c., instead of *svargam*, &c., but that this is quite wrong may be proved, not only by its inherent improbability but also by Śāṅkhāyana Āranyaka, I, 8 (the Āranyaka unluckily did not come to Bloomfield's notice), where occurs *svarg hy eṣā vāg gamiṣyanti bhavati*; see my note, *J. R. A. S.*, 1908, p. 204.

<sup>4</sup> i. e. not to the Hotṛ in an *ekāha* or *ahina*, but in a *sattra*. Cf. V, 3, 3, n. 1, and III, 2, 4, n. 2.

<sup>5</sup> This seems to be the same. If so, this passage recognizes the performance for a friend against Śāṅkhāyana Āranyaka, I, 1; the case of an enemy is specially dealt with in that Āranyaka, I, 8; *nūmum* being said. The future is not to be used, for the present is to be used to signify the immediate attainment of heaven (Sāyaṇa).

<sup>6</sup> The six Mantras, *ghoṣāya tvā, ślokāya tvā, śṛṇvate tvā, upaśṛṇvate tvā, āśrutyai tvā, āśrutāya tvā*, says Sāyaṇa. Though Śāṅkhāyana does not mention the *ukthavīryāni* here, they are frequently alluded to in the Śrauta Sūtra, VII, 9, 6; 10, 15; 19, 25; 20, 11, &c. See Sāyaṇa's list, Āśvalāyana Śrauta Sūtra, V, 9, 21; 10, 10; 14, 16; 15, 23; 18, 13; 20, 8, and cf. Eggeling, *S. B. E.*, XXVI, 327. There is one for each of the Hotṛ's Sastras.

<sup>7</sup> Sāyaṇa explains as the fruits of these parts of the Sāman. The omission of the verb may be compared with V, 2, 2, n. 13. In Taittirīya Āranyaka, IV, 21, is *mayi dhāyī svavīryam* after a series of loc. Compare for the list, Śāṅkhāyana Śrauta Sūtra, V, 1, 10: *bhargam me voco bhadram me voco bhūtām me vocaḥ śriyam me voco yaśo me voco mayi bhargo mayi bhadram mayi bhūtir mayi śrir mayi yaśaḥ*. Scheftelowitz, *Zur Stammbildung in den indo-germanischen Sprachen*, takes *bhargas* as equal to 'beauty', quoting RV., I, 141, 1: *bhī utthā tād vāpuse dhāyī darśatām devāsya bhārgaḥ sāhaso yāto jñni*; III, 62, 10; AV., XIX, 37, 1; VI, 69, 2; Śatapatha Brāhmaṇa, V, 4, 5, 1, and comparing Old Slavonic *bliskati*, &c. These sentences it will be noted contain older forms of words and expressions than the ordinary Sūtra form or the mere liturgical direction; cf. Bloomfield, *Vedic Concordance*, p. viii, and V, 3, 2, n. 17. So *vāg devī somasya tṛṣyatu* and *duhām mahat* in V, 3, 2. A precise parallel is found in Taittirīya Āranyaka, IV, 11: *sām aham āyusā | sām prāṇena | sām vācasā | sām pūyasā | sām gaupatyēna | sām vīryā | pūṣeṇa | vy āsau*, &c. Śāṅkhāyana Śrauta Sūtra, XVII, 17, 1, has: *sam vāk prāṇena sam aham prāyena*, and *sam cakṣur*, &c., as in the Aitareya, but *sam śrotam*, &c., it omits.

After *stoma*, *śloka* may well be 'verse', or possibly 'hymn of praise'. Elsewhere it means, however, merely 'fame', e. g. Bṛhadāraṇyaka Upaniṣad, I, 4, 7 (Kāṇva), 18 (Mādhyandina): *evam kīrtim ślōkam vindate*, which appears to be the only Upaniṣadic passage with that sense (Jacob, *Concordance*, p. 940).

<sup>8</sup> *Ekujabhuktyor bhedo bhogyabhedena draṣṭavyaḥ* (Sāyaṇa).

Having called<sup>9</sup> (to the Adhvaryu), he mutters the word 'speech'. There are three calls<sup>10</sup> (for the Hotṛ), at the beginning of the Śastra, of the *nivid*, and of the concluding verse. The Adhvaryus<sup>11</sup> make sounds. On this day one<sup>12</sup> should give much food. They cause a warrior<sup>13</sup> to pierce a skin. They smite the earth drum, and women play lutes<sup>14</sup>. There is intercourse of creatures,<sup>15</sup> and a conversation between a student and a courtesan. The Udgātṛs sing various Sāmans for the Niṣkevalya Śastra,<sup>16</sup> the Hotṛ begins with the strophe of the Rājana Sāman.<sup>17</sup>

<sup>9</sup> In Śāṅkhāyana Śrauta Sūtra, XVII, 12, 5, the *anujapa* is: *vāg āyur viśvāyur viśvam āyur chy eva hīndrophi viśvatha vidā maghavan vidā iti*. The call is *adhvāryo śomsavom*, Atareya Brāhmaṇa, III, 12, &c.; Śāṅkhāyana Śrauta Sūtra, XVII, 17, 14. Garbe, *Ritual-Litteratur*, pp. 100-102; Caland and Henry, *L'Agnistoma*, p. 232.

<sup>10</sup> Not, as in the *prakṛti*, also with the *anurūpas* and *dhāyās* (Sāyana).

<sup>11</sup> *Kārayanti* is little, if any, more than a simple verb. Cf. epic examples in Holtzmann, on Whitney's *Sanskrit Grammar*, §§ 1041, 1068; Speijer, *Vedische und Sanskrit-Syntax*, § 156; *Sanskrit-Syntax*, § 304. So in Pāli and Prakṛit, Muller, *Pāli Grammar*, p. 107. This is a preliminary to the beginning of the Śastra. Presumably the words, like those mentioned below, are intended to frighten away demons, &c. Cf. Cook, *Journal of Hellenic Studies*, 1902, p. 15; Farnell, *Cults of the Greek States*, III, 31; Crooke, *Northern India*, p. 196; my *Śāṅkhāyana Aranyaka*, p. 78.

<sup>12</sup> i. e. the *yajamāna*.

<sup>13</sup> The ceremony is described at greater length in Śāṅkhāyana Śrauta Sūtra, XVII, 15. The king or his representative pierces the skin with three arrows, which are not allowed to penetrate through. The idea is clearly a rain spell. The arrows pierce the sky and bring down the waters the sky imprisons. This idea may explain the archer in the myth of the descent of Soma, though the idea appears distorted there (Bloomfield, *J. A. O. S.*, XVI, 22 sq.). For the acc. and instr., cf. Gaedicke, *Der Accusativ im Veda*, pp. 275 sq.; Liebhich, *Bezz. Beitr.*, XI, 272 sq.; Delbruck, *Altindische Syntax*, pp. 225, 226; *Vogl. Synt.*, II, 117, 118; III, 2, 4, n. 16.

<sup>14</sup> The drumming is performed on a raw hide, stretched over a hole dug in the ground outside the *vedi*, by means of the tail of the sacrificial animal, Śāṅkhāyana, XVII, 5. There are also four or six ordinary drums used. The wives used various instruments, *ghṛtakarkarir avaghatarikūh kṇḍarīṇāḥ pichorā iti*, *ibid.*, XVII, 3, 12. Another list, partly the same, in Lāṭyāyana, IV, 2, 1-8. Cf. Hillebrandt, *Ved. Myth.*, II, 190; *J. A. O. S.*, XXIII, 309.

For similar ceremonies to promote fertility, cf. Farnell, *Cults of the Greek States*, III, 80, 103; Frazer, *Adonis, Attis, Osiris*, pp. 21 sq.; my *Śāṅkhāyana Aranyaka*, pp. 82 sq.

<sup>15</sup> Śāṅkhāyana Śrauta Sūtra, XVII, 6, 1; 2: *atha śūdhāryau strīpūmāmsau bandakhalatī ity upakalpayanti tad etat purāṇam utsannam na kāryam*. Āpastamba, cited by Sāyana, says: *uttarasyām vedīṣṛonyām pūṣicalyāi māgadhāya ca pariśrayanti* (al. *parisarpanti*); see XXI, 19. Cf. Taittirīya Samhitā, VII, 5, 9, 4. The conversation of the student and courtesan is given in Lāṭyāyana, IV, 3, 9-11; the *mithuna* in 17; cf. Kāthaka Samhitā, XXXIV, 5; Kāṭyāyana Śrauta Sūtra, XIII, 3; v. Schroeder, *Mysterium und Nimus*, pp. 161 sq., who overlooks the force of the plural (*caranti*) in the Kāthaka; Oldenberg, *Gott. gel. Anz.*, 1909, p. 77, n. 1; my note, *J. R. A. S.*, 1909, p. 205, n. 2.

<sup>16</sup> Sāyana explains that the Udgātṛs sing their Sāmans first of all ending with the *nījanam sāman*, the first tristich of which serves as the commencement of the Niṣkevalya Śastra of the Hotṛ. On the priests, cf. Oldenberg, *Religion des Veda*, pp. 383 sq.; Weber, *Ind. Stud.*, X, 141 sq., 376 sq.

<sup>17</sup> The Lāṭyāyana Śrauta Sūtra, which goes into further detail, mentions also as part of the

6. 'That was the oldest in the worlds' (RV., X, 120),<sup>1</sup> 'That fame of thine, O Maghavan, through thy greatness' (RV., X, 54), 'He groweth more for strength' (RV., VI, 30), and the three verses beginning, 'Thee, manliest of men, with songs, with hymns' (RV., III, 51, 4), (are the commencement of the Śastra). Here some say<sup>2</sup> that one should take from the body-verses the two quarter-verses, 'Join with the sweet what is sweeter than sweet' (RV., X, 120, 3<sup>c</sup>), and 'The sweet with the sweet hast thou conquered' (ibid., 3<sup>d</sup>), and replace them with the wing quarter-verses, 'O Maghavan, O Indra, the strong steeds' (RV., VII, 33, 22<sup>c</sup>), and 'O Indra, grant a cow, a chariot horse' (RV., VI, 46, 2<sup>c</sup>), and put in place of the latter those other two. He thus wins the profit of a cow<sup>3</sup> and

ceremonies a fight between an Āiṣya (Vaiśya) and a Śūdra for a skin which is compared with the sun, and the appointment of persons to praise and criticize the acts of the priests, IV, 3, perhaps in order to avert the evil eye (Farnell, *Cults of the Greek States*, III, 172); cf. the abuse of the Roman triumph. The first ceremony clearly shows the nature of the rite as a sun spell, which has many parallels in different parts of the world (Usener, *Archiv f. Religionswissenschaft*, 1904, pp. 297-313), as Agniśāmin on IV, 3, 7, points out. It is discussed in Taittirīya Brāhmaṇa, V, 2, 6, 7. For ritual *αισχρολογία* as stimulating vegetation or serving a placular purpose, cf. Farnell, *Cults of the Greek States*, III, 104; IV, 267; Frazer, *Golden Bough*, I<sup>2</sup>, 97; Crooke, *Northern India*, p. 193; v. Schroeder, *Mysterium und Mimus*, pp. 309 sq.

<sup>1</sup> See I, 3, 3-8. This Khanda deals with the body and the *śāśadokas* verse following it. It corresponds to Śāṅkhāyana Āranyaka, II, 1, and Śrauta Sūtra, XVIII, 1.

<sup>2</sup> Śāṅkhāyana Śrauta Sūtra, XVIII, 14, 7; Āranyaka, II, 1; 11, omits the last two *pādas* and does not replace them, but puts them before the *dr̥vpadās*. The stanza RV., VII, 33, 22<sup>c</sup>, occurs in the right, the stanza RV., VI, 46, 2<sup>c</sup>, in the left wing. The Śatapatha Brāhmaṇa, VIII, 6, 2, 3, seems to agree with Śāṅkhāyana, though not precisely; Eggeling, *S.B. E.*, XLIII, 113, n. Eggeling's explanation of the *ardharcau* in the Śatapatha as referring to RV., X, 120, 3<sup>c</sup><sup>d</sup>, and VIII, 20, 1<sup>a</sup><sup>b</sup>, seems to overlook the fact that in the Śāṅkhāyana the *ardharca*, X, 120, 3<sup>c</sup><sup>d</sup>, carries with it the *ardharca*, VIII, 69, 2<sup>c</sup><sup>d</sup>, making up in all *ardharcau*; they are called *tau* in Āranyaka, II, 1.

<sup>3</sup> This is practically a defining genitive. Cf. IV: *riyah suriyam*, and contrast Whitney, *Sanskrit Grammar*, § 295; Speijer, *Vedische und Sanskrit-Syntax*, § 65. Delbrück (*Allindische Syntax*, pp. 153, 154) gives examples of the genitive of material and origin, and see *Vergl. Synt.*, I, 340, 346 sq. The construction *sam pakṣayoh patanāya* is curious. The *sam* is joined with *patanāya* by Sāyana, and we might compare for this infra, *upa-apite*, V, 3, 3; or *sam* might be taken with *dhatte* (cf. Whitney, *Sanskrit Grammar*, § 1081). The use of the genitive<sup>a</sup> with *patanāya* (as with *āptyai*, Śāṅkhāyana Āranyaka, II, 5; 6, &c.) disentitles it to be ranked as a real infinitive: cf. Speijer, *Vedische und Sanskrit-Syntax*, § 48; Whitney, *l.c.*, §§ 287, 982. The easy conjecture *sam*, though rather tempting, is unnecessary. The conjunction of cow and horse is truly Vedic, cf. Indra's hymn, RV., X, 119, 1: *Iti vā Iti me mdo gām dśvam sanuyām Iti*; Atharvaveda, XII, 1, 5: *gavīm aśvānām*, &c.; Winternitz, *Gesch. der indisch. Litt.*, I, 57; Bloomfield, *Vedic Concordance*, p. 346<sup>b</sup>. For *ātman dhatte*, cf. Śāṅkhāyana Śrauta Sūtra, XIV, 28, 9; XV, 6, 7.

<sup>a</sup> It is possible to think of *pakṣayoh* as a dative (cf. Speijer, *Vedische und Sanskrit-Syntax*, § 12, for the confusion of *ōhyām* and *oh* forms), but this is not essential.

a horse, and the wings are made strong to fly. He intertwines these hymns with the verse *nadaṃ va odaṇinām* (RV., VIII, 69, 2), joining quarter-verse with quarter-verse, making them into *bṛhaṭī* verses, so that the quarter-verses of the *nada* hymn are second. He also inserts in the first stanza the syllables of the word *puruṣa*, one in each quarter-verse, at the end, save in the case of the third quarter-verse. Thus does he intertwine them. We will also set (a verse forth) as an example, thus: <sup>4</sup>—

*tad id āsa bhuvanēsu jyeṣṭhaṃ pu*  
*nadaṃ va odaṇinām ॥*  
*yato jajña ugras tṛeyanṛmno ru*  
*nadaṃ yoyuvatinō ३m ॥*  
*sadyo jajñāno nī rñāti śatrūn*  
*patim vo aghnyānām ॥*  
*anu yaṃ viśve madanty ūmāḥ śo*  
*dhenūnām isudhyaso ३m ॥*

The verse should be thrice repeated.<sup>5</sup> Should (the Udgātrs) sing as the Rājana Sāman other verses which occur (in the hymns enumerated), then (the Hotṛ) recites them in their own<sup>6</sup> place, but here (at the beginning of the Śastra) he recites these verses (i.e. RV., X, 120, 1-3). If the other verses do not occur in these hymns, he should take as many out of the hymns mentioned and recite the (other verses) in their place, but still recite these verses (RV., X, 120, 1-3) here. (The verses removed) in this case are to be those before the *sūdadōhas* verse. The Śastra always begins with the verses commencing, 'That was the

<sup>4</sup> The *pluti* and the *om* after the fourth *pāda* are probably meant. Cf. Śāṅkhāyana, II, cc., and I, 5, 1. Rājendralala and the Ānandāśrama edition are both inconsistent. For the *pluti*, see Wackernagel, *Altindische Grammatik*, I, 297-300. Both *isudhyaso 3m* and *yuvatinō 3m* present curious forms, which may be compared with the rule recognized in Pāṇini, VI, 1, 95, that *om* with a preceding *a* vowel gives *om*, and this Sandhi in its turn has early parallels (Macdonell, *Vedic Grammar*, p. 64). So in Mānava Grhya Sutra, I, 4, 4, *vānom* stands, in my opinion, for *vāni + om* (cf. II, 7, n. 1). See also Caland and Henry, *L'Agnistoma*, pp. 112, 166, 178, 232, 237, 238, &c., for examples of this Sandhi.

<sup>5</sup> To make up twenty-five verses, I, 3, 5, n. 6; Śāṅkhāyana Āranyaka, II, 1 : *evam vīrtātām prathamam triḥ śamsatī parācīr uttarāḥ*.

<sup>6</sup> Literally, 'in their place.' The Udgātrs may either adopt *tad id āsa* as the beginning or *stotriya*, or use other verses of the enumerated hymns, or use quite new verses, but in all cases the Hotṛ must stick to *tad id āsa* as a commencement, and must not follow the strophe of the Rājana Sāman. The new verses are to be inserted before the *sūdadōhas* verse, omitting a corresponding number of those in the ordinary version. If the verses occur in the hymns enumerated, then they are simply recited in their own original place, since the whole of the first three hymns is included in the Śastra, and the three verses, I, 51, 4-6, count presumably as a hymn for this purpose. Cf. n. 3 on V, 2, 1. For the construction, cf. Āitareya Brāhmaṇa, V, 7, 1 : *mahanāmniṣv atra stuvate śakvareṇa sāmā*.



oldest in the worlds' (RV., X, 120, 1). The reply of the Adhvaryu is not altered,<sup>7</sup> (Then comes) the *sūdadohas* verse, beginning, 'Of that milk yielder' (RV., VIII, 69, 3).<sup>8</sup>

<sup>7</sup> The form used in the *prakṛti* is not altered as it is in the Śoḍaśin rite (Sāyana). On the *pratigara*, see Weber, *Ind. Stud.*, X, 36, n. 3; Eggeling, *S. B. E.*, XXVI, 326; Sabbathier, *Agnostoma*, pp. 55, 56; Hillebrandt, *Ritual-Litteratur*, p. 104, n. 45.

<sup>8</sup> The verses laid down in Sāṅkhāyana are, after a *tūṣṇīmāṇsa* of three verses, RV., X, 120, 1-3; 4-9; X, 29, 1-8; X, 55, 6-8; X, 54, 6; X, 55, 2; X, 56, 1; making 23, the first being twice repeated, and the whole interspersed with the *pādas* of the *nada* hymn. In X, 120, 3, however, the third and fourth *pādas* together with the corresponding *pādas* of the *nada* hymn are omitted, and placed before the *dvīpādās* (II, 11).

After the body-verses the order in Sāṅkhāyana and the Aitareya differs as shown below :—

	Sāṅkhāyana, XVIII, 2	Sūtra, XVII, 2	Āranyaka, II, 2
Head-verses			
Neck-verses (with <i>skandha</i> , cervical column, <i>J. R. A. S.</i> , 1907, pp. 1, 2)	"	3	" 3
Right side ( <i>akṣa</i> , <i>bāhu</i> , <i>prahastaka</i> )	"	4	" 4; 5
Left side (ditto) <sup>a</sup>	"	5	" 4; 5
Back ( <i>anuka</i> , backbone, perhaps lumbar portion in special, <i>J. R. A. S.</i> , 1907, pp. 7, 8)	"	6	" 6
<i>Atitis</i>	"	7-13	" 7-10
<i>Vaśa</i> hymn	"	14	" 11
<i>Dvīpādās</i> (with <i>ardharcau</i> )	"	15	" 12
<i>Aindriṅna</i> hymn	"	16	" 13
<i>Āvāpana</i>	"	17	" 14
<i>Ānuṣṭubha samāmnāya</i>	"	18	" 15
<i>Triṣṭupchuta</i>	"	19; 20	" 16
Neck-verses	Aitareya, V, 2, 1		I, 4, 1
Head-verses	"		"
Vertebral-verses	"		"
Right wing	"	V, 2, 2	I, 4, 2
Left wing	"	"	"
<i>Dvīpādās</i>	"	"	"
<i>Asitis</i>	"	"	"
<i>Vaśa</i> hymn	"	V, 2, 3-5	I, 4, 3
<i>Ūrū</i> , &c.	"	V, 2, 5	I, 5, 1
	"	V, 3, 1; 2	I, 5, 1; 2

<sup>a</sup> It should be noted, however, that this division, which is that adopted by Dr. Friedlander, is doubtful as regards the two sides, which (Introd., p. 10) he divides into shoulder, arm, and hand. For the word *skandha* (really 'cervical column', Hoernle, *J. R. A. S.*, 1906, p. 918) occurs in the section dealing with the *grāiva* verses, and the word *akṣā* (*rc*) or *akṣa*, both of which are used in Āranyaka, II, 3, as regards the part rendered as 'shoulder', seems rather to denote 'collar-bone'. At least, so I infer from the fact that *akṣaka* has this sense in Caṇaka and Suśruta (Hoernle, *J. R. A. S.*, 1907, p. 13), and *akṣa* this sense in the Śatapatha Brāhmaṇa. Possibly the reading should be *akṣam* in Āranyaka, *I.c.*: cf. *akṣa sthaviṣṭha* (sic) just after, and cf. I, 2, 2, n. 11, but *akṣā rc* is good sense. The exact divisions are probably (a) collar-bone, (b) arm, (c) hand.

## ADHYĀYA 2.

(Then come) the neck-verses. 'Of Indra,<sup>1</sup> the smiter, the powerful, the earnest, who has the world, are might and strength, great and delightful. The mighty<sup>2</sup> overcomes

<sup>1</sup> These verses occur with many variants in the Atharvaveda, VI, 33, and also in the Paippalāda recension, the Naigeya text of the Sāmaveda, I, 588, which has *ārdho yūjas tujé jāne vānam svāh*, and has not the second two verses, and Sāṅkhāyana Śrauta Sūtra, XVIII, 3, where they run: *yasyedam oja āryas tujo yujo balam sahaḥ | Indrasya rantyam bṛhat || anādhṛṣtam vipanyayā nādhṛṣa ādadharṣayā | dhṛṣānam dhṛṣitam śavaḥ || sa no dadātu tam rayim puru pīṣaṅgavandīyam | Indrah patis tavastamo janeṣu ||* It should, however, be noted that *balam* is merely a conjecture of Hillebrandt's for *vanam* of all his MSS. It is a probable one. The AV. version is unintelligible, see Whitney's *Translation*, p. 305. In the version given, which is purely conjectural, I have taken *āryah* as a genitive from Sāṅkhāyana (the change of *u* and *a* is easy, the accent is dubious), like *tūjo* and *yūjo*, presumably also genitives. Sāyana as usual gives no help; he takes *āryah* as either (1) *niṣkevalyam sarvato ranjakam*, or (2) *jagatpālanam sarvato ranjakam*. *Tujo* *tujo* is *yogo vairiṇām himsakah*. *Vanam* is *bhaktair vana-nīyam*. The AV. has *ā rdho yūjas tujé jānā vānam svāh* and *nādhṛṣa ā dadhrṣate dhṛṣānā dhṛṣitāḥ śavaḥ | purā yādhā vyathīḥ śrāva Indrasya nādhṛṣe śavaḥ*. The Paippalāda differs greatly.

<sup>2</sup> The translation again is purely conjectural. Whitney, by reading *ādhrṣe* (infinitive), *dhṛṣāndm* *dhṛṣātām*, and *vyathī*, makes it, '(He is) not to be dared against; (his) might, dared, dares daring against (others); as, of old, his fame (was) unwavering, Indra's might (is) not to be dared against.' Taking the Aitareya text as it stands, I think we must resolve *nādhṛṣa* as *nā ādhṛṣa(h)* and take the word as an adjective meaning 'impetuous'. I think *nādhṛṣa*, however, almost certainly right (cf. RV., V, 8, 5), 'He is not to be dared against.' The editions and Whitney with Sāyana read the two words following as *ā dadharṣa dadhrṣāndm*. This is quite possible, though the change in quantity is remarkable, but it seems to have escaped notice that *ā dadharṣad ādhṛṣānam* is quite possible, and could have the same sense while keeping the prefix *ā* in both cases and restoring the metre (*ā dadharṣad ā | dhṛṣāndm*) and explaining the Sāṅkhāyana text. If *nādhṛṣa* is read, I would not take the participle as a neuter nom., but translate, 'He dares against the daring; his might is dread.' This avoids the inconvenience of the idea of might daring, and the rare use of the present participle as a finite verb. The second half of the line is very obscure. *Ati vyāthīḥ* occurs also in RV., X, 86, 2, and here as there Sāyana explains it as a verbal form, which is quite impossible, 'When Indra caused his foe to fall.' It might however mean, 'When trembling (cf. Naugh, II, 13) passed from Indra,' referring to the terrors which so often fell on Indra before he showed his might. For a different theory as to *vyāthīḥ* (= track), see RV., IV, 4, 3 (Oldenberg, *S. B. E.*, XLVI, 331); AV., IV, 21, 3, with Whitney's note; and see Geldner, *Fedische Studien*, II, 29. Geldner holds that *vyāthīḥ* originally means 'Falschheit' and thence 'Malice, Zorn, Ungnade, Ärger, Hass, Feindschaft', and so has the gen. of the subject or object. So he renders RV., IV, 4, 3, as, 'no one approaches thee when angry,' and in AV., VI, 33, 2, takes *purā yādhā vyāthīḥ* (this is the AV. accentuation as in AV., IV, 21, 3) *śrāva Indrasya nādhṛṣe śavaḥ*, as 'Like a citadel (cf. *ūrjā* and *ūrj*, Pischel, *Fedische Studien*, I, 185, unapproachable, is the anger, the fame, the

not him who is exceeding strong. His vigour is dreadful. When aforetime trembling passed from him, Indra's might was dreadful. May he give us that wealth, wealth of tawny hue. Indra is the lord, the most mighty among men.' (Then comes) the *sūdadohas* verse. The head-verses are in *gāyatrī* metre, beginning, 'The singers call aloud to Indra' (RV., I, 7, 1). If (the Udgātṛs) sing the Sāman with other verses which occur (in the service), then the two sets are to be interchanged in place.<sup>8</sup> If the other verses are ones not occurring, or some occur and some not, (then they should be inserted in the place of verses occurring which should be taken out.) The last verse of the hymn (should be recited, the insertion being made before it), and then the *sūdadohas* verse. Then come

strength of Indra.' Unhappily he does not cite or discuss this passage, where of course *purā* cannot be made by any effort of the imagination to be a noun. But accepting the sense 'wrath', then AV., VI, 33, 2, would give the sense 'As aforetime, the anger', &c., and this passage might be rendered, 'As of old (*purā yāt*) his anger is excessive' (*atī*), and on the whole this is perhaps the least unlikely version of a very difficult and probably corrupt text. Cf. v. Schroeder, *Mysterium und Mimis*, p. 316, n. 2, whose version of RV., X, 86, 2, suggests 'because of anger'.

For the form of the verse, cf. e.g. Vājasaneyi Samhitā, I, 8: *dhūr asi dhūrva dhūrvantam | dhūrva tam yo 'smān dārvati tam dhūrva yam dhūrvamāh*, and Winternitz, *Gesch. der indisch. Lit.*, I, 159. In the next verse the AV. reads *tām* (Ppp. *no*) *urām* and *tuviṣṭamas* (APr., III, 96; IV, 59), while the Ppp., the comm., and one MS. have *dadhātu*, and the commentary on the AV. and two MSS. (out of three) in Śāṅkhāyana have *sadṛśam*. One MS. of Śāṅkhāyana has *furum*, the others *furam*. *Tavistama* occurs in RV., I, 190, 5; II, 33, 3. For the dat. inf. in *e*, cf. Whitney, *Sanskrit Grammar*, § 970.

<sup>8</sup> This is Sāyana's version. The Ānandāśrama reads *ubhayāsamsthā na viparyayo* with the opposite meaning, but this is less probable. The apodosis to the last clause is borrowed from the indication in V, 1, 6. As the next clause shows, the insertion of the new verses is to be made before the last verse preceding the *sūdadohas* verse and not directly before that verse. The word *samāmūlāsu* refers here to verses occurring in the hymn itself. The form *ubhayāsamsthānaviparyayaḥ*, however, presents great difficulty, for the use of *ubhayā* in compounds is confined to cases like *°cakra*, *°pāni*, *°hastā*, &c., and it is hardly likely that the second member of the compound is *āsamsthāna*, or that the fem. is kept because *rc* is fem. (Wackernagel, *Altindische Grammatik*, II, i, 49-52). But, further, there is no special meaning in *samsthāna*, and the conjecture *ubhayāsamsthānaviparyayaḥ* is possible. *Ubhayāsam* (*rcām*) is precisely correct for two sets of three verses (cf. RV., I, 26, 9; 189, 7, and regularly later, cf. Bloomfield, *Vedic Concordance*, p. 272), and Sāyana's version in no way confirms either the reading of Rājendralāla or the Ānandāśrama. The form would be very rare, the ordinary feminine being *ubhayī* (common in the Aitareya Brāhmaṇa), and possibly *ubhayā* is the Vedic adverb. It may be noted that K's version of the comm., *tāsām arthe* (R<sup>4</sup> against R<sup>1</sup> and R<sup>3</sup>), alone makes sense. S's *tāsām madhye* being nonsense. Cf. *Introd.*, p. 9.

The Śāṅkhāyana Śrauta Sūtra, XVIII, 2, gives the head-verses thus, RV., I, 7, 1-3; I, 6, 7-9; I, 84, 13-15; VIII, 76, 10-12; VIII, 93, 1-3, any of those used by the Sāman singers. Some use I, 50, 1-9, to correspond with the Sāman singers. If the latter use only I, 50, 1-3, then the reciter can take any two of the other *trcas* to make up the nine verses. As in the Aitareya, the recitation is by half-verses, and the *sūdadohas* verse occurs at the end.

the vertebrae-verses. 'The Soma is pressed for thee, come to the sacrifice, rejoice in the carouse, rich in gifts, for wealth. O Indra, thou art generous and young for us to sing.'<sup>4</sup> He can overcome his foes in slaying Vṛtras; he is skilful and a plunger. We magnify our leader, Indra.<sup>5</sup> Impetuous, bright, the leader, the dweller on the mountains, hastening towards you, Indra, shouting aloud, with his eternal steeds.'<sup>6</sup> (Then comes) the *sūdadohas* verse. The three sets of verses, neck, head, and vertebrae, are all to be repeated with a pause at the half-verse.<sup>7</sup>

2. The (verses of the) right wing are connected with the Rathantara Sāman.<sup>1</sup> The Rathantara has for its strophe, 'We praise thee, O hero' (RV., VII, 32, 22), and for its antistrophe, 'Thee for the first drink' (RV., VIII, 3, 7), both being

<sup>4</sup> These verses contain an unusual number of rare expressions, and the uncertainty as to their accent adds to the difficulty. The reading of *viḍdraḥ* is very doubtful. R in the commentary, which is followed by Bloomfield, *Vedic Concordance*, S, and the MSS. have *viḍraḥ*, while Sāyaṇa perhaps read *viduraḥ* \* (*viśīṭalokadevīrāṇi grṇadhyā asmadagre kathayitum atra hr̥ṣṭo bhava*). I have translated the *viḍdraḥ* (? *viḍarāḥ*) of R's text, and taken *grṇadhyai* as an infinitive practically equivalent to an imperative, 'Let us sing of,' cf. Delbruck, *Allindische Syntax*, pp. 411 sq.; Whitney, *Sanskrit Grammar*, § 982 d; Hopkins, *A. J. P.*, XIII, 21 sq.; Speijer, *Vedische und Sanskrit-Syntax*, § 216.

<sup>5</sup> *Viśāhāḥ*, Sāyaṇa renders as *sevitum śakyaḥ*. Cf. RV., III, 3, 5, where it is an epithet of Agni. The *sā no netāvaṃ* looks like an imitation of older verses, such as RV., II, 6, 5, without much regard to their construction. Possibly the reading should be (cf. on IV) *sām* (which would become *san* before *no*). So Maitrāyaṇī Samhitā, IV, 12, 6, has *sa dāṣṭe kiratu bhūri vāmam*, but in Taittirīya Samhitā, III, 3, 11: *saṃ*, &c. *Eṣḍh* may be from the root *iṣ* (cf. Max Muller's conjecture on RV., IV, 2, 4, *S. B. E.*, XLVI, 320) and meaning 'swift'. S takes *sasohatur* as one word, but this makes nonsense of Sāyaṇa. The form is unusual, see Whitney, *Grammar*, § 1161 d.

<sup>6</sup> *Sāmaj'eh* (for the form, cf. Wackernagel, *Allindische Grammatik*, II, i, 73, 74) apparently means the 'bringer-together'. *Ryīś* cannot have the sense which it normally has (see Hillebrandt, *Ved. Myth.*, I, 235 sq.; Bloomfield, *J. A. O. S.*, XVI, 39) and which is here ascribed to it by Sāyaṇa, *ryīśopalakṣitasamarasavām*. In RV., III, 32, 1, it seems to mean impetuous, and cf. *ryīś*, *ibid*, I, 32, 6. *Vām* he explains as the husband and wife engaged in the sacrifice. Rājendralāla reads *vāsu* which is quite wrong, though followed in Bloomfield, *Vedic Concordance*, p. 205<sup>a</sup>. It would of course be acc. with *sāmajah*. *Śśsvadbhir evaiḥ* possibly merely means 'as usual', or 'in his eternal courses'. Cf. *evaiḥ*, 'in due way,' RV., I, 68, 4; 95, 6; *aryāḥ evaiḥ*, IV, 2, 12; *S. B. E.*, XLVI, 437. These verses are unparalleled in other texts.

<sup>7</sup> This means, as Sāyaṇa and Śāṅkhāyana show, that there is a pause at the end of the half-verse (and *om* at the end of the verse). The other possibilities are (1) pause at each *pāda*, with *om* at half-verse, (2) no pause, *om* at end. The Āśvalāyana Śrauta Sūtra contains examples of all kinds, see I, 2 sq.

<sup>1</sup> Cf. I, 4, 2.

<sup>a</sup> If so, it might be taken as two words and translate it 'the giver is to be praised'. Cf. *ut dūrō gr̥ṇiṣe* in RV., VI, 35, 5, and cf. Śāṅkhāyana Āraṇyaka, XII, 10.

*pragātha* verses. These four *brhatīs* he turns into six.<sup>2</sup> (Then come the hymns), 'I shall proclaim the deeds of Indra' (RV., I, 32); 'In thee since our father, Indra' (RV., VII, 18), fifteen verses only; 'Who is sharp-horned, terrible like a bull' (RV., VII, 19); 'Dread is he born for strength, the mighty' (RV., VII, 20); 'Ye have uttered glorious prayers' (RV., VII, 23); 'For greatness, O dread Indra, with thine aid' (RV., VII, 25), five hymns; 'From far or near may Indra be with us' (RV., IV, 20) is the *sampāta* hymn. 'Thus in the Soma, in the carouse' (RV., I, 80, 1), is a *pañkti* verse. (Then comes) the *sūdadohas* verse. (The verses of the) left wing are connected with the Bṛhat Sāman. The Bṛhat has for its strophe, 'For thee we hail' (RV., VI, 46, 1), and for its antistrophe, 'Come hither to the worship' (RV., VIII, 61, 7), both being *pragātha* verses. These four *brhatīs* he turns into six. (Then come the hymns), 'Praise him who surpasses in strength' (RV., VI, 18); 'Thou art attached to the pressed Soma, Indra' (RV., VI, 23), three hymns; 'Thou art the only lord of riches, O lord of riches' (RV., VI, 31), eight hymns; 'What! whose sacrifice has he increased?' (RV., IV, 23), is the *sampāta* hymn. 'Indra is born for the carouse' (RV., I, 81, 1) is a *pañkti* verse. (Then comes) the *sūdadohas* verse. The right wing is connected with the Rathantara Sāman, and so is the *pañcadaśa stoma*.<sup>3</sup> There are one hundred and one (verses) in it, and it is called the Vasiṣṭhaprāsāha. The left wing is connected with the Bṛhat Sāman, and so is the *saptadaśa stoma*. There are one hundred and two verses, and it is called the Bharadvājaprasāha. The (verses of the) tail, as being *dvīpadās*, are connected with the Bhadra Sāman. There are nine verses from the Samhitā, 'These worlds let us conquer' (RV., X, 157), and 'Come hither with thy splendour' (RV., X, 172), and there are also other verses not from the Samhitā.<sup>4</sup> (These are), 'Ye priests, sing forth a song to Indra, who beyond all others slays the foe, that he may rejoice.'<sup>5</sup>

<sup>2</sup> The two *pragāthas* give only four *brhatīs*. The six are made up by repeating twice the fourth *pāda* of RV., VII, 32, 22, and reading with it the first half of RV., VII, 32, 23. Then the fourth *pāda* of this second *brhatī* is twice repeated, and with the second half of RV., VII, 32, 23, makes the third *brhatī*. By V, 1, 6, for the *pāda*, RV., VII, 32, 23<sup>o</sup>, is to be substituted RV., X, 120, 3<sup>o</sup>.

<sup>3</sup> The Rathantara Sāman is the basis of the *pañcadaśa stoma*, or hymn-form. The term *Vasiṣṭhaprāsāhah* is clearly the technical name of what is called elsewhere (see *St. Petersburg Dict.*) *Vasiṣṭhaprāsāham*. Similarly in the case of the *saptadaśa stoma*, and cf. II, 2, 2, n. 12, for the attributions. The syntax of RV., VI, 31, 1, is curious, see Delbrück, *Altindische Syntax*, p. 106; *Vergl. Synt.*, I, 398, and cf. in Latin, Persius, III, 29: *censorum trabeate salutas*. For *prāsāha*, cf. *Z. D. M. G.*, XLVIII, 548.

<sup>4</sup> These are given also in Śāṅkhāyana Śrauta Sūtra, XVIII, 15, where they follow *ṛṣa brahmā*, &c. Some are also in the Sāmaveda. The two RV. hymns have five and four verses.

<sup>5</sup> Śāṅkhāyana has *yujōṣati*. See Sāmaveda, I, 446; II, 463, where are *vīprīya* and *yām yujōṣate*. For the form, see Whitney, *Sanskrit Grammar*, § 810. B's MS. of Sāmaveda has *yujōṣat*.

'Among the gods the singers sing the song; the youthful Indra, famous, takes up the strain.'<sup>6</sup> 'Resting beneath the *plakṣa*,<sup>7</sup> rich in honey, rejoicing in wealth, may we meditate on thee, Indra.' 'O thou to whom, most strong, we have recourse, giver on all sides,<sup>8</sup> from all sides bring us (gifts).' 'Thou art the manliest, the lord, most generous to win us booty, when the (rite) is duly paid.'<sup>9</sup> 'For thou alone<sup>10</sup> dost rule from of old, unsurpassed in might.' 'Do thou sing

<sup>6</sup> Śāṅkhāyana has *marutah svarkāḥ*, a much better reading, which obviates the difficulties of *devūtāṣv ārkāḥ* with the unusual accent and use of *ārkāḥ*. Here I would read *devūtāḥ svarkāḥ*, the omission of *h* before *sv* being quite common in all Sanskrit MSS. The Sāmaveda, I, 445; II, 464, has *Marūtah*, and the phrase *Marūtah svarkāḥ* occurs also in V, 1, 1. The translation of the last words given by Benfey is: 'gepriesen wird der hehre Jungling, Indra,' but though *brūtāḥ*, κλυτός, *incultus*, perhaps means 'famous' here, *ā stobhati* must mean something like 'sings in return'. Cf. n. 11, below. A noun, *pristobha*, is unlikely. Passive particles like *prastubhānāḥ*, RV., IV, 3, 12, 'incited by shouting,' afford no support for a passive use here.

<sup>7</sup> The reading in Śāṅkhāyana and in Sāmaveda, I, 444; II, 465, is *puṣyema* and *ta*, which explain the accent on *dhimdhe* (for which, cf. Benfey, *Sāmaveda, Glossar*, p. 100; Whitney, *Roots*, p. 82, and in Colebrooke's *Essays*<sup>2</sup>, I, 111, 112), although the accent might be otherwise explained. There is a parallel difference of reading between Śāṅkhāyana Āraṇyaka, XII, 16, and the parallel passages *paṣyema* — *paṣyantah*. The words *ūpa prakṣi* are explained by Śāyana as one word, *plakṣavyakṣasampādītāni pātrāṇy atra plakṣaśabdena vivakṣitāni teṣāṃ samipavaritāni yagopraśeṣa upaprakṣah*, but they must mean 'beneath the *plakṣa* tree rich in honey', as rendered by Aufrecht, *Rigveda*, II, xlvii, n., or 'in a dwelling rich in honey', as translated by Benfey, who derives the word from *pra* + *√kṣi*, but who also (p. 130) suggests a derivation from *pra* + *√ghas* and a meaning 'food'. To take it from *upa* + *√pre* as an infinitive (as in RV., V, 47, 6) is possible but not probable. In favour of Benfey's derivation from *√kṣi* is the form *vanaprakṣam*, Sāmaveda, I, 580, but there is a v.l. *vanakrakṣam*. The last words mean, according to Benfey, 'lass deine Schatz' uns mehren, beugen, Indra!' according to Aufrecht, 'mogen wir unseren Wohlstand mehren, und den von dir verliehenen bewahren, Indra.' The translation given above is that of Śāyana, and may well represent the view of the passage taken by the author. The *plakṣa* (*Ficus infectoria*) is used as an upper *barhis*, Śatapatha Brāhmaṇa, III, 8, 3, 10. Cf. Zimmer, *Altindisches Leben*, p. 59.

<sup>8</sup> In any case *viśvātōdivan* must be considered as practically one word. Probably *viśvātōdivan* should be read as in the Sāmaveda, I, 437; cf. Sāmavidhāna Brāhmaṇa, II, 1, 5. Bloomfield (*Vedic Concordance*, p. 879<sup>a</sup>) treats the phrase as one word.

<sup>9</sup> *Supraṇīte* is so rendered by Śāyana. Hillebrandt in his text of Śāṅkhāyana Śrauta Sūtra, XVIII, 15, 5, apparently by conjecture, reads *supraṇīti*, followed by Bloomfield (*l.c.*, p. 998<sup>b</sup>), but both his MSS., B and K, read *supraṇīte*, which is presumably the older reading. I think the reading should be *supraṇīte* unaccented, and would translate, 'Thou, O good leader, &c.,' the word being found frequently in this use, and the voc. e.g. at RV., III, 1, 16; 15, 4. Neither this nor the next verse is in the Sāmaveda; *tvam hy eka īṣiṣe* is = RV., IV, 32, 7<sup>a</sup>; *manhiṣṭho vājāsātaye* = RV., VIII, 4, 18<sup>a</sup>; 88, 6<sup>a</sup>.

<sup>10</sup> Śāṅkhāyana reads: *tvam hi rādhasyate eka*, &c., corrected by Bloomfield (*l.c.*, p. 456<sup>a</sup>) to *rādhaspate*. Śāyana takes *sanāt* as *sanitum*, 'thou canst give.' The next three verses are not in Śāṅkhāyana. For the accent *sanāt*, see Whitney, *Sanskrit Grammar*, § 1114 d. For *amṛtāḥ*, cf. RV., III, 6, 4; 11, 6; IV, 3, 12; X, 104, 8.

forth, that dost know indeed all that has been aforetime or that is now.' <sup>11</sup> 'O Mitra and Varuṇa, grant us strength and food. O Indra, make us strength abounding.' <sup>12</sup> '(Grant) prosperity, strength, wealth, to him who seeks gain.' Soma impels not him who keeps not vows, gain will not come near him.' Then come three *dvīpadās*, <sup>14</sup> beginning, 'This Brahman.' Then comes one *dvīpadā*,

<sup>11</sup> This occurs in Sāmaveda, I, 450, as: *vśvasya prā stobha purō vā sán yādi vehā nūnām*, which Benfey renders, 'Vor allem sei gepriesen nun, seist du uns ferne oder nah,' but this passive use of *√ stubh* is not probable. My rendering is of course very conjectural, and it supposes that *āsa* is read.

<sup>12</sup> This verse, as far as the latter part is concerned, agrees with Sāmaveda, I, 455, which runs: *ūrjā mitrō vāruṇāḥ pīrvatīlāḥ pīvarīm tṣaṃ kṛnuhī na Indra*. Here *pīrvata* has the three deities as its subject, and its use is therefore regular. But in the Āraṇyaka text the plural is quite irregular, cf. I, 1, 2, n. 7. The text could be amended, but it is clearly original. Cf. the strange *āsvihīḥ* in Jaiminiya Brāhmaṇa, III, 77; on the other hand, *uttarābhyām* = *uttarābhiḥ* in Āpastamba Gṛhya Sūtra, VI, 14, 15 (Oldenberg, *S. B. E.*, XXX, 281, n.). For the form *kṛnuhī*, cf. Whitney, *Sanskrit Grammar*, § 704; Macdonell, *Vedic Grammar*, p. 62; Wackernagel, *Altindische Grammatik*, I, 310. See also Oldenberg, *Prolegomena*, pp. 393 sq.; Zubaty's articles in *Vienna Oriental Journal*, II and III; and Arnold's *Vedic Metre*, Chap. VI, with whose results I regret I cannot on the whole agree (cf. *J. R. A. S.*, 1906, p. 718, and *Vedic Metre*, pp. xvi, xiv).

<sup>13</sup> In Sāmaveda, I, 441, this verse runs: *sām padm magdhm rayiṣṭhe nā kāmam avratō hinoti nā sprīdd rayīm* (for the form, cf. Whitney, *Sanskrit Grammar*, § 1197 b), meaning 'Health, a dwelling, prosperity to him who seeks wealth. The man who pays no vows obtains not his desire, he wins not wealth'. Sāyana renders *rayiṣṭni* as *havirlakṣaṇasya dhanasya dhātari*, but this cannot be right. If the Āraṇyaka form is correct, it is presumably from *√ san*, as in *goṣan*, RV., IX, 2, 10, &c. It may of course also be the acc. or nom. neut. of *rayiṣṭni*, compare *goṣṇim dhyam*, RV., VI, 53, 10. The only probable construction of the text here is 'there is (or "may there be") in the seeker of wealth, prosperity', &c. R has *rdyih*, which is clearly wrong, as probably is *sprīdd*. For the omission of the verb in the Sāmaveda version, cf. RV., II, 6, 5; Pischel, *Vedische Studien*, I, 19; Geldner, *ibid.*, 166; n. 7 on V, 1, 5.

<sup>14</sup> These verses (the accents are from the Sāmaveda) are given in Āśvalāyana Śrauta Sūtra, VI, 2, 6: *eyā brahmā yā ytvāya Indro nāma śrutō gṛne || vī srutāyo yāthā patha Indra tvādd yantu rītāyāḥ || tvām ā chavāsas pate yānti gtro na samyātāḥ ||* They occur also (with *vī srutāyo* for *vī srutāyo*, and *nah* for *na* in v. 3) in Śaṅkhyāna Śrauta Sūtra, IX, 6, 6, and (with *pathā* for *patha*) in Sāmaveda, II, 1116 (=I, 438), 1118 (=I, 453), 1117. The first verse also occurs in Taittiriya Brāhmaṇa, II, 4, 3, 10 (*pratika* only); III, 7, 9, 5; and the *pratika* in Aitareya Brāhmaṇa, IV, 3. See Benfey and Griffiths' translations, and for *gṛne*, Whitney, *Sanskrit Grammar*, § 719. Perhaps it may be taken as a passive, cf. RV., I, 79, 12: *hōtā gṛñīta ukthyaḥ*, rendered as 'is praised' by Oldenberg (*S. B. E.*, XLVI, 106), and see Delbrück, *Altindische Syntax*, p. 264.\* On the other hand, cf. nn. 6 and 11 above, where

\* So also *jarate* means 'he sings' and 'he is praised' according to Oldenberg, *l.c.*, p. 136, and Neisser, *Bezz. Beitr.*, XIII, 298. I am not sure that in any case the passive sense is quite essential. The uncertainty is of course a sign of early date; cf. the Middle and Passive in Latin, Lindsay, *Latin Language*, pp. 519-521; Delbrück, *Vergl. Synt.*, IV, 433.

'To the yokes for him' (RV., VII, 34, 4);<sup>15</sup> the *sūdadohas* verse; the *dhīyā* verse, 'What he won' (RV., X, 74, 6); and the *sūdadohas* verse.

*ā stobhati* and *prā stobha* must be active, and so here and in RV., I, 79, 12, the activity may be that of the god, not of the poet. In the RV. passage it has just been said: *agnī rūkṣāṃsi sedhati*, and I see no reason to give a passive sense to *grṇīte*. The verses may then be rendered, 'The holy season's lord, Indra by name, famous, utters praise. Let gifts approach thee, Indra, as paths the way. Like songs, to thee, lord of might, do men fare eagerly.' It should be noted that in I, 438, the Sāmaveda has *grṇé*, but in II, 1116, *grṇe*. The accent on *grṇé* is quite unintelligible,<sup>a</sup> and can only be explained by the fact that the Taittiriya Brāhmaṇa,<sup>b</sup> II, cc., has *gaṇé*. In the Aitareya only *esa brahmā* (not as Aufrecht's text *esā*) is cited, a striking instance of the danger of arguments from the use of *pratikas* only as a sign of later redaction (cf. Bloomfield's proof of the posteriority of the Gopatha Brāhmaṇa to the Vaitāna Sūtra, *Introd.*, p. 26), since the argument would show that the Aitareya Brāhmaṇa was later than the Āśvalāyana Śrauta Sūtra; cf. also Oldenberg's remarks in *Gott. gel. Anz.*, 1907, p. 234, n. 2.

<sup>15</sup> Śāṅkhāyana adds the verses, RV., VIII, 29, 4, and VI, 17, 15, but as there are only six instead of nine new verses, the total number of *duṣpadā* verses made up is still only twenty-one. The Aitareya adds a twenty-second verse, see I, 4, 2.

The passages corresponding to the *paśyas* are given in Śāṅkhāyana Śrauta Sūtra, XVIII, 4; 5, thus: the sides are divided into the *aśyas*, *bāhus* (arms), and *prahastakas* (hand). The *aśyas* are VI, 47, 8, and a verse not from the RV., *sa sūrye janayan*, &c. Then for the right *bāhu*, the strophe of the *rathantara sāman*, repeated as a *kakubh*, then the *sūdadohas* verse. Then similarly the antistrophe, and a *dhīyā* verse. Then the *rathantara praṅgātha*. Then the hymn, RV., VI, 22, exchanging for VI, 22, 2, the verse X, 28, 2. For the left *bāhu* precisely the same treatment of the *trīṣat sāman*, but no *dhīyā*, and the hymn X, 28, with VI, 22, 2, as its second verse. The *prahastakas* are respectively VIII, 97, 13-15, and VIII, 97, 10-12.

Then comes XVIII, 6, the *caturuttarāṇi*, viz. RV., VIII, 92, 19-21; VIII, 12, 22-24; I, 10, 1-3; VIII, 88, 3, 4 (a *praṅgātha*, or 3-5), by half verses; I, 80, 1-3 (*pañktiśamsam*); VI, 34, 1-3; and I, 83, 4-6, *paśyas*, then the *sūdadohas*.

It is worthy of note that, just as the Aitareya refers only to the *esa brahmā* verses by the *pratika* of the first verse, so the Śāṅkhāyana Śrauta Sūtra, XVIII, 15, 4, also uses only the *pratika*. It is almost impossible to avoid the conclusion that this book XVIII (and presumably, also XVII) must be not earlier nor later than the main body of the Sūtra, and this will modify to some extent Hillebrandt's view, *Ritual-Litteratur*, p. 25. Similarly the Āraṇyaka may be written after the Āśvalāyana Śrauta Sūtra. Cf. my note in *J. R. A. S.*, 1907, pp. 410-412.

In the Aitareya Brāhmaṇa, VI, 18, 1, it is said that Vāśvāmītra was the seer of RV., IV, 19, 22 and 23, and that Vāmadeva *asṛjate* them, *tān kṣīpraṃ samapatat*, while in IV, 30, 2, RV., IV, 20 and 21, are also declared to be *sampāta* hymns: *Vāmadevo vā imāṃh lokān apāsyat tān sampātāṃ samapatat* (Sieg, *Die Sagenstoffe des Rgveda*, p. 103).

<sup>a</sup> It falls under none of the exceptional cases, Maedonell, *Vedic Grammar*, p. 106; Whitney, *Sanskrit Grammar*, §§ 597, 598; Weber, *Ind. Stud.*, XIII, 70 sq.; Delbrück, *Altindische Syntax*, pp. 21-29; Oldenberg, *Z.D.M.G.*, LX, 707-740; see my note, *J.R.A.S.*, 1908, p. 202.

<sup>b</sup> Also the Āpastamba Śrauta Sūtra, XIV, 2, 13, cited by Bloomfield, *Vedic Concordance*, p. 207<sup>b</sup>.



3. (Then come) the eighty *gāyatrī* tristichs.<sup>1</sup> He takes out the last three verses of the hymn, 'Great is Indra who by his might' (RV., VIII, 6). (Then come) three verses of the hymn, 'A cake for us' (RV., VIII, 78). Of the verses following, 'Indra indeed is the drinker of Soma beyond others' (RV., VIII, 2, 4), he omits the last three. Of the others he omits, 'Sweet are the draughts of Soma, come hither' (ibid., 28), and puts in its place the verse, 'No other mighty one' (RV., VIII, 80, 1). (Then comes) one verse, 'Born with a hundred strengths' (RV., VIII, 77, 1). (Then comes) the remainder (of the hymn, RV., VIII, 92), 'Much invoked, much praised' (ibid., 2). He omits the last verse of the hymn, 'To him that hath renowned treasures' (RV., VIII, 93, 1). (Then come the hymns), 'The deeds of the impetuous one' (RV., VIII, 32), 'Those that kindle Agni' (RV., VIII, 45), and 'For us, O Indra, rich in food' (RV., VIII, 81), and the following hymn. (Then comes) the *sūdadohas* verse.

4. (Then come) the eighty *bṛhatī* tristichs.<sup>1</sup> There are twenty-nine verses

<sup>1</sup> They are—

RV., VIII, 6, 1-45	=	45	verses.
„ 78, 1-3	=	3	„
„ 2, 4-39	=	36	„
(For verse 28, RV., VIII, 80, 1, is substituted.)			
„ 77, 1	=	1	„
„ 92, 2-33	=	32	„
„ 93, 1-33	=	33	„
„ 32	=	30	„
„ 45	=	42	„
„ 81	=	9	„
„ 82	=	9	„
		—	
		=	240 verses.

In Śaṅkhāyana Śrauta Sūtra, XVIII, 7, the verses are RV., VIII, 6, 1-45; 2, 4 27; 31-39; 45, 1-42; 32, 1-30; 92, 4-18; 22-33, 93, 4-18, 22-33; III, 51, 10-12; VIII, 76, 10-12; 69, 4-6, VI, 45, 1-30, which gives 81 *treas* and not 80. The number is reduced to 80 by the omission of one of the three *treas*, III, 51, 10-12; VIII, 76, 10-12; 69, 4-6.

<sup>1</sup> These are—

RV., VIII, 1, 1-29	=	29	verses.
„ 3, 1-6; 9-20	=	18	„
„ 4, 1-14	=	14	„
„ 33, 1-15	=	15	„
VII, 32, 1; 2, 4-21; 24 7	=	24	„
(For VII, 32, 10, is substituted VIII, 99, 1)			
6 Vālakhilya hymns	=	56	„
VI, 46, 3 14	=	12	„
III, 44	=	5	„
III, 45	=	5	„

of the hymn, 'Sing of nought else' (RV., VIII, 1). He omits the seventh and eighth stanzas of the twenty stanzas beginning, 'Drink the fragrant Soma' (RV., VIII, 3, 1). (Then come) fourteen stanzas beginning, 'When, Indra, forward, backward, upward' (RV., VIII, 4, 1). Then fifteen stanzas beginning, 'We with the Soma thee' (RV., VIII, 33, 1). In the hymn, 'May not thee the sacrificers' (RV., VII, 32), he omits the *dvīpadā* (ibid., 3), and the *pragātha* connected with the Rathantara Sāman (ibid., 22). Further he omits the *pragātha*, 'No one Sudās' chariot' (ibid., 10), and inserts in its place the *pragātha*, 'Thee men but yesterday' (RV., VIII, 99, 1). (Then) six Vālakhilya hymns beginning, 'Him of good gifts' (RV., VIII, 49, 1). (Then) the rest (of the hymn, RV., VI, 46), beginning, 'Who active ever slays the foe' (ibid., 3). (Then) two hymns beginning, 'May this delightful one for thee' (RV., III, 44, 1). He omits the seventh and eighth stanzas of the hymn, 'Both let him hear' (RV., VIII, 61). He omits the last stanza of the hymn, 'With strength him that finds treasure' (RV., VIII, 66). (Then come) eleven stanzas beginning, 'Who is king of men' (RV., VIII, 70, 1). (Then the hymns), 'Him who works wonders, enduring the onslaught' (RV., VIII, 88), 'To be invoked by us in all' (RV., VIII, 90), and nine verses of the hymn, 'The blessings thou dost bear, Indra' (RV., VIII, 97). (Then comes) the *sūdadohas* verse.

RV., VIII, 61, 1-6, 9	18	= 16 verses.
„ 66, 1-14		= 14 „
„ 70, 1-11		= 11 „
„ 88		= 6 „
„ 90		= 6 „
„ 97, 1-9		= 9 „
		<hr/>
		= 240 verses.

Of these, however, not less than 80 are *satobhātī* verses. In Śāṅkhāyana Śrauta Sūtra, XVIII, 8-11, the *asīti* is given as follows: VIII, 97, 1-9; VIII, 62, 7-9; I, 36, 7, 8; VIII, 70, 7-12; = 20 *pratyaksabrhatīs*; then VI, 46, 3-10; VII, 32, 1, 2, 4-9; VII, 32, 12-21; VII, 32, 24-27; VIII, 1, 1-4; *mā u tvaṁ pūrvāvaso*; VIII, 3, 9-12, VIII, 3, 17-20; VIII, 4, 1-14; VIII, 61, 3-6; VIII, 61, 9-18; VIII, 66, 3-14. Hillebrandt in his index gives the references differently, but this is apparently due to a confusion between *pragāthas* and stanzas. There are really 43 *pragāthas*. The one *mā u*, &c., is not apparently from the Samhitā. Hillebrandt's indices all ignore it, and it does not appear in Bloomfield's *Vedic Concordance*. Of the last six, three only are selected to make up the 40. Then come 20 more *pratyaksabrhatīs*, VIII, 1, 5-24. Then 20 more. VIII, 1, 25-29; VIII, 33, 1-15. Then 40 *pragāthas*, the three over the first 40, VIII, 70, 1-6; VIII, 88, 1, 2; VIII, 90, 1-6; VIII, 99, 1, 8; VIII, 49, 55 (the Vālakhilyas), omitting VIII, 53, 5, 6; 54, 3, 4. Then I, 175, 1; VI, 42, 4; III, 53, 18; VI, 47, 19; VIII, 78, 10; VIII, 89, 7; VIII, 101, 13; X, 102, 1; 3; 12, making 10 *brhatīs*, and III, 44; 45, making up 20 in all. The whole *brhatī asīti* consists therefore of 80 *brhatīs* and 80 (not 160 as Friedlander) *pragāthas*, giving (80 + 80) 160 *brhatīs* and 80 *satobrhatīs*, just as in the Aitareya. Cf. Śāṅkhāyana Āraṇyaka, II, 8 and 9, for the *gayatrī* and *brhatī asīti*.

5. (Then come) the eighty *uṣṇih* tristichs.<sup>1</sup> There are the two hymns beginning, 'Indra who is the greatest drinker of the Soma' (RV., VIII, 12, 1). He omits the last stanza of the hymn, 'Sing forth to him' (RV., VIII, 15). (Then comes) the hymn, 'To Indra sing the *sāman*' (RV., VIII, 98). He omits the last three stanzas of the hymn, 'Let us utter, O comrades' (RV., VIII,

<sup>1</sup> There are—	RV., VIII, 12	= 33 stanzas.
	„ 13	= 33 „
	„ 15, 1-12	= 12 „
	„ 98	= 12 „
	„ 24, 1-27	= 27 „
	I, 84, 7-9	= 3 „
	V, 40, 1-3	= 3 „
	VI, 43, 1-3	= 3 „
		= 126 <i>uṣṇih</i> stanzas.

Then <i>gāyatrī</i> stanzas—	RV., VIII, 14	= 15 stanzas.
	„ 16	= 12 „
	„ 17, 1-13	= 13 „
	III, 37, 1-10	= 10 „
	I, 4	= 10 „
	„ 5	= 10 „
	„ 6	= 10 „
	„ 8	= 10 „
	„ 9	= 10 „
	VI, 45, 1-30	= 30 „
	I, 30, 13-15	= 3 „
		= 133 <i>gāyatrī</i> stanzas, or 114 <i>uṣṇih</i> stanzas, making in all 240 <i>uṣṇih</i> .

According to Śāṅkhāyana Śrauta Sūtra the verses are: RV., VIII, 13, 1-33; VIII, 12, 1-21, 25-33; VIII, 15, 1-12; VIII, 24, 1-27; I, 84, 7-9; V, 40, 1-3, = 36 *trīas* or 108 *uṣṇih* stanzas, XVIII, 12. Then, XVIII, 13, come RV., IV, 30, 1-6; IV, 30, 9-22; IV, 32, 1-21; I, 30, 1-15; VIII, 14, 1-15; VIII, 16, 1-12; VIII, 64, 1-12; VIII, 82, 1-9 (Hillebrandt's I, 30, 1-5, and VIII, 82, 1-7 are slips), making 104 *gāyatrī* stanzas. Then VIII, 21, 1-16, *kakubh* *pragāthas*; then VIII, 98, 1-12 in *uṣṇih*. We thus get 240 stanzas, consisting of 120 (108+12) *uṣṇih*s, 104 *gāyatrīs*, 8 *kakubhs*, and 8 *satobryhatīs* (i.e. VIII, 21, 1-16). The Śāṅkhāyana Āraṇyaka, II, 10, points out that to get 240 *uṣṇih*s it is necessary to take away four syllables from each of the 80 *satobryhatīs*, which with 160 *bryhatīs* make up (V, 2, 4) the *bārhatī trīcāṣīti*. Then the 8 *kakubhs* give 8 *uṣṇih*s, while the 8 *satobryhatīs* yield each three, or 24 in all, sets of four syllables. Adding the 80 and the 24 we have 104 sets of four syllables, which added to the *gāyatrīs* give 104 *uṣṇih*s, to which again must be added 120 *uṣṇih*s, 8 *kakubhs*, and 8 *uṣṇih*s, left after the deduction of 24 syllables from each *satobryhatī*, making a grand total of 240 *uṣṇih*s.

This complicated version, as Dr. Friedlander points out, probably arises from an attempt to remedy the apparent inaccuracy of the Aitareya in permitting 80 *satobryhatīs* in the *bārhatī aṣīti*. Its success is not obvious, and that the attempt should be made may fairly be reckoned a sign of lateness.

24, 1). Then three tristichs, 'Who alone bestowed' (RV., I, 84, 7), 'Come hither to what is pressed with stones' (RV., V, 40, 1), and, 'Under whose sway Śambara' (RV., VI, 43, 1). *Gāyatrī* verses become *uṣṇih* verses by equalization. Every seven *gāyatrīs* make six *uṣṇih*s. (Then come) the hymn beginning, 'If, Indra, I, like thee' (RV., VIII, 14, 1), and the two hymns beginning, 'The lord of men' (RV., VIII, 16, 1). He omits the last two stanzas of the second hymn. He omits the last stanza of the hymn, 'For the strength that slays Vṛtra' (RV., III, 37). (Then come) three hymns beginning, 'The doer of fair deeds to our aid' (RV., I, 4, 1). Then two hymns beginning, 'Indra, lasting wealth' (RV., I, 8, 1). He omits the last stanza of the hymn, 'Who has brought from afar' (RV., VI, 45). Then come three stanzas of the hymn beginning, 'Let splendid feasts be ours' (RV., I, 30, 13). (Then comes) the *sūdadohas* verse. In the case of all these three sets of eighty tristichs, there is made a pause after the half-stanza. The eighty tristichs are the food, and the *vaśa* verses are the stomach (of the bird). The *vaśa* hymn begins,<sup>2</sup> 'Worthy of thee, O wealthy one' (RV., VIII, 46, 1), and ends, 'Gainer, gainer of good' (ibid., 20). The verse, 'Giving wealth' (ibid., 15) is a *dvīpadā*, and, 'Now then' (ibid.) an *ekapadā*. It ends with the verse, 'Of that milk yielder' (RV., VIII, 69, 3). (Then comes) the *sūdadohas* verse.

<sup>2</sup> Cf. I, 5, 1. The explanation of the number 21 stanzas given by Sāyana there and here is that the passage ends with verse 20 and the *sūdadohas* verse makes up the 21. This view may be supported by the fact that the *sūdadohas* verse is here set out with its *pratīka*. It is most probable that we should understand that the 21 stanzas are made up by the inclusion of the *sūdadohas* verse, and then that there follows again that verse in its usual capacity of separating the different parts of the whole. Sāyana does not clearly appear thus to have taken it, but it seems most probably so, and the translation is based on this view.

Śāṅkhāyana in Āraṇyaka, II, 11, and Śrauta Sūtra, XVIII, 14, takes the whole hymn, VIII, 46, as being used. The priority of the Aitareya is evident as vv. 21-24 contain a *dānastuti* of Pṛthuśravas. The same remark applies to the Śatapatha Brāhmaṇa, see Eggeling, *S. B. E.*, XLII, 112.

It is worthy of note that an annotator in S<sup>2</sup> considers that Sāyana's explanation of the number 21 is inconsistent (this is not the case) and inaccurate. He argues that the 21 stanzas are made up by splitting ver. 15 into an *ekapadā* and a *dvīpadā*. This view is at first sight plausible, but the mention here of these divisions is more probably due to an explanation of *yathopapādam* in I, 5, 1, and so Sāyana there takes it. The other view is, however, accepted by Eggeling, *S. B. E.*, XLIII, 112, n. 2, who points out that the version of the Mahadluktha contained in MS. Ind. Off. 1729 D gives ver. 15 as an *ekapadā* and a *dvīpadā*, which certainly tells against Sāyana.

For *gāyatrīs* and *uṣṇih*, cf. Rgveda Prātisākhya, XVI, 10 sq.; for *sampadā*, Śāṅkhāyana Śrauta Sūtra, XV, 10, 5.

## ADHYĀYA 3.

(Then come) the thigh (verses).<sup>1</sup> In the hymn, 'O Indra and Agni, ye two' (RV, VIII, 40), (he recites) the half-stanzas as *gāyatrīs*,<sup>2</sup> but the second half of the second as an *anustubh*, up to the last stanza. The hymn, 'To thee, the mighty, the intoxicated one' (RV, X, 50), has *ṛvīds* inserted. Between the two hymns, 'Who in the forest as it were has been set down' (RV, X, 29), and 'Who first is born, the wise one' (RV, II, 12), are<sup>3</sup> inserted the hymn, 'Come hither standing on thy chariot-seat' (RV, III, 43), and the stanza, 'Wandering alone in the midst of many' (RV, X, 55, 5). As many decades<sup>4</sup> of verses in *tristubh* and *jagatī* addressed to Indra as they insert, after transforming them into *brhatis*, so many years may a man be fain to live beyond the normal life, at the rate of ten verses for a year<sup>5</sup>; or he need not do so. (Then come) the

<sup>1</sup> Cf. I, 5, 1. The verses are RV., VIII, 40, 1-10; X, 50, 1-7; X, 29, 1-18; III, 43, 1-8; X, 55, 5, II, 12, 1-15; X, 178, 1-3, an *ekapada*; I, 11, 1-8; VII, 23, 1-6; VII, 24, 1-4, 6, 5.

In Sāṅkhāyana the *raśa* hymn is followed, XVIII, 15, by the *drīpadās*, I, 2, 2, above; then comes the *Amudāgna sūkta*, VIII, 40. Then the *avāpāna*, RV, X, 167, 1, II, 21, 1-6; I, 84, 10-12; VII, 31, 10-12; VI, 46, 1-3. Then the *anustubha samannāya*, RV., I, 10, 4-12; I, 11, 1-8, I, 84, 1-6; I, 72, 2-5; I, 176, 1-5; V, 35, 1-7; V, 38, 1, 2; V, 39, 1-4; VI, 44, 1-6; VIII, 34, 1-15; VIII, 63, 4-6; VIII, 89, 5, 6; VIII, 95; X, 152. Then the *tristubhata*, RV., I, 32; VI, 25; II, 12; II, 14, III, 43; III, 46; III, 51, 4-6; IV, 16; VII, 24; VII, 23, VIII, 69, 13-15. See Śrauta Sūtra, XVIII, 16-20; Āraṇyaka, II, 12-16. These confused masses of verses show distinctly the later character of the Sāṅkhāyana ritual. See also Śatapatha Brāhmaṇa, VIII, 6, 2, 3, where RV, X, 50, is called the spine; IX, 1, 1, 44; 3, 3, 19, in the last passage the *raśa* is given as 35 in Eggeling (*S. B. E.*, XLIII, 223), which must be an error as there are only 33 verses, cf. *Introd.*, p. 36.

<sup>2</sup> The second verse is a *devpadā* in *śakrari*. The first three feet make up a *gāyatrī*, that is, they are recited with a pause after the second foot and *om* after the third. The second four feet are recited as an *anustubh*, with a pause after the second and *om* after the fourth. The last is a *tristubh*, and it is recited by *padas*, that is, a pause after the first foot and *om* after the second. The remaining ten verses are in *mahāpāṇktī*, and therefore are each divided into two *gāyatrīs* for recitation. It is characteristic of the deliberate differences between Aitareya and Sāṅkhāyana that the latter, XVIII, 16, divides ver. 2 into an *anustubh* and a *gāyatrī*, not *vice versa*.

<sup>3</sup> That is, if one desires life (Sāyana). See n. 5. For X, 55, 5, cf. Ludwig, *Rigveda*, III, 186; Hillebrandt, *Ued. Myth.*, I, 465.

<sup>4</sup> Cf. I, 5, 2, n. 6. Sāyana here renders *daśatī* as verses produced in the Samhitā, which is a collection of ten Maṇḍalas. But the *daśatī* below certainly suggests that it means decades as probably in I, 5, 2.

<sup>5</sup> This must be the meaning, and so Sāyana takes it. He, however, takes *na vā* as meaning that each *brhati* produces a year of life, contradicting the ten-*brhati* rule. This is not impossible, in which event he points out the insertion of the nine *tristubh* verses gives eleven *brhatis* or eleven years' longer life. But it is not natural, and it ignores *tristubh-jagatīnām*, there being no *jagatīs* in the nine verses, and therefore in accordance with the ordinary use

hymn, 'That steed impelled by the gods' (RV., X, 178), and the *ekajadā*,<sup>4</sup> 'Indra rules all.' (Then comes) the *anustubh* hymn, 'All songs have caused Indra to grow' (RV., I, 11). Having recited the first half-stanza of the first stanza of this hymn, he combines<sup>7</sup> the first half-stanza of the second stanza with the second half-stanza (of the first stanza), (joining) quarter-stanza with quarter-stanza so as to make *anustubhs*. Up to the last stanza he combines every succeeding half-stanza with the preceding. The rest are done in the usual way. (There are) six verses beginning, 'Drink, Indra, the Soma, let it gladden thee' (RV., VII, 23, 1). Having recited four verses of the hymn, 'Thy place, O Indra, is made on thy seat' (RV., VII, 24), and then joining<sup>8</sup> the last stanza, he ends with the second last stanza. The Śāstra finished,<sup>9</sup> he mutters the *ukthasampad*. In the place of the *ukthavīrya* the *ukthadoha* is used.

2. 'Thou art the head of the world,<sup>1</sup> the essence of speech, the fire of breath,

of *na vā* in Āśvalāyana (e.g. Śrauta Sūtra, VI, 5, 22), Śaunaka's pupil,<sup>2</sup> I take it to mean that, unless one is *āyuskāma*, one need not insert the verses. Cf. Sāyana's note: *yady āyuskāmah syat tadānīm . . . prakṣipet*, whence it appears that he did not regard the *āvapana* as essential. He may be combining two differing previous comments. The idea is curiously inverted.

<sup>4</sup> Not in the Rgveda. See Sāmaveda, I, 456, Vājasaneyi Samhitā, XXXI, 8; Āśvalāyana Śrauta Sūtra, VIII, 2, 21; Sāmavidhāna Brāhmaṇa, II, 6, 7, which all have *vśasya vājati*.

<sup>7</sup> See I, 5, 2, n. 12. Sāṅkhāyana, XVIII, 20, applies the same combination to the *udubrahmya* hymn, RV., VII, 23. The first and last half-stanzas in both cases are left unaltered. The other sets of four *pādas* are treated as *anustubhs*.

<sup>8</sup> For a formal definition of *santata*, see Āśvalāyana Śrauta Sūtra, I, 2, 10.

<sup>9</sup> In the Agnīstoma, the *prakṛti*, the Niskevalya Śāstra, Eggeling, *S. B. E.*, XXVI, 339, n., ends with a Mantra, *uktham vācindrāyopasravate tra*, Āśvalāyana Śrauta Sūtra, V, 15, 23, of which *uktham vācindrāya* forms the *ukthasampad*, and the rest the *ukthavīrya*. The Hotr here recites the *sampad*, but in the place of the *ukthavīrya* come the *ukthadoha*, i.e. the verses set out in V, 3, 2. For the *ukthavīrya*, cf. V, 1, 5, n. 6; Haug, *Atareya Brāhmaṇa*, p. 177; Eggeling, *I. c.*, 327, n.; Caland and Henry, *L'Agnīstoma*, p. 233. Sāyana ascribes the verses and formulae to a *śākhāntara* as usual.

<sup>1</sup> The rendering of these verses is very doubtful, and I have mainly followed Sāyana. The difficulty is increased by the fact that E has here no accents, and Rājendralāla has apparently followed a most corrupt MS. or has scattered accents at random. They do not occur in Sāṅkhāyana. Both Rājendralāla and the Ānandāśrama edition print the verses with stops only at *sārvam*, *vydma*, *pinvati*, and *dūhānam* (and in the former case also at *asī*), as if they were prose. They seem clearly, however, to be intended as verses, and I have divided them into *jagatīs* with mixed *triṣṭubhs*. *Indrah* may belong to the first verse, and other divisions are no doubt possible, but the original metrical form of e.g. *stām satyām vyjigyaṇām ravānam* is certain. For similar cases of verse treated as prose, cf. Atareya Brāhmaṇa, VIII, 25, 3, and 27, 2 and 3, where *lokas* appear in prose form. In VIII, 27, 3, *bhavati* is two syllables only

\* The Bṛhaddevatā, IV, 139, in the 'B' recension mentions Āśvalāyana, and though this may point to the verse being late, it may also be quite correct, since a pupil of Śaunaka appears to have been the author of the Bṛhaddevatā, cf. Macdonell, I, xxiv, and Āśvalāyana was evidently one of his oldest pupils.

the abode of mind, the entrance of the eye, the source of the ear, the resting-place of the heart, thou art all. (Thou art) Indra, the undying sacrifice, the ambrosia, the sky, right, truth, conquest, decision, the end of speech, the pervading, that which is beyond all, the light, the udder, the unanswerable, that which was before. Thou art all,<sup>2</sup> speech, the water with the lightning that goes thither and returns,<sup>3</sup>

as elsewhere. A striking example of verse disguised as prose is the inscription on the Piprahva stūpa, see Fleet, *J. K. A. S.*, 1907, pp. 111 sq., following, with minor differences, Thomas, *J. K. A. S.*, 1906, pp. 462 sq. In the *Āitareya, ll. cc.*, we have:—

*Kṣātreṇa kṣātram jayati balena balam āśnute |*  
*yasyaivam vidvān brāhmano rāstragopāḥ purohitaḥ ||*  
*tasmāi vṛkṣaḥ samjanāte sanmukha ekamanasaḥ |*  
*yasyaivam vidvān brāhmano rāstragopāḥ purohitaḥ || 25 || || 2 ||*  
*tasya vaju mitram bhavati (2 syll.) deśāntam apabādhati |*  
*yasyaivam vidvān brāhmano rāstragopāḥ purohitaḥ |*  
*tasmāi vṛkṣaḥ, &c., as above,*

and in other places fragments of verse appear, as is only natural, since gnomic sayings like them tend in all languages to become verse. The old character of these Slokas appears from their metrical form, and they may be compared with the verse cited from Śatapatha Brāhmaṇa, XI, 5, 4, 3, by Oldenberg (*S. B. E.*, XXX, xix). Similar verses composed at later dates are found in the characteristic late metre in the Gīhya Sūtras, quite freely (Oldenberg, *l. cc.*, xxxv-xxxvii), one being attributed (Āśvalāyana Gīhya Sūtra, IV, 7, 16) to Saṃvaka, and Slokas are recognized in the lists of compositions, e. g. Bṛhadāranyaka Upaniṣad, II, 4, 10; IV, 1, 2; see Sieg, *Die Sagenstoffe des Kgyeda*, pp. 7 sq.

<sup>2</sup> Sayana has: *yasya yasya vastuno yad yat pūrvaṃ kīraṇam rūpam tat sarvaṃ rūpam*; and he explains *pūrvaḥ arvāḥ* as *uttamādhamarūpā vā*.

<sup>3</sup> *Sāpva* is so explained by Sayana, and *pūrvaḥ* and *arvāḥ* probably go with *salilam*. In the Jaiminīya Upaniṣad Brāhmaṇa, I, 9; 10, this passage from *Indra* . . . *amṛtam duhñam* appears, but in a different connexion and in an inferior, perhaps secondary, form, which looks as if it were borrowed from the Āranyaka. The parallelism has escaped not only Oertel, but also Bloomfield (*Vedic Concordance*). Quite irrelevantly appear the words (the *giyati* as *brahman* is the subject of discourse). *tasyaitāni nāmānīndraḥ karmākṣitr amṛtam tyomānto vṛkṣaḥ | bahur bhūyas sarvaṃ sarvasmād ultiaram jyotiḥ | rtaṃ satyam vijñānam vivādanam apratirvāyam | pūrvaṃ sarvaṃ sarva rāk | sarvaṃ idam api dhenuḥ pūrvaḥ parāḥ arvāk || 9 || sa pṛthaksalilam kāmadvāḥkṣiti prāṇasamhitam cakṣuṣṣrotam vakprabhūtam manasa vyāptam hṛdayāgram brāhmaṇabhaktam annaśubham vaśapaṇvtram gobhugam pṛthivyupamam tapastanu Varuṇaparivatanam Indratreṣṭham sahasrākṣaram ayutadharam amṛtam duhñā sarvaṃ imānī lokān abhivakṣarati |* Oertel renders, 'These are its names: Indra, action, imperishableness, the immortal, end of the firmament of speech; the manifold, the numerous, the all, the light higher than the all; righteousness, truth, distinction, decision which is not to be contradicted; the ancient all, all speech. This all also, [like] a cow, fattens hitherward, thitherward. She that milks immortality possessing individual oceans (?), possessing wish granting imperishableness, connected with breath, possessing sight and hearing, superior by speech, permeated by the mud, having the heat as its point, apportioned to the Brāhmanas, pleasant through food, having the rain as means of purification (?), cow-protecting, higher than the earth, having penance as a body, having Varuṇa as an enclosure, having Indra as leader, possessing a thousand syllables, possessing ten thousand streams, flows in all directions unto all these worlds.' It

which yields milk and fattens<sup>4</sup>. (Thou art) the eye, the ear, breath, that which is

should be noted that the MSS. read *vijñānam*, a clear error for *vijgyānam*, properly a perf. part. middle of √j (cf. Whitney, *Sanskrit Grammar*, § 809), a word elsewhere unknown but of interesting function (for *g*, cf. Wackernagel, *Altindische Grammatik*, I, 146), which is rendered very probable by the metre, *aprativayah* (C), *vā, cakṣu-rotram, hridayogam, brahmanābhātrkam* (a), *°bhratram* (B), *°bhrtram* (C), *Varunapariyatanaṁ, dūhānāh*. These readings confirm the *brahmanābhātrkam* of the Āraṇyaka text. *Hridayogam* is no doubt a possible and an easy conjecture, but Sāyana already had *hridayogam*, and its appearance here certainly shows that the tradition hardened to *hridayogam* at a very early date. *Annaśubham* is tempting, but uncertain as Sāyana read *annaśubhe*. Cf. Śatapatha Brāhmana, IX, 5, 1, 12, *satyanṛte vāam* for Maitrāyaṇīya Samhitā, III, 7, 3, *satyāntam*. So in Atharvaveda, XIV, 1, 11, *śrotri* replaces RV., X, 85, 11, *śrotram* quite wrongly (cf. Whitney, *Translation*, p. 742). I consider therefore that (especially in view of the accents) it is very likely that *annaśubham* should be replaced. For *hridayogam* if it really is *hridayogam* might be compared Maitrāyaṇī Upaniṣad, VI, 35, *dūdhanamūṣam* for *°aṣam* (Max Muller, *S. B. E.*, XV, 11). But error of text is easy. *Vyomanto vacāh* must, I think, be divided into *vyōma* and *anto vacāh*. The sense ascribed to *Indrabreṣṭham* is possible, and *Indrabreṣṭham* may mean (as in RV., AV., and TS.) 'having India as its best'. *Varunapariyatanaṁ* may perhaps be right, but it is far from certain, and Sāyana had *varunapariyatanaṁ*, a more recondite form (see n. 12 on II, 4, 3) than that of the Brāhmana. The words *bahur bhūyas* should be *bahor bhūyah*. This example answers the query of Speyer, *Vedische und Sanskrit Syntax*, § 122, n. 2, as to whether the idiom 'süsser als süss' is Vedic as well as classic (his *Sanskrit Syntax*, § 251, 3). The same phrase is found in V, 1, 5, in a Mantra passage, and in the parallel passage, Sāṅkhāyana Āraṇyaka, I, 8. Cf. also such phrases as *bahur ca me bhūyas ca me*, Taittirīya Samhitā, IV, 7, 4, 2, *J. R. I. S.*, 1909.

The accents of the R edition are very incorrect. *Vijñānam* is quite impossible. In the case of the compounds R has *hridayogam, brahmanābhātrkam, vāpavaritram, vakprābhutam, pithiruyuparam, tāpastanu, Indrabreṣṭham, ayūtākāram, brahmarāśasam, Varasāparitram* is supported by *varasāparitram* (RV.), and *varāśasam* (AV, °medhas, AV. Paipp.); *sahāśradharam* by the RV.; *ayūtākāram* by analogy with *sahāśradhāram*, &c.; *tāpastanu* and *brahmanābhātrkam* depend on analogy; *Indrabreṣṭham* has abundant authority; *gōbhagam* may be compared with *gōmagha* (RV.), but cf. *gōbhāy* (RV.). *Vākprābhutam* and *satyāśammutam* are supported by usage (Macdonell, *Vedic Grammar*, p. 96, Wackernagel, *Altindische Grammatik*, II, 1, 227 sq.), and *hridayogam* is probable (Whitney, *Sanskrit Grammar*, § 1287 a, gives several examples of different accents, Wackernagel, pp. 238 sq., decides for accent on the first member as usual in determinatives with adjectives at the end (for examples, cf. p. 233)). On this analogy, *pithiruyuparam* may be right, or possibly we should read *pithiruy uparam* as two words, but the gender of *uparam* would be strange if it is a noun (meaning either 'lower Soma stone' (RV., AV., but cf. *Ved. Stud.*, I, 108 sq.), or 'lower part of sacrificial post' (VS)), since there it is always masc. (cf. n. 5). The accent on *Vāruṇa* must remain doubtful, but if it is a case of a past part, the accent should be on the first. None of these words have found their way into Wackernagel's lists.

For similar cases of double accent in MSS., cf. Scheffelowitz, *Die Apokryphen des Rigveda*, pp. 39, 49 (from B); Wackernagel, p. 49, points out that in cases of compounds the Atharvaveda, XIX and XX, Śatapatha Brāhmana, Taittirīya Āraṇyaka and Maitrāyaṇī Upaniṣad (he ignores this work) are very badly accented. His theory of accent (pp. 40 sq.) lays stress on the fact that determinatives (save those with verbal second parts—other than forms in -ta, -ti) originally had the accent on the first part and only later on the second. The accents here must depend to some extent on (a) the validity of the theory, (b) the view as to the age of the Āraṇyaka.

<sup>4</sup> *Purvati* as it stands spoils the construction, but may be right. Possibly it was originally



measured by truth, which is produced by speech, and proceeds from the mind, what is truth in the heart, and borne by Brahmins. (Thou art) food and prosperity, purified by the rains, rich in cows, that beyond the earth,<sup>5</sup> to which Varuṇa and Vāyu most resort, that which has for its body penance,<sup>6</sup> has Indra as its mightiest, which milks ambrosia, with a thousand streams and countless letters.<sup>7</sup> These, O hymn, are thy powers; there are the powers of speech.<sup>8</sup> With these for me now milk the great wealth of ambrosia. Prajāpati created this prayer, the essence of the Vedas. With it may I obtain all; let it win all desires greatly. Thou art *bhūh*, *bhuvah*, and *svah*, the three, thou art the Veda.<sup>9</sup> Milk, O prayer,<sup>10</sup> children for me. Life and breath milk for me. Cattle and folk milk for me. Prosperity and glory milk for me. The world (to come), splendour of renown, courage, prosperity in sacrifice, milk for me.' All this he makes the Adhvaryu repeat, if he does not know (the Mantras). Then being urged on to sacrifice (by the Adhvaryu, who says), 'Om,<sup>11</sup> offer the Soma singer of the hymn,'

*pinvati* (cf. Whitney, *Sanskrit Grammar*, § 716), the nom. of the participle, or *pinvati*, reading *dhenūh*. The Jaiminiya Upaniṣad *pinvate* may arise from a misreading of *i* or *ī*.

<sup>5</sup> *Gobhagaṃ* may mean 'prospering cows', and *varṣāpavitram*, 'purifying by rains.' *Prthivyuparām* is *yūpavya mūlam* (Sāyana). If this is correct (cf. n. 3), the next adjective may belong to it or to *tāpastanu*, but it is much more likely to be merely = 'beyond the earth', as in the Jaiminiya Upaniṣad, which has *Varuṇapariyatanam* and *annaśubham*, 'pleasant through food.'

<sup>6</sup> Apparently we must follow Sāyana and supply *munīśarirajātam* or something similar. The verses are late in character, and *tāpastanu* might mean 'lean through penance', but the translation of Oertel 'having penance as a body' is at least as probable (cf. the accent). The *uktha* is blindly praised.

<sup>7</sup> *Dūhānam* is taken as nom. neut. Sāyana renders it as with *gokulam*. *Ayūtākṣaram* is due, he says, to the fact that there are so many syllables in the *dohanaprakaraṇa*, *vasūnām pavitram asi sahasradhāram* (Taittirīya Samhitā, I, 1, 3, 1; Maitrāyaṇī Samhitā, I, 1, 3). He takes *ayūtākṣaram* and *sahāsvradhāram* as accus. agreeing with *amīṣtam*. They are perhaps more probably nominative.

<sup>8</sup> Or, as Sāyana, 'these sounds are thy powers.' Bloomfield (*Vedic Concordance*, p. 300\*) reads *ukthabhitayah*. The other seems simpler; *uktha* and *vāc* are easily identified, or rather the latter lies at the base of the former. For *āpyūsam*, cf. Whitney, *Sanskrit Grammar*, §§ 921-925, 573 c; Delbruck, *Allindische Syntax*, pp. 352, 353.

<sup>9</sup> The conjecture *vedāsi* for *vedāsi* is easy, but unnecessary; cf. n. 11 on III, 2, 4; RV., II, 6, 7; I, 45, 6; II, 3, 6; III, 14, 3, &c. See also Āśvalāyana Gṛhya Sūtra, I, 15, 3, for *veda'si*. To take *trayo*, &c., as a separate Mantra is wrong.

<sup>10</sup> Sāyana takes *brahma* as accusative. I prefer to regard it as vocative, despite the apparent parallelism of the next sentences. For another neuter voc., cf. II, 7, n. 1. Kātyāyana Śrauta Sūtra, VII, 4, 13, has *prajāṃ me dhukṣva*, and also *āyur me dhukṣva*, *paśūn me dhukṣva*. On the other hand Aiharvaveda, X, 8, 25 has *adhok — brahma ca tapas ca*.

<sup>11</sup> Cf. V, 3, 3. The Adhvaryu utters the *praiṣa* twice, see Āśvalāyana Śrauta Sūtra, I, 5, 3: *ekaikaṃ preṣito yajati*. See Sabbathier, *Agnistoma*, p. 58, for the phrase, and for the gen., Whitney, *Sanskrit Grammar*, § 297 b; Delbruck, *Allindische Syntax*, p. 160.

uttering the cry, 'We who sacrifice,' he offers sacrifice with the usual<sup>12</sup> (stanza), and holding back as it were his breath, repeats a secondary *vaval*.<sup>13</sup> The accompaniment of the *vaṣaṭ* is described elsewhere.<sup>14</sup> The Adhvaryu brings up the vessel containing the libation and the (three) *atigrāhya* bowls.<sup>15</sup> As soon as he perceives the food, the Hotṛ descends from the swing towards the east.<sup>16</sup>

<sup>12</sup> RV., VII, 23, 1, see Āśvalāyana Śrauta Sūtra, V, 15, 23: *piḥa somam Indra mandatu treti yājyā*, and VII, 11, 27. For the *āgūh*, see *ibid.*, I, 5, 3; 4: *āgūr yājyādīr anuyajavarjam* || 4 || *ye 3 yajāmaha ity āgūh*. See also Hillebrandt, *Ritual-Litteratur*, pp. 101 sq.; *Neu- und Vollmondopfer*, p. 95; Eggeling, *S. B. E.*, XLIV, 32, n. 1.

<sup>13</sup> *Anuvavaṣaṭ* is freely used as a compound verb in the Aitareya Brāhmaṇa (I, 22, 4, &c.), Āśvalāyana Śrauta Sūtra, and Śāṅkhāyana Śrauta Sūtra, and should be written as one word. *Vyavānya* is rendered *uckhoisam akṛtvā* by Sāyana, who takes *iva* as *eva*. The reason for the expression *anuvavaṣaṭ* is given in Hillebrandt, *Ritual-Litteratur*, p. 102; Eggeling, *S. B. E.*, XXVI, 351, n. 1. After the *yājyā* the Hotṛ says: *devā 3 vau 3 saṭ* and *somasyāgne vīhi 3 vau 3 saṭ*, thus making two *vau 3 saṭ* cries. For the *vaṣaṭkara*, cf. Āpastamba, *Yajñaparibhāṣā*, 96 (*S. B. E.*, XXX, 341). The words *somasyāgne vīhi* occur in Aitareya Brāhmaṇa, III, 5, 4; 6: Āśvalāyana Śrauta Sūtra, V, 5, 19, and the brevity of this passage is only explained by the fact (see the following note) that the writer clearly knew the Āśvalāyana Śrauta Sūtra (cf. *Introd.*, p. 19): cf. the relation of Gṛhya Sūtra and Śrauta Sūtra in the case of Āśvalāyana and Śāṅkhāyana. Oldenberg, who once thought the evidence was in favour of assigning the two Sūtras of Śāṅkhāyana to different epochs, has now abandoned the attempt and leaves the question open (see *S. B. E.*, XXIX, 5, 6; XXX, xxxiii sq.), while I am inclined to think that there is no evidence worth counting against the traditional authorship in either case.

<sup>14</sup> Cf. Āśvalāyana Śrauta Sūtra, I, 5, 17: *vāg ojaḥ saha oja mayi prāṇāpānāv iti vaṣaṭ-kāram uktoktvānumantrayate*. This is a direct reference. Cf. also Aitareya Brāhmaṇa, III, 8, 9, where it reads *tān anumantrayeta vāg oja saha oja mayi prāṇāpānāv ity ātman eva tad hotā vācam ca prāṇāpānau ca sthāpayati sarvāyuh sarvāyutvāya*. The reference here might be supposed to be to the Brāhmaṇa passage and not to the Śrauta Sūtra, but the use of *anumantram* and the mode of reference are hopelessly opposed to this view. The style of reference is reminiscent of Āśvalāyana Gṛhya Sūtra, I, 1, 1: *uktāni vaitānikāni gṛhyāṇi vakṣyāmah*, which is a clear reference to the Śrauta Sūtra, and I think an assertion of the identity of authorship. It may be noted that, although Oldenberg (*S. B. E.*, XXIX, 158) clearly indicates that he has some novel view on the relations of Śaunaka and Āśvalāyana, he does not (in *S. B. E.*, XXX) carry out his promise of discussing the point, save that (*ibid.*, p. xxxv, n. 2) he alludes to the fact that Āśvalāyana Gṛhya Sūtra, IV, 7, 16, quotes a *yajñagāthā* by Śaunaka. This of course in no way contradicts the view of the relation as pupil and teacher reflected on the tradition of the Kathāsrautsāgāra and recorded in the most precise terms by Śaṅkaraśiṣya. The B version of the Bṛhaddevatā, which probably was composed by a pupil of Śaunaka's, distinctly quotes Āśvalāyana, which suits the tradition admirably (p. 293, note<sup>6</sup>).

<sup>15</sup> Cf. Āśvalāyana Śrauta Sūtra, VII, 3, 22; Śāṅkhāyana Śrauta Sūtra, XVIII, 21, 10, *vaiśvākarmaṇo 'tigrāhyah*. They are drawn 'over and above' (*ati*), Weber, *Ind. Stud.*, IX, 235; Eggeling, *S. B. E.*, XXVI, 402, n. 4; XI, 6, n. 2.

<sup>16</sup> Cf. I, 2, 4; Śāṅkhāyana Āraṇyaka, II, 17; Śrauta Sūtra, XVIII, 21, 6; 7. For *yathā na* with fut., cf. Delbrück, *Altindische Syntax*, pp. 596 sq.; Speijer, *Vedische und Sanskrit-Syntax*, §§ 197, 277. This case illustrates admirably the origin of the use in its relation of *iti* and the 2nd person; see also Maitrāyaṇi Saṃhitā, II, 2, 7; IV, 1, 9; Taittirīya Saṃhitā, II, 3, 5, 1; *J. A. S.*, 1909.

Then they tie up the swing to the west that it may not slay the reciter when about to eat. For the Hotṛ eats seated on the place of the swing. Then the Hotṛ consumes the (libation in the) vessel with the words uttered in response,<sup>17</sup> 'May speech, the deity, rejoice in the Soma,' 'May Soma, the king, shower life on me for my breath,' 'May my breath milk mightily all life.' The third pressing (in this rite) is taken over<sup>18</sup> from the last day of the Abhiplava rite, except as regards the hymn containing *nīvids* addressed to the All-gods (RV., I, 89). In its place are inserted forty-one verses of the 'water' hymn of Dirghatamas, 'Of that noble grey sacrificer' (RV., I, 164), and the hymn *ānobhadriya* (RV., I, 89). The strophe and antistrophe of the Vaiśvadeva Śāstra are taken over from the one day form<sup>19</sup> (the Viśvajit). If the Yajñāyajñīya Sāman is omitted,<sup>20</sup>

<sup>17</sup> *Upasṛṣṭena* is explained by Sāyana as *itarāṁṣṭhāpūrvakena*; the word occurs often in Śāṅkhāyana Śrauta Sūtra, but not in a parallel passage. Cf., however, XVIII, 1, 12. The verse *vāg devī (jirṣāṇī) somasya tṛpyatu* is found in Vājasaneyi Samhitā, VIII, 37, and elsewhere, Bloomfield, *Vedic Concordance*, p. 853<sup>b</sup>. *Sa me, &c.*, is a quasi verse. It is tempting to render *āyuh* as if it were a dative, 'may Soma rain on me for life, for breath,' and it might possibly be so taken as the sentence is a Mantra, and therefore not to be judged by the ordinary rules of prose (cf. Bloomfield, *Vedic Concordance*, p. viii). In that case *āyuhprāṇīya* would not be a *tatpuruṣa* compound, since 'the breath of life' is not in Sanskrit *āyuhprāṇa*, nor yet a *dvandva*, but rather a case in which the mere base is accepted as sufficient to denote the case relation when followed by a case form in a parallel word, cf. e.g. RV., I, 26, 9, where Max Muller would so render (see Oldenberg, *S. B. E.*, XLVI, 15) *amṛta mātṛyānam*, and see Pischel, *Vedische Studien*, I, 60 sq., 225 sq.; Jacobi, *Gott. gel. Anz.*, 1880, p. 855; Wackernagel, *Altindische Grammatik*, I, xvii, and II, i, 157, who accepts this view of RV., I, 26, 9. Cf., however, Aitareya Brāhmaṇa, *l.c.* on n. 14, where *sarvāyuh sarvāyutvāya* occurs. The gen. is one of partitive force, cf. Delbrück, *Altindische Syntax*, p. 160; Monro, *Homeric Grammar*<sup>2</sup>, p. 146. For loc. with *ās*, cf. Aitareya Brāhmaṇa, VI, 3, 10; for acc. exx. in *Ind. Stud.*, IX, 295.

<sup>18</sup> For the Abhiplava, see Āśvalāyana Śrauta Sūtra, VII, 6; Eggeling, *S. B. E.*, XXVI, 403. It has six days. The hymn referred to is RV., I, 89; cf. Śāṅkhāyana Śrauta Sūtra, XVIII, 22, 8. The hymn, RV., I, 164, 1, is called *salila* also in Śāṅkhāyana Āranyaka, II, 18, and Śrauta Sūtra, XVIII, 22, 7. It is of course derived from v. 41, *gaurīr mīmāya salilāni takṣatī*; cf. also Brhaddevatā, IV, 43.

<sup>19</sup> The Vaiśvadeva Śāstra begins therefore with RV., V, 82, 1-3, 4-6. The contents of it and the Āgnimāruta are given in full in I, 5, 3, which explains the brevity with which they are here treated. Śāṅkhāyana Śrauta Sūtra, XVIII, 22 (cf. Śāṅkhāyana Āranyaka, II, 18), gives the Śāstra as RV., V, 82, 1-3, 4-6; IV, 53; I, 162; I, 161; I, 164 (the whole); and I, 89, with *nīvids*; and V, 53, 5, as a *paridhāniyā*. *Anobhadriya* is used as a name of I, 89, also in Ṛgvidhāna, I, 20, 5, but Bloomfield (*Vedic Concordance*, p. 169<sup>b</sup>) does not cite this passage, which is earlier.

<sup>20</sup> The Āgnimāruta for the Śāṅkhāyana is given in detail in Śāṅkhāyana Śrauta Sūtra, XVIII, 23; cf. Āranyaka, II, 18. It consists of RV., III, 3; V, 55; the Yajñāyajñīya or a substitute, VI, 48, not noted by Bloomfield (*Vedic Concordance*, p. 735<sup>a</sup>) who omits also any reference to this passage; I, 141. If the Yajñāyajñīya Sāman is employed, the Āgnimāruta Śāstra constitutes itself in the Aitareya thus: RV., III, 2; I, 43, 6; V, 55; VI, 48, 1 and 2; VII, 17, 11 and 12; I, 99, 1; X, 9, 1, &c., the rest being as in the *prakṛiti* (Sāyana). If the Jāṇḍa Sāman is

then the strophe and antistrophe (in the Āgnimāruta Śastra) consist of the six stanzas, beginning, 'O Agni, thy fame, thy strength' (RV., X, 140, 1), when the Iṇḍa Sāman is employed (three stanzas being used). If more (than three) are used in this Sāman, then so many are employed (in the Śastra) as the antistrophe, beginning, 'Agni, for ourselves as it were' (RV., X, 21, 1). Thus is completed the Mahāvratā and this day and the Agniṣṭoma.<sup>21</sup> At the proper time they should carry the swing to the bath, and burn together the seats.

3. No one<sup>1</sup> who has not been initiated should recite the Mahāvratā, nor

used, then for the two *pragāthas*, VI, 48, 1 and 2, and VII, 17, 11 and 12, are substituted X, 140, 1-3, and 4-6 respectively, being the two parts of the Iṇḍa Sāman. If, however, all the six stanzas (X, 140, 1-6) are used for the *stotriya*, then X, 21, 1-6, must form the *anurūpa*. So Śāṅkhāyana, who gives further variations. For the Iṇḍa, cf. Oldenberg, *Gott. gel. Anz.*, 1908, p. 714.

<sup>21</sup> The Mahāvratā is a form of the Agniṣṭoma, and so in a sense the Agniṣṭoma is finished. The utensils and the swing are both cleansed, while the *vedi* and the *byśis* are both consumed by fire. Śāṅkhāyana Śrauta Sūtra, XVIII, 24, develops the final close of the ceremony in some detail. The Āraṇyaka, II, 18, has: *tad Agniṣṭomah saṁtiṣṭhate*. The burning points clearly to an original sun spell. The question, however, has recently been raised whether the use of fire is not merely piacular, cf. Frazer, *Adonis, Attis, Osiris*, p. 151, n. 4; Westermarck, *Origin and Development of Moral Ideas*, I, 56, n. 3. The usual view is that both the burning and the waving of torches in such rites are intended to evoke heat by magic. Cf. Waide Fowler, *Roman Festivals*, p. 84.

<sup>1</sup> Sāyana, as usual, ignores the difficulties of this passage. (1) The words *ity eke* most probably refer to the whole passage (cf. III, 2, 4, n. 2), because the very first prohibition contradicts the passage above, V, 1, 5, n. 5, when the case of an *adikyā* Hotṛ is deliberately discussed. The sense then must be, as Eggeling (*S. B. E.*, XLIII, 367, n. 1) takes it, that (1) no one but a *dikyā* can recite, and even he only (2) if there is a *cityāgni*, and (3) a year-long *sattra*, and (4) not even he for another unless he be father or teacher. It may be noted that Śāṅkhāyana Āraṇyaka, I, 1, prohibits recitation to another, save in the case of *sattrins* and of a father and a teacher, which corresponds with the rule here, since *sattrins* of course are entitled to recite for one another. But *ibid.*, I, 5, and Śrauta Sūtra, XVII, 13, 6, regard a *cityāgni* as optional, perhaps a later idea (cf. Weber, *Ind. Stud.*, XIII, 217, n.). The rule of those here cited thus excludes the Mahāvratā as anything but a *sattra*. Kātyāyana Śrauta Sūtra, XVI, 1, 2, insists on an altar at the Mahāvratā (Eggeling, *S. B. E.*, XLIII, xxv, n. 2). But it should be noted that this is inconsistent with the exception of the father and the teacher, for they could only be concerned—being *ex hypothesi* not *sattrins*, in an *ekāha* or *ahīna* rite. Possibly, however, the view that one can recite for a father or teacher does not contemplate the case of an *ahīna* or *ekāha*, but means that in a *sattra* the sacrificer may carry out the sacrifice for the benefit of his father or teacher though they are not initiated and cannot take part themselves; this view I incline to think the most probable, despite Dr. Friedlander's view (p. 29, n. 2). It cannot mean that, the teacher or father being *dikyā*, the Hotṛ recited for them only, for in the Mahāvratā all the *sattrins* equally obtain the benefits of the rite (cf. Eggeling, *S. B. E.*, XLIII, xxv sq.), and therefore are forbidden to perform for others outside the circle of the initiated,\* cf. Śatapatha

\* It may be noted that the prohibition of performing sacrifices by other than Brahmins is ascribed in the Śatapatha Brāhmaṇa, II, 3, 1, 39 (cf. Kātyāyana Śrauta Sūtra, IV, 14, 11; Max

should he recite it when there is no altar, nor should one recite it for another, nor if it does not last a year, so say some. Only one may recite it for a father or a teacher, for that is recited for oneself.<sup>2</sup> (The only<sup>3</sup> utterance (of the

Brāhmaṇa, IX, 5, 2, 12 and 13; X, 5, 2, 5. (2) Presumably for this reason Sāyaṇa renders the passage as equivalent to 'no one who is not *dikṣita* should recite the Mahāvratā at another's sacrifice (i.e. an *ahina* or *ekāha*) unless there is a *cityāgni*; or unless that other is a father or a teacher'. His explanation is that the Mahāvratā is of three forms, *ekāha*, *ahina*, and *sattra*. As in the *sattra*, the *yajamāna* and Hotṛ are identical, then the *dikṣā* is automatic. In the other two rites the Hotṛ is not the *yajamāna*, and may be either *dikṣita* or *adikṣita*: In the Agniṣoma, &c., if *svārthe* he is *dikṣita*, as these are Soma sacrifices (cf. Hillebrandt, *Ritual-Litteratur*, p. 125). If the sacrifice is not a Soma one, then he is not. Only the *dikṣita* can perform at a *parakīya mahāvratakarman*, and he only if there is a *cityāgni*. But all this is very difficult and inconsistent. The *nāsaṃvatsara ity eke* he takes as a separate prohibition confined to one school. But this seems likely. (3) Max Müller, *S. B. E.*, I, 266, 267, takes the passage thus: 'No one who is *adikṣita*, uninitiated, should recite it for another person; nor should he do so, when the Mahāvratā is performed without (or with) an altar, or if it does not last one year.' But this hardly makes sense, since an *adikṣita* can never recite if there is a *sattra*, and the construction of the sentence shows that the series of prohibitions is not directed to an *adikṣita* but to a priest in general. He is not to recite if *adikṣita*, nor if there is no fire, &c. Dr. Friedlander, on Śāṅkhāyana Āraṇyaka, I, 1, follows Max Müller, without commenting on the difficulties. (4) The only other possibility is to render, 'No one who is not initiated must recite, nor must one recite if there is no fire, nor for another (i.e. allowing *ahinas* and *ekāhas* if by chance the *yajamāna* is the Hotṛ in fact).' Some say, 'nor if it be not a *sattra*. One may recite for a father, &c.' In this case the passage confirms in part the view that there was probably a *cityāgni* in the *ekāha* and *ahina* rites, Eggeling, *S. B. E.*, XLIII, xxv.

<sup>2</sup> Śāṅkhāyana Āraṇyaka, I, 1, has *ātmane haviṣya tac chastaṃ bhavati*. The one gives the body, the other learning. *Ātmano* here is no doubt correct as less easy than *ātmane*. It is a predicative possessive gen., as in I, 2, 2, n. 8. Cf. Whitney, *Sanskrit Grammar*, § 298; Speijer, *Vedische und Sanskrit Syntax*, § 64. For *asya*, cf. Caland, *Ueber das rit. Sūtra des Baudh.*, pp. 44, 45.

<sup>3</sup> Sāyaṇa says: *atra kecid vākyāntaram adhiyate*. This can hardly refer to recitation, and throws grave doubt on Winternitz's interpretation of a similar phrase in Haradatta (*Mantra-pāṭha*, I, xix). The passage is given in all the MSS., but it cannot be original. In addition to being quite out of place, it is almost unintelligible here. It is a general description of the *praiṣa* of the Adhvaryu in the case of Śastras, whether accompanied by *Nirāṅkamsūkhyacamasas* or not. In the case of the Hotṛ's Śastras the *praiṣa* is *ukthasā yaja somasya*. In the case of the Hotṛakas, what it is is disputed. Sāyaṇa says (1) some supply *ukthasā yaja somānām* (cf. Kātyāyana Śrauta Sūtra, IX, 13, 33 (*somasya*); 14, 12 (*somānām*); Āpastamba Śrauta Sūtra, XII, 27, 19 (*somasya*); 28, 14 (*somānām*)) and make this the *praiṣa*; (2) others, so 'yam arthah prakṛtiā eva prāpta itī matvā, reject the passage; (3) others repeat *ukthasā yaja somasya*, and assume the mention here is *hotrakāṇam śastreṣu viśeṣavidhānārtham*. The second alternative is the most probable. The words *ukthasā—somānām*, which appear in the text after *hotrakāṇām*, are certainly spurious and cannot have been read even by Sāyaṇa, whose note would be

Müller, *S. B. E.*, XXX, 321, to the fact that Brahmins only can eat the remains of a sacrifice. The reason is no doubt a reflex of the doctrine of the presence of the divinity in the sacrifice (which in certain cases forbids any eating whatever, e.g. Āśvalāyana Gṛhya Sūtra, IV, 8, 31), for which see my article in the *J. A. S.*, 1907, pp. 939 sq.; Robertson Smith, *Rel. of Sem.*, I, 276 sq.

Adhvaryu) on the Hotr's Śāstras, whether accompanied or not by libations for Narāśāma, is 'Offer the Soma with the hymn', and it also occurs in the Hotraka's Śāstras): This day one should not teach to one who is not a regular pupil, and has not been so for a year, assuredly not to one who has not been so for a year, nor to one who is not a *brahmacārin* and does not belong to the same school,<sup>4</sup> assuredly not to one who does not belong to the same school, nor to one who has not come to that place.<sup>5</sup> There should not be more than one saying or twice, twice only.<sup>6</sup> 'One man should tell it to one,' says Jātūkarnya. 'Not to a child or a man in the third stage of life.'<sup>7</sup> Nor standing to one standing, nor walking to one walking, nor lying to one lying, nor seated on a couch to one so seated, but seated on the ground to one so seated (should the teacher teach). Nor (should the pupil) lean backwards,<sup>8</sup> nor forwards, nor be over clothed, nor adopt postures, but he should raise his knees, without wearing special apparel, and so learn. He should not learn when he has eaten flesh, or seen blood, or a dead body, or done what is unlawful, or anointed (his eyes) or oiled or rubbed his body, or had himself shaved, or bathed, or has put on colour, or put on a wreath, or had intercourse, or written,<sup>9</sup> or obliterated

unintelligible if he had had them before him. The reason for their insertion is obvious. For the libations, cf. *L'Agnistoma*, p. 220. The gen. is presumably partitive, cf. Speyer, *Indische und Sanskrit-Syntax*, § 67; V. 3, 2, n. 17.

<sup>4</sup> Cf. Gautama Sūtra, XIV, 21, and Bühler's note in his translation (*S. B. E.*, II), where he differentiates it from *sahādhyāya*. Here, however, it is perhaps used in that usual sense.

<sup>5</sup> Where the teacher lives. He is not to go to the pupil's house.

<sup>6</sup> Because it is so sacred. According to Sāyana, Jātūkarnya insists on one lecture only to one person at a time, and the same teacher to avoid *sampradāyaviheda*.

<sup>7</sup> This sentence must also belong to Jātūkarnya. This seems the proper way to interpret the *iti*, which, however, Sāyana explains as *āyopāyuktamīśedhasamāptiyarthah*, and so Max Muller takes it. For the idea, cf. Manu, VIII, 66, &c.

<sup>8</sup> I. e. lean on a *kudī* (or a wall, &c., Āpastamba Dharma Sūtra, I, 2, 6, 17), or rest with his hands on a stick (on the ground, Āpastamba, l. c., 17). The other renderings follow Sāyana, who gives *nichīśādyākramana* for *nāvatrayam ākranya*; cf. Āśvalāyana Śrauta Sūtra, XII, 8, 19. For *atvitatāh*, cf. Manu, VIII, 23: *samvitāṅgaḥ*. For *nāpitena kārayitrā* he has *nakhanikṛyānādi*; cf. Śāṅkhāyana Gṛhya Sūtra, VI, 1, 6, and for the syntax, Delbrück, *Altindische Syntax*, pp. 224 sq. He takes *nāktvā* as referring to the eyes. *Varnakenānūlipya* he refers to sandal or saffron being smeared on; for *varnaka*, cf. Böhtlingk, *Dict.*, VI, 24. For *anupātrita*, *ibid.*, I, 41. For these rules, cf. Āpastamba, I, 2, 6, 23-27.

<sup>9</sup> These translations follow Sāyana and Max Muller. Though they no longer 'seem to be the earliest mention of actual writing in Sanskrit literature', in view of the discoveries of Bühler, *Indische Palaeographie*, and *Ind. Stud.*, III (1898); Hoernle, *J. A. S. B.*, LXIX, pt. i; Rhys Davids, *Buddhist India*, ch. VII and others, they are interesting. Writing on palm-leaves may be meant rather than on wood. The violent repugnance to writing shown here and elsewhere is certainly in favour of this view, accepted by Macdonell (*Sanskrit Literature*, p. 16) and Winternitz (*Gesch. der indisch. Litt.*, I, 29), that writing first came into use on the South Western Coast through commerce, and that MSS. are later. For a different but very improbable view, cf. R. Shamasastri, *Ind. Ant.*, 1906; *J. R. A. S.*, 1907, pp. 426, 427.

writing. 'He should not finish learning this in one day,' says Jātūkarnya. 'He should do so,' says Gālava. 'He should finish all before the sets of eighty tristichs, and resting<sup>10</sup> in another place learn the rest,' says Āgniveśyāyana. Where he learns this, he should learn nothing else; but where he learns something else he may at will learn this there also. He who does not study this does<sup>11</sup> not become a *snātaka*; even though he study much else, yet if he study not this, he does not become a *snātaka*. Nor should he forget this; even though he forgets something else, he should not forget this. Assuredly<sup>12</sup> never should he forget this. If he forget not this, let him know that it is enough for himself.<sup>13</sup> Let him know that truly it is enough.<sup>14</sup> He who knows this should not communicate<sup>15</sup> nor dine nor amuse himself with one who knows this not.

Now<sup>16</sup> we shall set forth the rules of study. When the old water about

<sup>10</sup> *Śamayamānaḥ* is taken as *samāpāyan* by Sāyaṇa, which is possible. I follow Max Müller. On the passage as a whole, cf. Oldenberg, *Prolegomena*, p. 293. On the form Āgniveśyāyana, cf. Whitney, *Sanskrit Grammar*, § 1219. It occurs as a name of a grammarian in the Taittiriya Prātiśākhya, XIV, 32. Āgniveśya occurs in the Vamśas in Bṛhadāraṇyaka Upaniṣad, II, 6, 2, and IV, 6, 2, in both Kāva and Mādhyandina Śākhās (Max Muller, *S. B. E.*, XV, 118, n.; 186, n.). Jātūkarnya (the word is found in the *gaṇa, gargaḍī*) occurs in the same passages with Gālava. The spelling seems clearly Jātū<sup>o</sup>, though in Max Muller's translation the two forms Jātū<sup>o</sup> and Jātā<sup>o</sup> occur. Jātūkarnya occurs in Śāṅkhāyana Āraṇyaka, VIII, 10, and frequently in the Śāṅkhāyana Śrauta and Gṛhya Sūtras (III, 10, 1), Kātyāyana's Śrauta Sūtra, the Vājasaneyi Prātiśākhya, and in Kauṣītaki Brāhmaṇa, XXVI, 5. Gālava is known to Nirukta, IV, 3; Bṛhadāraṇyaka, II, 6, 3; IV, 6, 3; Bṛhaddevatā, and Pāṇini as a grammarian; see Max Muller, *Ṛgveda Prātiśākhya*, p. 6.

<sup>11</sup> 'Should not become' is Sāyaṇa's version. Literally it must be 'is not a (true) *snātaka*'. Cf. Āpastamba Dharma Sūtra, I, 2, 8, 27. The exact force of the optative is rather doubtful: it may be that it is the indefinite use, of which examples undoubtedly occur in Sanskrit (cf. Speijer, *Vedische und Sanskrit-Syntax*, § 283; also in III, 2, 1, n. 1, and Introd., p. 61), or it may be an opt. in protasis with the apod. in the indic. to denote the certainty of the result, though the rule of similarity of mood is usually strictly observed in the older language, see Whitney, *Sanskrit Grammar*, § 581 f, who enforces his rule partly by alterations in the text of the Maitrāyaṇī Samhitā (see his review of v. Schroeder's ed., *P. A. O. S.*, Oct., 1887); *J. R. A. S.*, 1909, p. 153.

<sup>12</sup> Sāyaṇa says that this is read by some only. It is in all the MSS., but is an easy addition. Cf. n. 14. No here and above follows a negative sentence and is practically merely an emphatic negative as usual in classical Sanskrit, Speijer, *Vedische und Sanskrit-Syntax*, § 240; *Sanskrit Syntax*, § 402, R. 1; cf. Caland, *Ueber das rit. Sūtra des Baudh.*, p. 51.

<sup>13</sup> Sāyaṇa renders *puruṣārthōya*, and Max Müller gives as possible 'for acquiring a knowledge of the self'. For the dat., cf. II, 4, 2. *Ātman*, however, is merely the ordinary reflexive, Speijer, *Vedische und Sanskrit-Syntax*, § 127; Delbrück, *Altindische Syntax*, pp. 208, 262.

<sup>14</sup> This again, Sāyaṇa says, is read only by some, and as it is one of those easy additions it cannot be accepted as genuine. Naturally a chapter of this kind lies open beyond others to such interpolations as this.

<sup>15</sup> Sāyaṇa renders *sanuddiśet* as 'study with' (*asya purato grantham etaṃ na paṭhet*). The sense is probably 'enter into discussion with'. *evamvid* and *anevaṃvid* here are clearly compounds; cf. Wackernagel, *Altindische Grammatik*, II, i, 68.

<sup>16</sup> Then come general rules for all Vedic study, not for the Mahāvratā alone. These are found both

the roots of the trees has been dried up,<sup>17</sup> he should not study, nor in the forenoon,<sup>18</sup> when the shadows meet, nor in the afternoon, nor when a thick cloud has risen; and when rain<sup>19</sup> falls out of season he should stop his study of the Veda<sup>20</sup> for three nights, nor in this time<sup>21</sup> should he tell tales, nor even

in Grhya and Dharma Sūtras (Oldenberg, *S. B. E.*, XXX, xxxiv, xxxv); Khādīra Grhya Sūtra, II, 11; cf. Śāṅkhāyana Grhya Sūtra, IV, 8; VI, 1; Hillebrandt, *Ritual-Litteratur*, p. 56 and reff.; Gobhila Grhya Sūtra, III, 3; Āpastamba Dharma Sūtra, I, 3, 9-11; Gautama Dharma Sūtra, XVI, with Buhler's notes.

<sup>17</sup> The time after the full moon of Pauṣa, i.e. January-February is meant, cf. Weber, *Die vedischen Nachrichten von den Navatras*, II, 322 sq.; Oldenberg, *S. B. E.*, XXX, 77, n.; Āpastamba Dharma Sūtra, I, 3, 9, 2, with Buhler's note; Manu, IV, 95; Yājñavalkya, I, 142; 143. The four months after the full moon of Āśāḍha are forbidden in Śāṅkhāyana, VI, 2, 1. The term is five months, beginning in the middle of Śrāvana, Gautama Dharma Sūtra, XVI, 1 sq.; of Prauṣṭhapada, Gobhila Grhya Sūtra, III, 3, 1; Khādīra Grhya Sūtra, III, 2, 16. Śrāvana is also given by Āśvalāyana Grhya Sūtra, III, 5, 2; 3; Śāṅkhāyana Grhya Sūtra, IV, 5, 2; Pāraskara Grhya Sūtra, II, 10, 2; Hiranyakeśi Grhya Sūtra, II, 18, 1. The tmesis *upa-nāpīte* is very unusual, but *upapurīṇe* would be almost equally strange, though not impossible. *Kakṣodake* is a curious expression, as explained by Sāyana. The separation of prefix and verb is (see Caland, *Ueber das rit. Sūtra des Baudh.*, pp. 48, 49) rare in the late Sūtra style and is difficult to assume here, though this may be quoted from an older (? metrical) text. *Upapurīṇa* seems elsewhere unknown in the sense 'somewhat (?) old'. Nothing is indeed more characteristic of the Vedic Sanskrit than the separation of particle and verb. Holtzmann (*Grammatisches aus dem Mahābhārata*, p. 48) says that the only example \* in the Epic occurs in a pseudo-Vedic hymn to the Aśvins, I, 3, 62: *devā adhi vr̥ṣṭe viśaktoḥ*. Even the Bṛhaddevatā has no certain case of such separation. On Jacobi's theories of the beginning of the year (*Festgruss an Roth*, pp. 68-74), see Whitney, *J. A. O. S.*, XVI, lxxxii sq.; Buhler, *Ind. Ant.*, XXIII, 238-249 (dates of the commencement of Vedic study at p. 249); Thibaut, *ibid.*, XXIV, 85-100; Oldenberg, *Z. D. M. G.*, I, 451 sq.

<sup>18</sup> When study is permissible (hardly 'at any time' as in Max Muller), he must not so study in the forenoon or afternoon, when shadows are meeting; i.e. he should begin at sunrise when the shadows first appear, and cease before sunset when they again disappear (Sāyana).

<sup>19</sup> For the case of a cloud, cf. Āpastamba, I, 3, 11, 31. Rain out of season (*ibid.*, 27; Manu, III, 104, combines the two into a cloud out of the ordinary in the rains) is explained by Sāyana as rain falling in months other than Śrāvana and Bhādrapada, August and September, or according to the Smṛtikāras, under Nakṣatras other than the 13 from Ārdra to Jyēṣṭhā.

<sup>20</sup> The study of Vedāṅgas, like *vyākaraṇa*, is not prohibited (Sāyana). He adds *ārdra-dī-jyēṣṭhāntasya trayodaśanakṣatraparimitasya kālasya vr̥ṣṭikālatvam abhyupetya tato 'nyatra vr̥ṣṭau satyām akālavr̥ṣṭimūlitaṁ trirātrādhyayanavarjanam icchanti*.

<sup>21</sup> *Asmin* is vague. Sāyana gives either *adhiyamāne svādhyāye* or *mahāvratādhyayanakāle*. The rendering 'at that time' of Max Muller is perhaps intended to refer to the *trirātram*, since the translation continues 'not even during the night, nor should he glory in his knowledge', since *asya* seems to be taken with *rātram*. *Trirātram*, of course, includes days, so that the rendering is quite possible, though probably the first of Sāyana's alternatives is correct. For the acc., cf. Speijer, *Vedische und Sanskrit-Syntax*, § 28 and reff. The instr. is one of separation, *ibid.*, § 33; Whitney, *Sanskrit Grammar*, § 283. The usual case is the abl., Speijer, § 52; Delbrück, *Altindische Syntax*, p. 446, who ignore this passage.

\* But cf. the warning as to Holtzmann's accuracy in Buhler, *Ind. Ant.*, XXIII, 146, and Winternitz's review there cited. In this case the fact seems substantially correct.



at night at this time be fain to set them forth.<sup>22</sup> 'This'<sup>23</sup> is the name of this great being. He who knows thus 'this' as the name of it, becomes *brahman*.

<sup>22</sup> The text reads: *nāya rātrau ca na ca kīrtayīset*. Sāyaṇa, followed by Max Müller, takes this as consisting of two sentences, (1) *nāya rātrau ca*, (2) *na ca kīrtayīset*. Sāyaṇa renders, (1) *kimcāya mahāvratasya pāṭham rātrau na kuryāt*, (2) *kimca mahāvratābhijñā 'ham ity evaṃ janamadhye kīrtim api nechet*. Max Müller's version, which is much more probable, is cited above. But 'not even at night' would more properly be *na rātrau cana* than *na rātrau ca*, cf. III, 1, 3: *nātīdyumne cana*. Further *kīrtayīset* is quite impossible. The form required is *cikīrtayīset*, and no easier error than *cana cikīrtayīset* being changed to *cana ca kīrtayīset* can well be conceived. Then the whole must mean, I think, 'nor even at night in this time (probably *adhiyamāne svādhyāye*) should one be fain to proclaim (tales).' The *adhiyana* takes place during the day (see above), and neither then nor *even* at night, when the *adhiyana* stops, is the telling of tales to be permitted. For the form *cikīrtayīset*, an opt. desid. from a denominative (cf. Whitney, *Sanskrit Grammar*, § 1056), see Whitney, § 1068. Such forms are very rare; hence the non-recognition of this case by the commentators. Cf. also Aitareya Brāhmaṇa, III, 30: *vāci kalpayīṣan*, where Aufrecht (p. 430) proposes to read *cikalpayīṣan* (presumably by haplography for *vāci cikalpayīṣan*); I, 24, 5: *ālulobhayīṣāt* (cf. Liebh, *Pāṇini*, p. 32, n.); Āpastamba Śrauta Sūtra, XII, 24, 5: *bibhaksayīset*; Kāthaka Samhitā, XVII, 3: *pīpāyayīset*; *Ind. Stud.*, IX, 264; Holtzmann, *Grammatisches aus dem Mahābhārata*, p. 46.

<sup>23</sup> Sāyaṇa renders, followed by Max Müller, 'This, the *kṛtsnādhyāyavākyam mahāvratavākyam vā*, thus learned (= *it*), is the name of the *paramātman*.' He explains that the Veda produces *brahman* and so is identified with it, and its sacred character resulting from this power causes the long list of *niyamas* here given. This cannot be right. The word *tad* is the name of the *brahman*; see I, 3, 4, where this is most expressly stated.

The end of the section renders it probable that it may be accepted as coming from Śaunaka. Otherwise the passage would be suspect, since it contains passages whose genuineness was doubted even before Sāyaṇa, and the possibility of it all being an interpolation cannot be entirely excluded. The use of *brahman* is striking, especially in the pred., and confirms the view that *brahmā* is not to be found save on good grounds in any early texts. For Atharvaveda, IV, 35, 2, see Weber, *Ind. Stud.*, XVIII, 140; for Maitrāyaṇī Samhitā, II, 9, 1, see v. Schroeder, *Ind. Lit.*, p. 91, n. 1. Muir, *Texts*, V, 323, finds him in Śatapatha Brāhmaṇa, XI, 5, 6, 9, &c., but needlessly. Hopkins, *Religion of India*, p. 195, and Oldenberg, *Buddha*<sup>5</sup>, p. 30, n. 1, are vague. The *St. Petersburg Diet.*, V, 138, cites Taittiriya Brāhmaṇa, II, 7, 17, 1, as the oldest passage, but Sāyaṇa's view may be wrong, and none of the passages in Macdonell, *Vedic Mythology*, p. 168, are necessarily so taken. He occurs, of course, in the Taittiriya Āraṇyaka, X, but that is not early, though its lateness has been needlessly exaggerated on insufficient grounds. Eggeling (cf. *S.B.E.*, XLIV, 525) finds him nowhere in the comparatively late Śatapatha, though he appears in the Brhadāraṇyaka Upaniṣad (cf. Deussen, *Phil. of the Upanishads*, pp. 172 sq.), and in the later Upaniṣads and in the earliest Buddhist texts, which, however, can only be doubtfully dated.

## APPENDIX

### ŚĀṆKHĀYANA ĀRAṆYAKA VII-XV.

THIS Appendix contains the text of Śāṅkhāyana Āraṇyaka, VII-XV, edited from the Berlin MS. Orient., fol. 630 (A)<sup>1</sup> and Bodleian MS. Sansk. e. 2<sup>2</sup> (B). The Bodleian MS., which is at least 200 years old, save for ff. 65 and 87 which were replaced in A. D. 1781, is extremely accurate on the whole, and the text which it presents is in most cases also supported by parallel readings in other Upaniṣads and Āraṇyakas. In many cases the old method of denoting the *e*, *ai*, *o*, *au* is retained, but not consistently, showing that the MS. belongs to the period of transition to the new style. Frequent errors are (1) the reduction of double consonant to single, e.g. *tare dviṣantam*, XII, 20; (2) the insertion of a needless *h*, e.g. *sapatnaḥkṣayaṇam*, XII, 19: this may be a mere graphical sign as apparently in the Mānava Gṛhya Sūtra<sup>3</sup>; (3) haplography, e.g. *pramīye tare(d)*, XII, 20; hence probably *bhaviṣyati* for *bhaviṣyati* in IX, 7; (4) the writing of *i* for *ī*, e.g. *maricir*, VIII, 7. Many, though not all, of these errors have been corrected in a later hand, or sometimes by the first hand in the margin. The most serious source of error is probably omission, see e.g. VIII, 2, n. 7; 4, n. 3. As usual *ch* is written for *cch* in all cases,<sup>4</sup> and *l* replaces *ḷ*; I have restored *cch* and *ḷ*. Further, as the text is attached to the Ṛgveda, I have treated two verbal prefixes as each separate and accented, as usual in the text of the Ṛgveda.<sup>5</sup> Both MSS. agree in several errors, e.g. the omission of *trayasya* and the reading *siṅcet* (for *siṅyeta*) in VIII, 2.

The following list gives the correspondence between the two texts of the Aitareya and the Śāṅkhāyana Āraṇyakas:—

AITAREYA ĀRAṆYAKA.	ŚĀṆKHĀYANA ĀRAṆYAKA.
Śānti verses (pp. 75, 76).	VII, 1.
III, 1, 1.	VII, 2.
III, 1, 2.	VII, 3.
—	VII, 4-7.

<sup>1</sup> See Weber, *Berlin Catal.*, II, 5; Keith, *J. R. A. S.*, 1908, p. 363, n. 2.

<sup>2</sup> Described in Winternitz and Keith's *Catalogue of the Sanskrit Manuscripts in the Bodleian Library*, pp. 59, 60. Purchased in 1886 for the Library through Dr. Thibaut.

<sup>3</sup> Knauer, *Mānava Gṛhya Sūtra*, pp. xxxii, xxxiii.

<sup>4</sup> See above, p. 10, n. 2; Macdonell, *J. R. A. S.*, 1907, p. 1105.

<sup>5</sup> Macdonell, *Vedic Grammar*, p. 107.

## ĀITAREYA ĀRAṆYAKA.

III, 1, 4.

III, 1, 3.

III, 1, 5.

III, 1, 6.

—

III, 1, 6.

—

(Cf. II, 6.)

—

III, 2, 1.

III, 2, 2.

III, 2, 3.

III, 2, 3; 4.

III, 2, 4.

III, 2, 4; 5.

III, 2, 5.

III, 2, 6.

## ŚĀNKHĀYANA ĀRAṆYAKA.

VII, 8; 9.

VII, 10.

VII, 11-13.

VII, 14-16.

VII, 17.

VII, 18; 19.

VII, 20.

VII, 21.

VII, 22.

VIII, 1.

VIII, 2.

VIII, 3; 4.

VIII, 5.

VIII, 6.

VIII, 7.

VIII, 8; 9.

VIII, 10; 11.

The verses in Adhyāya XII sometimes make nonsense, and could be corrected from the parallel texts. But all that can usefully be done is to edit what apparently was the text of the Āraṇyaka, recognizing that it already contained much that in the course of oral tradition had become corrupted. This is the principle on which Winternitz has edited the Mantrapāṭha,<sup>1</sup> and is the only sound method of procedure.

<sup>1</sup> See his Preface, pp. xv sq.

## ADHYĀYA VII.

*Om \ṛtam vadiṣyāmi satyaṃ vadiṣyāmi \ tan mām avatu tad vaktāram avatu avatu  
mām avatu vaktāram \ mayi bhargo mayi mahaḥ \ vān me manasi pratiṣṭhātā mano  
me vāci pratiṣṭhīlam \ āvir āvir mayi<sup>1</sup> ā bhūr vedasāmtsārīṇi<sup>2</sup> \ ṛtam mā mā  
himsiḥ \ anenādhiṇāhorātrān saṃvasāmi \ Agna iḥā nama iḥā nama ṛsibhyo mantra-  
krdbhyo mantrapatibhyo<sup>3</sup> namo 'stu devebhyah \ śivā naḥ śaṃtāmā bhava sumṛṇikā  
Sarasvatī mā te vyoma<sup>4</sup> saṃdrśi \ adabdhāṃ mana iṣiraṃ cakṣuḥ \ sūryo jyotiṣāṃ  
śreṣṭho dīkṣe mā mā himsiḥ || 1 ||<sup>5</sup>*

<sup>1</sup> *mary* B; *maryo* Ānand, ed. of Kauṣītaki Upaniṣad.

<sup>2</sup> *tsānir* A, Ānand.

<sup>3</sup> *mantrapati* B, after which occurs a break in the MS. which has been repaired in new paper on which is supplied *namo-devebhyah*.

<sup>4</sup> *vyomā* B as corrected. A has *Sarasvatī*.

<sup>5</sup> See

above, pp. 75, 76, and IX, 1, and for *ṛtam*, *J. R. A. S.*, 1908, p. 1124.

*Athātaḥ saṃhīḥyā upaniṣat \ pṛthivī pūrvarūpaṃ dyaur uttararūpaṃ vāyuh saṃhīḥteti Śauravīro Māṇḍūkeyaḥ \ ākāśaḥ saṃhīḥtety asya Māṇḍavyo vedayāṃ cakre \ sa hāvīparihṛto<sup>1</sup> mene na me 'sya putreṇa samagād iti \ parihṛto mena ity Āgastyaḥ samānam hy atra pituḥ ca putrasya ca vāyur ākāśaś ca \ ity adhidaivatam \ athādhīyātman \ vāk pūrvarūpaṃ mana uttararūpaṃ prāṇaḥ saṃhīḥteti Śauravīro Māṇḍūkeyaḥ \ atha ha smāsyā putra āha Dīrghaḥ \ manasā vā agre kīrtayati tad vācā vadati tasmān mana eva pūrvarūpaṃ vāg uttararūpaṃ manovākprāṇas tv eva saṃhīḥteti \ sa eṣo 'śvarathaḥ praṣṭivāhano manovākprāṇasaṃhīḥtaḥ svargaṃ lokam gamayati \ sa ya evam etāṃ saṃhīḥtāṃ veda saṃdhīyate prajāyā paśubhir yaśasā brahmavarcasena svargeṇa lokena sarvaṃ āyur eti \ iti nu Māṇḍūkeyānām || 2 ||*

<sup>1</sup> B as corrected has *hāviparihṛto*, and *parihṛto*. A has *hṛto* as a correction. Cf. Aitareya Āraṇyaka, III, 1, 1.

*Atha<sup>1</sup> Śākalyasya \ pṛthivī pūrvarūpaṃ dyaur uttararūpaṃ vāyuh saṃhīḥtā vṛṣṭiḥ saṃdhīḥ Parjanyaḥ saṃdhātā \ tad utāpi yatraitad balavad anudgṛhṇan mahāmegho<sup>2</sup> vṛṣṭiṃ varṣati<sup>3</sup> dyāvāpṛthivyau samadhātām \ ity adhidaivatam \ athādhīyātman \ paruṣo 'yaṃ sarvaṃ āṇḍam dve bidale bhavatas tatredam eva pūrvarūpaṃ idam uttararūpaṃ \ tatṛāyam<sup>4</sup> antareṇākāśo yathāsau dyāvāpṛthivyor antareṇākāśaḥ \ tasmīn etasmīn ākāśe prāṇa āyatto bhavati yathāmuṣmīn ākāśe vāyur āyatto bhavati \ yathāmāni trīṇi jyotiṃṣy evam imāni paruṣe trīṇi jyotiṃṣi \ yathāsau divy āditya evam idam śrāśi caksuḥ \ yathāśau antarikṣe vidyud evam idam ālmani hṛdayam \ yathāyam agniḥ pṛthivyām evam idam upasthe retāḥ \ evam ita ha sma sarvata ātmānam anuvīdhūyāhedam eva pūrvarūpaṃ idam uttararūpaṃ manovākprāṇas tv eva saṃhīḥteti \ sa eṣo 'śvarathaḥ praṣṭivāhano manovākprāṇasaṃhīḥtaḥ svargaṃ lokam gamayati \ sa ya evam etāṃ saṃhīḥtāṃ veda saṃdhīyate prajāyā paśubhir yaśasā brahmavarcasena svargeṇa lokena sarvaṃ āyur eti || 3 ||<sup>5</sup>*

<sup>1</sup> This section is preceded in the MSS. by the following: *Śākalyasya pṛthivy agniḥ pṛthivī vāg anuvīdhārāḥ sa yadi nirbhujāḥ khalu vai vāyam madhyamo vāk prāṇena mātā jāyā prajā vāg brhadgūtir evāi sarvaṃ uttamam || 3 ||*. These are of course the initial or most important words of the following sections in order. <sup>2</sup> *meghā* A, B. <sup>3</sup> *varṣanti* A, B. <sup>4</sup> *yatha trāyam* B. <sup>5</sup> 4 A, B. See Aitareya Āraṇyaka, III, 1, 2, and 1 *ad fin.*

*Pṛthivī pūrvarūpaṃ dyaur uttararūpaṃ vāyuh saṃhīḥtā diśaḥ saṃdhir ādityaḥ saṃdhāteti Viśvāmitraḥ \ ity adhidaivatam \ athādhīyātman \ vāk pūrvarūpaṃ mana uttararūpaṃ prāṇaḥ saṃhīḥtā śrotram saṃdhīś caksuḥ saṃdhātā \ sa ya evam etāṃ saṃhīḥtāṃ veda saṃdhīyate prajāyā paśubhir yaśasā brahmavarcasena svargeṇa lokena sarvaṃ āyur eti || 4 ||<sup>1</sup>*

<sup>1</sup> 5 A, B. Not in Aitareya Āraṇyaka.

*Agniḥ pūrvarūpaṃ candramā uttararūpaṃ vidyut saṃhīḥteti Sūryadattaḥ \ ity adhidaivatam \ athādhīyātman \ vāk pūrvarūpaṃ mana uttararūpaṃ satyaṃ saṃ-*

*hitā \ sa ya evam etām saṃhitām veda saṃdhīyate prajāyā paśubhir yaśasā brahmavarcasena svargeṇa lokena sarvaṃ āyur eti || 5 ||*<sup>1</sup>

<sup>1</sup> 6 A, B. Not in Aitareya Āranyaka.

*Prthivī pūrvarūpaṃ dyaur uttararūpaṃ kālāḥ saṃhiteṭi Rādheyaḥ \ ity adhi-  
dāvatam \ athādhyātman \ vāk pūrvarūpaṃ mana uttararūpaṃ ātmā saṃhitā \*  
*sa ya evam etām saṃhitām veda saṃdhīyate prajāyā paśubhir yaśasā brahmavarcasena svargeṇa lokena sarvaṃ āyur eti || 6 ||*<sup>1</sup>

<sup>1</sup> 7 A, B. Not in Aitareya Āranyaka.

*Vāk pūrvarūpaṃ mana uttararūpaṃ vidyā saṃhiteṭi Pauṣkarasādih \ sa ya  
evam etām saṃhitām veda saṃdhīyate prajāyā paśubhir yaśasā brahmavarcasena svargeṇa lokena sarvaṃ āyur eti || 7 ||*<sup>1</sup>

<sup>1</sup> 8 A, B. Not in Aitareya Āranyaka.

*Athāto 'nuvāhārāḥ \ prāṇo vaṃśa iti vidyāt \ sa ya enam prāṇaṃ vaṃśaṃ  
bruvan param upavedec chaknuvan kaścic cen manyeta prāṇaṃ vaṃśaṃ samadhāḥ  
prāṇaṃ vaṃśaṃ saṃdhitsitam*<sup>1</sup> *na śaknoṣīty āha*<sup>2</sup> *prāṇas tvā vaṃśo hāsyatīty enam  
brūyāt \ atha ced aśaknuvan*<sup>3</sup> *manyeta prāṇaṃ vaṃśaṃ samadhitsīs tan nāśakaḥ  
saṃdhātum prāṇas tvā vaṃśo hāsyatīty evainam brūyāt \ yathā tu*<sup>4</sup> *kathā ca bruvan  
vābruvan tvā brūyād abhyāśam eva yat tat tathā syāt \ na tv evānyat kuśalād brāhma-  
ṇaṃ brūyād \ atidyumna eva brāhmaṇaṃ brūyāt \ nātidyumne cana*<sup>5</sup> *brāhmaṇaṃ  
brūyāt namo 'stu brāhmaṇebhya ita Sauravīro Māṇḍūkeyaḥ || 8 ||*<sup>6</sup>

<sup>1</sup> dhitsitam B pr. m.; samadhitsitam B sec. m. <sup>2</sup> ārtha B. <sup>3</sup> aśaknuvantam B sec. m.  
<sup>4</sup> nu (?) A, B. <sup>5</sup> na ca A, B. <sup>6</sup> 9 A, B. See Aitareya Āranyaka, III, 1, 4. Read perhaps *saṃdhātum*.

*Sa yadi prāṇaṃ vaṃśaṃ bruvantaṃ param upavedec chaknuvantaṃ cen manyeta  
prāṇaṃ*<sup>1</sup> *vaṃśaṃ samadhitsīṣaṃ prāṇaṃ vaṃśaṃ saṃdhitsitam*<sup>2</sup> *na śaknoṣīty āha*<sup>3</sup> *prāṇas tvā  
vaṃśo hāsyatīty enam brūyāt \ atha ced aśaknuvantaṃ manyeta prāṇaṃ  
vaṃśaṃ samadhitsīs taṃ nāśakaḥ saṃdhātum prāṇas tvā vaṃśo hāsyatīty evainam  
brūyāt \ yathā tu kathā ca bruvantaṃ vābruvantaṃ tvā brūyād abhyāśam eva yat  
tat tathā syāt \ na tv evānyat kuśalād brāhmaṇaṃ brūyāt \ atidyumna eva brāhmaṇaṃ  
brūyāt \ nātidyumne cana*<sup>4</sup> *brāhmaṇaṃ brūyāt namo 'stu*<sup>5</sup> *brāhmaṇebhya ita Śaura-  
vīro Māṇḍūkeyaḥ || 9 ||*<sup>6</sup>

<sup>1</sup> prāṇa B. <sup>2</sup> samadhitsitam B pr. m.; <sup>3</sup> situm B sec. m. <sup>4</sup> ārtha B. <sup>5</sup> na ca A, B.  
<sup>6</sup> Add B sec. m. <sup>7</sup> 10 A, B. See Aitareya Āranyaka, III, 1, 4. The reading *para* for *param*  
would improve the sense, though no version of 9 and 10 is satisfactory. Cf. Aitareya Āranyaka,  
III, 1, 4, n. 5.

*Athāto nirbhujopravādāḥ*<sup>1</sup> *prthivīvāyatanam nirbhujam divyāyatanam pratṛṇnam  
antarikṣāyatanam ubhayamantareṇa \ sa ya enaṃ*<sup>2</sup> *nirbhujam bruvan param upavedet  
prthivīm devatām āraḥ prthivī tvā devatā riṣyatīty enam brūyāt \ atha yadi  
pratṛṇnam bruvan param upavedet divaṃ*<sup>3</sup> *devatām āro dyaus tvā devatā riṣyatīty*

*enam brūyāt* \ *atha yady ubhayamantareṇa bruvan param upavaded antarikṣam devatām āro 'ntarikṣam tvā devatā riṣyatīty enam*<sup>4</sup> *brūyāt* \ *yad hi saṁdhiṁ vivartayati*<sup>5</sup> \ *an nirbhujasya rūpam* \ *atha yac chuddhe akṣare abhiṣyāharati tat pratṛṇṇasyāgra u evobhayamantareṇobhayam vyāptam bhavati*<sup>6</sup> \ *annādyakāmo nirbhujam brūyāt svargakāmaḥ pratṛṇṇam ubhvakāma ubhayamantareṇa* \ *sa ya enan*<sup>2</sup> *nirbhujam bruvan param upavaded acyosthā avarābhyām sthānābhyām ity enam brūyāt* \ *atha yadi pratṛṇṇam bruvan param upavaded acyosthā uttarābhyām sthānābhyām ity evainam brūyāt* \ *yas tv evobhayamantareṇāha tasya nāsīy apavādaḥ* \ *yathā tu kathā ca bruvan vābruvan vā brūyād abhyāśam eva yat tat tathā syāt* \ *na tv evānyat kuśalād brāhmaṇam brūyāt* \ *atidyumna eva brāhmaṇam brūyāt* \ *nātidyumne cana*<sup>7</sup> *brāhmaṇam brūyān namo 'stu brāhmaṇebhya iti Sauravīro Mūṇḍūkeyaḥ* || 10 ||<sup>8</sup>

<sup>1</sup> *nirbhujah*° A, B. <sup>2</sup> *enam* (m for assimilated n) B. <sup>3</sup> Add B sec. m. <sup>4</sup> *evainam* A, B pr. m.; *enam* B sec. m. <sup>5</sup> *yantu tam* B. <sup>6</sup> *bhavati* B pr. m. <sup>7</sup> *na ca* A, B. <sup>8</sup> 11 A, B. See Aitareya Āraṇyaka, III, 1, 3. In the latter part *bruvantam* and *para* and *upavādaḥ* for *bruvan*, *param*, and *apavādaḥ* seem essential, giving the reasonable sense: 'if one is rebuking one who says the *nirbhujā*, the one (the latter) should say, "Thou hast fallen from the two lower (*avara*) places."' So in the case of the *pratṛṇṇa* the two upper places are referred to, but in the case of the *ubhayamantareṇa* rebuke is impossible, and no reply is suggested. It would really be more natural to put the words of the apodosis in the mouth of the rebuker, but besides the difficulty of *avara* and *uttara*, it is hardly possible that the section should give directions for cursing persons who recite.

*Atha khalv āhur nirbhujavaktrāḥ* \ *pūrvam evākṣaram pūrvārūpam uttaram uttararūpam yakūravakūrāv*<sup>1</sup> *antareṇa sū saṁhīleti* \ *sa ya evam etām saṁhīlām veda saṁdhīyate prajāyā paśubhir yaśasā brahmavarcasena svargēṇa lokena sarvām āyur eti* || 11 ||<sup>2</sup>

<sup>1</sup> °*kūrām* B pr. m. For the opposite case, cf. XIII, 1, n. 5. <sup>2</sup> 12 A, B. See Aitareya Āraṇyaka, III, 1, 5.

*Atha vai vayam brūmo nirbhujavaktrāḥ sma iti ha smāha Hrasvo Mūṇḍūkeyaḥ* \ *pūrvam evākṣaram pūrvārūpam uttaram uttararūpam tad yāsau mātrā pūrvārūpollararūpe antareṇa yena saṁdhiṁ vivartayati yena mātrāmātrām vibhajati yena svarāt*<sup>1</sup> *svaram vijñāpayati sā saṁhīleti* \ *sa ya evam etām saṁhīlām veda saṁdhīyate prajāyā paśubhir yaśasā brahmavarcasena svargēṇa lokena sarvām āyur eti* || 12 ||<sup>2</sup>

<sup>1</sup> So A, B clearly. The Aitareya has *svarāsvaram*. <sup>2</sup> 13 A, B. See Aitareya Āraṇyaka, III, 1, 5.

*Atha ha smāsyā pulra āha madhyamaḥ Prāṇīyodhīputro*<sup>1</sup> *Magadhavāi* \ *pūrvam evākṣaram pūrvārūpam uttaram uttararūpam tad yāsau mātrā saṁdhivijñāpani sāma tad bhavati sāmavāhaṁ saṁhīlām manya*<sup>2</sup> *iti* \ *tad etad ṛcābhyuditam* \ *mā na stenebhyo ye abhi druhas pade* \ *nirāmiṇo rīpavo 'nneṣu jāgṛdhuḥ* \ *ā devānām ohate vi vrayo hṛdī* \ *Bṛhaspate*<sup>3</sup> \ *na paraḥ sāmno vidur iti* ||<sup>4</sup> \ *sa ya evam etām saṁhīlām*

*veda saṁdhīyate prajayā paśubhir yaśasā brahmavarcasena svargēṇa lokena sarvām āyur eti* || 13 ||<sup>5</sup>

<sup>1</sup> *Pratīyodhi*° B pr. m.; *Prātīhodhi* in Aitareya. <sup>2</sup> *manyata* B. <sup>3</sup> *Bṛhaspade* B.  
<sup>4</sup> = RV., II, 23, 16. <sup>5</sup> 14 A, B. See Aitareya Āranyaka, III, 1, 5.

*Vāk prāṇena saṁdhīyata ita Kuṁṇtharavyaḥ prāṇaḥ pavamānena pavamāno viśvair devair viśve devāḥ svargēṇa lokena svargo loko brahmaṇā saiśāvaramaparā saṁhīlā* \ sa ya evam etām avaraparām saṁhīlām vedaivam haiva sa prajāyā paśubhir yaśasā brahmavarcasena svargēṇa lokena saṁdhīyate yathaisāvaramaparā saṁhīlā \ sa yadi pareṇa vopasṛṣṭaḥ svena vārthenābhīvyāhared abhīvyāharann eva vidyād divam saṁhīlāgamad viduṣo devān abhīvyāhārātham evam bhaviṣyati elenāvarapareṇa tathā haiva tad bhavati || 14 ||<sup>1</sup>

<sup>1</sup> 15 A, B. See Aitareya Āranyaka, III, 1, 6.

*Mātā pūrvarūpaṁ pītollararūpaṁ prajā saṁhīleti Bhārgavaḥ* \ tad etad ekam eva<sup>1</sup> sarvām abhyanūktam \ mātā ca hy evedam pītā ca prajā ca sarvām \ saiśāditi-saṁhīlā<sup>2</sup> \ aditir hy evedam sarvām yad idam kiṁcid viśvabhūtam \ tad etad ṛcābhyudītam \ aditir dyaur aditir antarikṣam \ aditir mātā sa pītā sa putrah \ viśve devā aditih pañca janāḥ \ aditir jātam aditir janitvam iti ||<sup>3</sup> sa ya evam etām saṁhīlām veda saṁdhīyate prajayā paśubhir yaśasā brahmavarcasena svargēṇa lokena sarvām āyur eti || 15 ||<sup>4</sup>

<sup>1</sup> ? *iva* B pr. m. <sup>2</sup> °*dītiḥ*° B. <sup>3</sup> = RV., I, 89, 10. <sup>4</sup> 16 A, B. Cf. Aitareya Āranyaka, III, 1, 6.

*Jāyā pūrvarūpaṁ patir uttararūpaṁ putrah saṁhīlā retah saṁdhīḥ prajānanam saṁdhānam iti Sthavirah Śākalyah* \ saiśā Prajāpatisaṁhīlā \ sa ya evam etām saṁhīlām veda prajāyate prajayā paśubhir yaśasā brahmavarcasena svargēṇa lokena sarvām āyur eti || 16 ||<sup>1</sup>

<sup>1</sup> 17 A, B. See Aitareya Āranyaka, III, 1, 6; *Vienna Or. Journ.*, XVIII, 274.

*Prajā pūrvarūpaṁ śraddhottararūpaṁ karma saṁhīlā satyam saṁdhānam iti Kāśyapaḥ* \ saiśā satyasamhīlā<sup>1</sup> \ tad āhur yat<sup>2</sup> satyasamdhā devā iti \ sa ya evam etām saṁhīlām veda saṁdhīyate prajayā paśubhir yaśasā brahmavarcasena svargēṇa lokena sarvām āyur eti || 17 ||<sup>3</sup>

<sup>1</sup> *Satyam*° B pr. m. The reference is not known to me. The epithet is in Atharvaveda, VI, 6, 19; 20. <sup>2</sup> *ya* B. <sup>3</sup> 18 A, B. Not in Aitareya Āranyaka.

*Vāk saṁhīleti Pañcācalaṇḍaḥ* \ vācā vai vedāḥ<sup>1</sup> saṁdhīyante<sup>2</sup> vācā chandāmsi vācā mītrāṇi saṁdadhātī \ tad yatratilad adhīte vā bhāṣate vā vāci tadā prāṇo bhavati vāk tadā prāṇam relhi<sup>3</sup> \ aha yat svapiti vā tūṣṇīm vā bhavati prāṇe tadā vāg bhavati prāṇas tadā vācam relhi tāv anyo 'nyam relhaḥ \ tad etad ṛcābhyudītam \ ekaḥ suparṇaḥ sa samudī am ā viveśa \ sa idam viśvam bhuvanam vi caṣṭe \ tam pākēna

*manasāpaśyam antitas \ tam mātā relhi sa u relhi mātaram iti ||<sup>4</sup> vāg vai mātā  
prāṇo vatsaḥ \ sa ya evam etām saṃhitām veda saṃdhiyate prajāyā paśubhir yaśasā  
brahmavarcasena svargeṇa lokena sarvaṃ āyur eti || 18 ||<sup>5</sup>*

<sup>1</sup> *devāḥ* B. pr. m.; *vedāḥ* marg. <sup>2</sup> *dhīyate* B. <sup>3</sup> *relhi* throughout MSS., I have restored  
the *ḥ* as in a Rgvedic text. <sup>4</sup> RV., X, 114, 4. <sup>5</sup> 19 A, B. See Aitareya Āraṇyaka, III, 1, 6.

*Bṛhadrathantareṇa rūpeṇa saṃhitā saṃdhiyate iti Tārksyaḥ \ vāg vai rathanta-  
rasya rūpaṃ prāṇo bṛhata ubhābhyām u khalu saṃhitā saṃdhiyate vācā ca prāṇena  
ca \ etasyām ha smopaniṣadi saṃvatsaram gā rakṣayata<sup>1</sup> iti Tārksyaḥ \ etasyām  
ha sma mātrāyām saṃvatsaram gā rakṣayata<sup>2</sup> iti Tārksyaḥ \ sa ya evam etām  
saṃhitām veda saṃdhiyate prajāyā paśubhir yaśasā brahmavarcasena svargeṇa  
lokena sarvaṃ āyur eti || 19 ||<sup>3</sup>*

<sup>1</sup> *rakṣata* B pr. m.; *rakṣayata* B sec. m. <sup>2</sup> *rakṣata* B pr. m.; text marg. <sup>3</sup> 20 A, B.  
See Aitareya Āraṇyaka, III, 1, 6.

*Gatih pūrvarūpaṃ nirṛtīr uttararūpaṃ sthitiḥ saṃhitā Jāratkārava<sup>1</sup> Āta-  
bhāgaḥ \ tasyām etasyām saṃhitāyām dhvamsayo nimeṣāḥ kṣāṭhāḥ kalāḥ kṣaṇā  
muhūrtā ahorātrā ardhamaśā māsā pṛavaḥ saṃvatsarāś ca saṃdhiyante \ saīṣā  
saṃhitaitān kālān saṃdadhātī kālo gatinirṛtīsthitih<sup>2</sup> saṃdadhātī gatinirṛtīsthi-  
bhir idam sarvaṃ saṃdhiyate \ ity adhidaivatam \ athādhyātman \ bhūtam pūrva-  
rūpaṃ bhaviṣyad uttararūpaṃ bhavat saṃhitā<sup>3</sup> kālasaṃdhiḥ \ tad tad pṛabhyu-  
ditam \ mahat tan<sup>4</sup> nāma guhyam puruṣprk \ yena bhūtam jānayo yena bhavyam \  
pratnam jātam jyotir yad asya priyam \ priyāḥ sam avīśanta pañceti ||<sup>5</sup> sa ya evam  
etām saṃhitām veda saṃdhiyate prajāyā paśubhir yaśasā brahmavarcasena svargeṇa  
lokena sarvaṃ āyur eti || 20 ||<sup>6</sup>*

<sup>1</sup> *kāra* B, but see Weber, *Catal.*, II, 6; Bṛhadāraṇyaka Upaniṣad, III, 2, 1. <sup>2</sup> *sthitiḥ* B  
sec. m. <sup>3</sup> *saṃhitā* B pr. m. <sup>4</sup> *tan* B. <sup>5</sup> = RV., X, 55, 2. <sup>6</sup> 21 A, B. Not  
in Aitareya Āraṇyaka.

*Athāto Vāliśikhāyaner<sup>1</sup> vacaḥ \ pañcemāni mahābhūtāni bhavanīti ha smāha  
Vāliśikhāyanih \ pṛthivī vāyur ākāśa<sup>2</sup> āpo jyotiṃśi tāni mīlhaḥ saṃhitāni bhavanti \  
atha jāny anyāni kṣudrāṇi mahābhūtāni saṃdhiyante saīṣā sarvabhūtasamhitā \  
sa ya evam etām saṃhitām veda saṃdhiyate prajāyā paśubhir yaśasā brahmavar-  
casena svargeṇa lokena sarvaṃ āyur eti || 21 ||<sup>3</sup>*

<sup>1</sup> *Vāla* B, but *i* marg. <sup>2</sup> *śam* A. <sup>3</sup> 22 A, B. Not in Aitareya Āraṇyaka, but sec II, 6.

*Sarvā vāg brahmeti ha smāha Lauhikyaḥ<sup>1</sup> \ ye tu keca<sup>2</sup> śabdā vācam eva  
tām vidyāt \ tad athaitad ṛṣir āha \ aham Rudrebhir Vasubhiḥ carāmīti<sup>3</sup> \ saīṣā  
vāk sarvaśabdā bhavati<sup>4</sup> \ sa ya evam etām saṃhitām veda saṃdhiyate prajāyā  
paśubhir yaśasā brahmavarcasena svargeṇa lokena sarvaṃ āyur eti \ yathā caitat*



*brahma kāmārūpi<sup>5</sup> kāmācārī bhavaty evaṃ haiva sa sarveṣu bhūleṣu kāmārūpi  
kāmācārī bhavati ya evaṃ veda ya evaṃ veda* || 22 ||<sup>6</sup>

|| *Ity Āranyake saptaṃ dhyāyaḥ* ||

<sup>1</sup> So A, B sec. m.; *laukiyāḥ* pr. m., but cf. Weber, *Catal.*, II, 6. <sup>2</sup> *kena ca* B marg.

<sup>3</sup> = RV., X, 125, 1. <sup>4</sup> *ṇti* B. <sup>5</sup> *rūpi* A, corr. in B. But the masc. of B may be a  
*constructio ad sensum*. <sup>6</sup> 23 A, B. Not in Aitareya Āranyaka.

#### ADHYĀYA VIII.

*Om* | *prāṇo vaṃṣa iti ha smāha Sthaviraḥ Śūkalyaḥ* | *tad yathā śālāvaṃṣe  
sarve 'nye vaṃṣāḥ samāhilaḥ syur evaṃ evaṃasmīn prāṇe sarva ātmā samāhilaḥ* |  
*tasyaitasyātmanaḥ prāṇa ūṣmarūpam asthīni sparśarūpam majjānaḥ<sup>1</sup> svararūpam  
māṃsaṃ lohitaṃ ity etac caturtham akṣararūpam iti* | *trayaṃ tv eva na etat  
proktam iti ha smāha Hrasvo Māṇḍūkeyaḥ* | *tasyaitasya trayasya trīṇitaḥ<sup>2</sup> ṣaṣṭi-  
śatāni bhavanti saṃdhnāṃ trīṇitaḥ<sup>3</sup> tāni saplavimśatisatāni bhavanti saplavim-  
śatisatāni saṃvatsarasayāhorātrāṇāṃ tat saṃvatsarasayāhorātrāṇy āpnoti* | *sa eṣa  
saṃvatsarasasamānaḥ cakṣurmayaḥ śrotamayaḥ chandomayo manomayo vāñmaya  
ātmā* | *sa ya evaṃ etat saṃvatsarasasamānaṃ cakṣurmayaṃ śrotamayaṃ chando-  
mayam manomayaṃ vāñmayam<sup>4</sup> ātmānaṃ veda saṃvatsarasaya sāyujyam salokatām  
sarūpatām sabhaktatām āsnute putrī paśumān bhavati sarvaṃ āyur elity asyā-  
ruṇikyo vedayām cakre* || 1 ||<sup>4</sup>

<sup>1</sup> *h* om. B. <sup>2</sup> *trīṇitaḥ* B. <sup>3</sup> *vāñmaya* B, corrected into *ṇmayam*. <sup>4</sup> See  
Aitareya Āranyaka, III, 2, 1.

*Attha Kauṇṭharavyaḥ* | *trīṇi ṣaṣṭiśatāny akṣarāṇāṃ trīṇi ṣaṣṭiśatāny ūṣmaṇāṃ<sup>1</sup>  
trīṇi ṣaṣṭiśatāni saṃdhnāṃ* | *yāny akṣarāṇy avocāmāhāni tāni yān<sup>2</sup> ūṣmaṇo rātrayas<sup>3</sup>  
tā<sup>4</sup> yān saṃdhnā avocāmāhorātrāṇāṃ te saṃdhyāḥ* | *ity adhidaivatam* | *athā-  
dhyātmam* | *yāny akṣarāṇy adhidaivatam avocāmāsthīni tāny adhyātmam* | *yān<sup>5</sup>  
ūṣmaṇo 'dhidaivatam avocāma majjānaḥ te 'dhyātmam* | *eṣa u ha vai saṃpratīḥprāṇo  
yam majjaitad reto na vā ṛte<sup>6</sup> prāṇād relasaḥ siddhir asti yad vā ṛte<sup>6</sup> prāṇād relataḥ  
sicyet tat pūyen na sambhavet* | *yān saṃdhnā adhidaivatam avocāma parvāṇi tāny  
adhyātmam* | *tasyaitasyāsthānāṃ<sup>7</sup> majjāṇāṃ parvāṇāṃ iti pañcelas catvāriṃśacchatāni  
bhavanti saṃdhnāṃ pañcelas tad aśītisahasraṃ bhavaty aśītisahasraṃ vārkalino<sup>8</sup>  
bṛhatir ahar ahani saṃpādāyanāni* | *sa eṣo 'haṣṣaṃmānaḥ cakṣurmayaḥ śrotamayaḥ  
chandomayo manomayo vāñmaya ātmā* | *sa ya evaṃ etad ahaṣṣaṃmānaṃ cakṣur-  
mayam śrotamayaṃ<sup>9</sup> chandomayaṃ manomayaṃ vāñmayam ātmānaṃ vedāhnam sāyujyam  
salokatām sarūpatām sabhaktatām āsnute putrī paśumān bhavati sarvaṃ āyur eti* || 2 ||<sup>10</sup>

<sup>1</sup> *ūṣmāṇāṃ* B pr. m. <sup>2</sup> *yāny ūṣmaṇo* B pr. m. <sup>3</sup> *rātriyas* B corr. <sup>4</sup> *tān* B pr. m.  
<sup>5</sup> *yāny uṣ* B pr. m. <sup>6</sup> *ṛteḥ* B. <sup>7</sup> Read probably *tasyaitasya* [trayasya]-*asthānāṃ* &c. as in  
Aitareya Āranyaka, III, 2, 2. <sup>8</sup> *bāṣkalino* B pr. m. corr. to *vārkalino*, which is clearly =  
A's *vārkalino* for *vāṇi vārkalino*, as in Aitareya Āranyaka, III, 2, 2. Weber, *Catal.*, II, 6, takes it  
as a proper name. The form is unique. <sup>9</sup> Om. B pr. m. <sup>10</sup> See Aitareya Āranyaka, III, 2, 2.

*Catvāraḥ puruṣā iti Vātsyaḥ* \ śarirapurusaś chandopuruṣo vedapururuṣo mahā-  
puruṣa iti \ śarirapururuṣa iti yam avocāma ya evāyaṁ daihika ātmā \ tasyaitasya  
yo 'yam aśarīraḥ prajñātmā<sup>1</sup> sa rasaḥ \ chandahpuruṣa iti yam avocāma yena vedūn  
veda Rgvedam Yajurvedam Sāmavedam iti \ tasyaitasya brahma rasas tasmād  
brahmīṣṭham brahmāṇam ṛtvijaṁ kurvīta yo yajñasyolbaṇam<sup>2</sup> vīdyāt \ mahāpuruṣa  
iti yam avocāma saṁvatsara eva \ tasyaitasyāsāw<sup>3</sup> ādityo rasaḥ \ sa yaś cāyam  
aśarīraḥ prajñātmā yaś cāsāw āditya ekam etad iti vīdyāt \ tad etad ṛcābhyu-  
ditam || 3 ||<sup>4</sup>

<sup>1</sup> aśarīraprajñātmā B.

<sup>2</sup> °odbalam (?) B pr. m.

<sup>3</sup> asy om. B.

<sup>4</sup> See Aitareya

Āraṇyaka, III, 2, 3.

*Citraṁ devānām ud agād anīkam* \ cakṣur Mitrasya Varuṇasyāgneḥ \ āprā  
dyāvūprthivī antarikṣam \ sūrya ātmā jagatas tusthuś celi ||<sup>1</sup> etām evānuvidham  
saṁhitām saṁdhiyamānām manya<sup>2</sup> iti ha smāha Vātsyaḥ \ etam u haiva baharṇā  
mahad'ukthe mīmāṃsata etam agnāv adhvaryava etam mahāvrate chandogā etam  
asyām etam antarikṣa etam divya etam agnāv etam vāyāv etam candramasy etam  
nakṣatreṣv etam apsu etam oṣadhīṣv etam sarveṣu bhūteṣv etam akṣareṣv eva<sup>4</sup>  
brahmety upāsate \ tad etad ṛcābhyuditam || 4 ||<sup>5</sup>

<sup>1</sup> = RV., I, 115, 1.

<sup>2</sup> manyata A, B.

<sup>3</sup> maha only B.

The dukthe are supplied from

A, and Aitareya Āraṇyaka, III, 2, 3, and are added in B in marg.

<sup>4</sup> etam B sec. m.

<sup>5</sup> See Aitareya Āraṇyaka, III, 2, 3.

*Ud vayanṁ tamasas pari* \ jyotiṣ paśyanā uttaram \ devaṁ devatrā sūryam \  
aganma jyotir uttamam iti ||<sup>1</sup> sa eṣo 'kṣarasamānaś cakṣurmayaḥ śrotramayaś chando-  
mayo manomayo vāimaya ātmā \ sa ya evam etam akṣarasamānaṁ cakṣurmayaṁ<sup>2</sup>  
śrotramayaṁ chandomayaṁ manomayaṁ vāimāyam ātmānaṁ parasmai śaṁsati  
dugdhadohā<sup>3</sup> aśya vedā bhavanīty abhūgo vāci bhavaty abhūgo 'nūkte<sup>4</sup> \ tad etad  
ṛcābhyuditam || 5 ||<sup>5</sup>

<sup>1</sup> = RV., I, 50, 10.

<sup>2</sup> bis B pr. m.

<sup>3</sup> dugdhā° B.

<sup>4</sup> nūkteke B pr. m.; nūke A,

B sec. m. 'nūkte must be right. B has °bhogo.

<sup>5</sup> See Aitareya Āraṇyaka, III, 2, 3; 4.

*Yas tiyāja sacividaṁ sakhāyam* \ na tasya vācy api bhāgo asti \ yad īm śṛṇoty  
alakam śṛṇoti<sup>1</sup> \ na hi praveda sukṛtasya panthām iti ||<sup>2</sup> nāśyānūkte vāco bhāgo asīty  
eva tad āha \ tan na<sup>3</sup> paramā etad ahaḥ śaṁsen nāgniṁ cinuyān na mahāvratena  
slūyān naitad ātmano 'pi hiyā<sup>4</sup> iti \ sa yaś cāyam aśarīraḥ prajñātmā yaś cāsāw  
āditya ekam etad ity avocāma tau yatra vipradṛṣyete || 6 ||<sup>5</sup>

<sup>1</sup> śṛṇomi B.

<sup>2</sup> = RV., X, 71, 6.

<sup>3</sup> naḥ B.

<sup>4</sup> hiyā B.

<sup>5</sup> See Aitareya

Āraṇyaka, III, 2, 4.

*Candramā ivādityo dṛśyate* na rāsmayaḥ prādurbhavantī lohiniḥ dyaus bhavati  
yathā māñjiṣṭhā vyastāḥ pāyur bhavati saṁpareto 'syātmā na citram iva jīviṣyati<sup>1</sup>  
vīdyāt \ sa yat karaṇīyaṁ manyeta tat kuryāt \ athāpy ādarṣe vodatake vā jihmaśirasam

vāsirasam vātmānam paśyen na vā paśyet<sup>2</sup> tad apy evam eva vidyāt \ athāpi chidrā  
chāyā bhavati na vā bhavati tad apy evam eva vidyāt \ athāpi chidra ivādityo  
rathanābhūr ivākhyaṇeta<sup>3</sup> tad apy evam eva vidyāt \ athāpi nila ivāgnir drśyeta<sup>4</sup>  
yathā mayāragrivā mahāmeghe vā maricir iva paśyed anabhre vā vidyulam paśyet  
abhra enām na paśyet tad apy evam eva vidyāt \ athāpy apidhāyākṣiṇī upakṣeta  
yatraitad varātākāṇṇīva na paśyet tad apy evam eva vidyāt \ athāpy<sup>5</sup> apidhāya  
karpū upāsita ya eṣo 'gner iva jvalataḥ śabdo rathasyevopabdis tam na<sup>7</sup> yadā  
śṛṇuyāt tad apy evam eva vidyāt \ athāpi viparyaste kaninike drśyete dvijihme<sup>8</sup> vā  
na vā drśyete tad apy evam eva vidyāt \ sa yo 'to 'śruto 'mato 'vijñāto 'drṣto 'nādiṣto  
'ghuṣṭaḥ śrotā mantā vijñātā draṣṭādeṣtā ghoṣtā sarveṣāṃ bhūtānām āntara<sup>9</sup> puruṣaḥ  
sa na ātmeti vidyāt \ sa utkrāmann evaitam aśarīraṃ prajñātmānam abhisampadyate  
vijāhātīlaraṃ dātīhikam \ saiṣā sarvasyai vāca upaniṣat sarvā haivemāḥ sarvasyai  
vāca upaniṣada imam tv evam<sup>10</sup> ācakṣate || 7 ||<sup>11</sup>

<sup>1</sup> jivisyati B. <sup>2</sup> paśyetaḥ B. <sup>3</sup> khyāyeta B pr. m.; text sec. m., A; iva B. <sup>4</sup> drśyate B.  
<sup>5</sup> iva B clearly; cf. XI, 3, n. 2. <sup>6</sup> Here in the MS. a new page, f. 65, has taken the place  
of the original leaf of the MS. It is, however, in an old hand. <sup>7</sup> tatva B, but na is  
implied in the abbreviated version of XI, 3, below, and inserted in Aitareya Āranyaka, III,  
2, 4. <sup>8</sup> 'jihve A. <sup>9</sup> 'raḥ A. <sup>10</sup> ity add A. <sup>11</sup> Aitareya Āranyaka, III, 2, 4; 5.

Pythīyā rūpaṃ sparśā antarikṣasyoṣmāṇo divaḥ svarāḥ \ Agne rūpaṃ sparśā  
Vāyor ūsmāṇa Adityasya svarāḥ \ Rgvedasya rūpaṃ sparśā Yajurvedasyoṣmāṇaḥ  
Sāmavedasya svarāḥ \ rathantarasya rūpaṃ sparśā Vāmavedasyoṣmāṇo bṛhatāḥ  
svarāḥ \ prāṇasya rūpaṃ sparśā apānasyoṣmāṇo vyānasya svarāḥ \ prāṇasya  
rūpaṃ sparśā apānasyoṣmāṇo manasaḥ svarāḥ \ prāṇasya rūpaṃ sparśā apānasyo-  
ṣmāṇa udānasya svarāḥ svarā iti Punardattaḥ \ eṣa u haiva sarvāṃ vācam  
veda ya evam veda || 8 ||<sup>2</sup>

<sup>1</sup> °deva° B.

<sup>2</sup> See Aitareya Āranyaka, III, 2, 5.

Atha khalv iyaṃ daivī vīṇā bhavati tadā'nukṛtīr asau mānuṣī vīṇā bhavati \  
tad yatheyaṃ śastravati tardmavati bhavaty evam evāsau śastravati tardmavati  
bhavati \ tad yathāsyāḥ śira evam amuṣyāḥ śiraḥ \ tad yathāsyai vama evam  
amuṣyā daṇḍaḥ \ tad yathāsyā udaram evam amuṣyā ambhaṇam \ tad yathāsyai  
mukhanāsike akṣiṇī ity<sup>2</sup> evam amuṣyāś chidrāṇi \ tad yathāsyā āṅgulinigrāhā  
upastaraṇānīty evam amuṣyāḥ parvāṇi<sup>3</sup> \ tad yathāsyā āṅgulaya evam amuṣyāś  
tantrayaḥ \ tad yathāsyai jihvaivam amuṣyā vādanam \ tad yathāsyāḥ svarā evam  
amuṣyāḥ svarāḥ \ tad yathā haiveyaṃ romaṣena carmaṇāpīhitā bhavaty evam  
evāsau romaṣena carmaṇāpīhitā bhavati \ romaṣena ha sma carmaṇā purā vīṇā  
apidadhati \ saiṣā daivī vīṇā bhavati \ sa ya evam etāṃ daivāṃ vīṇāṃ veda  
śrutarvadanatamo<sup>4</sup> bhavati bhūmiprāsyā<sup>5</sup> kīrtīr bhavati<sup>6</sup> suśrūṣante<sup>7</sup> hāsyā paṇḍatsu

*bhāṣyamāṇasyedam astu yad ayam ihate yatrāryā vāg vadati*<sup>8</sup> *vidur enaṃ*  
*lutra* || 9 ||<sup>9</sup>

<sup>1</sup> From f. 66 on the old hand resumes. <sup>2</sup> *akṣiṇī* B sec. m. <sup>3</sup> *sarvāṇi* A.  
<sup>4</sup> *vadanantamo* B. <sup>5</sup> *bhūmiṃ* A, B. <sup>6</sup> *bhātī* B pr. m. <sup>7</sup> *subruṣante* B. <sup>8</sup> *vadanti* B. *vācam*  
may be read, but see Śatapatha Brāhmaṇa, III, 2, 3, 15. <sup>9</sup> See Aitareya Āraṇyaka, III, 2, 5.

*Athātas Tāṇḍavindasya*<sup>1</sup> *vacaḥ* | *tad yatheyam akuśalena vādayitrā vīṇā-*  
*raddhā na kṛtsnam vīṇārtham sādhayaty evam evākuśalena vaktrā vāg ārabdhā*  
*na kṛtsnam vāgartham sādhayaty* | *tad yathā haiveyaṃ kuśalena vādayitrā vīṇā-*  
*raddhā kṛtsnam vīṇārtham sādhayaty evam eva kuśalena vaktrā vāg ārabdhā kṛtsnam*  
*vāgartham sādhayaty* | *tasyai vā etasyai vīṇāyai yā tviṣiḥ sā saṃhiteti Kāṭyāyaniputro*  
*Jātūkurnyaḥ* | *atha ha smaitat Kṛtsnahārīto*<sup>2</sup> *brāhmaṇam evodāharati* || 10 ||<sup>3</sup>

<sup>1</sup> *Ṡvīṇḍavasya* B pr. m. <sup>2</sup> So A, B, and Weber, *Catal.*, II, 6. It is very probably an  
error for *Kṛtsna*<sup>2</sup>, Aitareya Āraṇyaka, III, 2, 6. <sup>3</sup> See Aitareya Āraṇyaka, III, 2, 6.

*Prajāpatih prajāḥ sṛṣṭvā vyasraṃsata sa chandobhir ātmānaṃ samadadhat*<sup>1</sup> |  
*tad yac chandobhir ātmānaṃ samadadhat*<sup>2</sup> *tasmāt saṃhitā* | *tasyai vā etasyai*  
*saṃhitāyai ṇakāro balaṃ ṣakāraḥ prāṇa ātmā saṃhitā* | *yaiṣā*<sup>3</sup> *kṣudramitrā vikṛti*  
*tāni nakhāni romāṇi vyañjanānīti* | *sa yo 'tra vicikilset saṇakāram eva brūyād ṛte*  
*ṇakāram iti saṇakāram eva brūyāt* | *evam eva yo 'tra vicikilset saṣakāram eva brūyād ṛte*  
*ṣakāram*<sup>4</sup> *iti saṣakāram eva brūyāt* | *tau vā elau ṇakāraṣakārau vidvān anusam-*  
*hitam ṛco 'dhiyitkūṣyam iti vidyāt* | *evam eva vidyāt* | *atha vāg itihāsapurāṇam*<sup>5</sup>  
*yac cānyat kimcid brāhmī kṛtyevādhiyīti tad apy evam eva vidyāt* | *te yad vayam*  
*anusaṃhitam ṛco dhīmahe yac ca Māṇḍūkeyīyam adhyāyam prabrūmas tena no*  
*ṇakāraṣakārā upāptāu iti ha smāha Irasvo Māṇḍūkeyaḥ* | *atha yad vayam anu-*  
*samhitam ṛco 'dhīmahe yac ca svādhyāyam adhīmahe tena no ṇakāraṣakārā upāptāu*  
*iti ha smāha Sthaviraḥ Śakalyaḥ* | *etad*<sup>6</sup> *ha sma vai tad vidvāmsa āhuḥ Kāvāsyāḥ*<sup>7</sup>  
*kimarthā vayam yakṣyāmahe*<sup>8</sup> *kimarthā vayam adhyeṣyāmahe vāci hi prāṇam*  
*juhumaḥ prāṇe vācam yo hy eva prabhavaḥ sa evāpyaya iti* | *tā etāḥ saṃhitā*  
*nānantevāsine brūyān nāsaṃvatsaravāsine*<sup>9</sup> *nābrahmacāriṇe nāvedavide nāpavaktra*  
*ity ācāryā ity ācāryāḥ* || 11 ||<sup>9</sup>

|| *Ity Āraṇyake 'ṣṭamo 'dhyāyaḥ* ||

<sup>1</sup> So A, B. <sup>2</sup> *athaiṣā* A. <sup>3</sup> *ṇakāram* A, B. <sup>4</sup> *itihāsa* B. Both the MSS. have  
*brahmī*. Read perhaps *brahmī kṣatry evādhiyīti*. <sup>5</sup> *ta* add B sec. m. <sup>6</sup> *Ṡkāvurṣyāḥ* B sec. m.  
<sup>7</sup> *yakṣyāmahe* B pr. m., and for *āpyayaḥ* below, *avyayaḥ*. <sup>8</sup> *vā* add B pr. m. <sup>9</sup> See Aitareya  
Āraṇyaka, III, 2, 6.

#### ADHYĀYA IX.

*Om* | *tat Savitur vṛṇīmahe* | *vayam devasya bhojanam* | *śreṣṭham sarvadhātamam* |  
*turaṃ bhagasya dhīmahi* ||

*tat Sadvitur vareṇyam* | *bhargo devasya dhīmahi* |  
*dhiyo*<sup>1</sup> *yo naḥ pracodayāt* ||

adabdhām mana iṣīraṁ cakṣuḥ \ sūryo jyotiṣāṁ śreṣṭho dikṣe mā mā him-  
sīḥ || 1 ||<sup>2</sup>

<sup>1</sup> dhiyo B; see RV., V, 82, 1; III, 62, 10.

<sup>2</sup> Cf. VII, 1.

Yo ha vai jyeṣṭhām ca śreṣṭhām ca veda jyeṣṭhaś ca ha vai śreṣṭhaś ca svānām  
bhavati \ prāṇo vai jyeṣṭhaś ca śreṣṭhaś ca \ yo ha vai vasiṣṭhām veda vasiṣṭho ha svānām  
bhavati vāg vai vasiṣṭhā \ yo ha vai pratiṣṭhām veda prati ha tiṣṭhaṭy asmiṁś ca<sup>1</sup>  
loke 'muṣmiṁś ca<sup>2</sup> cakṣur ha pratiṣṭhā \ yo ha vai sampadam veda saṁ hāsmāi kāmāḥ  
sampadyante śrotam ha vā u sampat \ yo ha vā āyatanam vedāyatano ha svānām  
bhavati mano vā āyatanam \ atha hemā devatāḥ Prajāpatiṁ pīṭaram etyābruvan  
ko vai naḥ<sup>3</sup> śreṣṭha iti \ sa hovāca Prajāpatir yasmīn va utkrānte śarīraṁ pāpīṣṭham  
iva manyeta sa vai śreṣṭha iti || 2 ||<sup>4</sup>

<sup>1</sup> pratiha and asmiṁ B. <sup>2</sup> ca add B sec. m. <sup>3</sup> na B. <sup>4</sup> I have kept this  
enumeration though 1 (like VII, 1) is merely a Śānti, as it is followed in the MS. See Chāndogya  
Upaniṣad, V, 1, 1-7, which has a parallel version with the better reading *prati ha tiṣṭhati*.

Sā ha vāg uccakrāma \ yathā mūkā avadantaḥ prāṇantaḥ prāṇena paśyantaś  
cakṣuṣā śṛṇvantaḥ śrotreṇa dhyāyanto manasaivam iti || 3 ||

Cakṣur hoccakrāma yathāndhā apaśyantaḥ prāṇantaḥ prāṇena vadanto vācā  
śṛṇvantaḥ śrotreṇa dhyāyanto manasaivam iti || 4 ||

Śrotam hoccakrāma \ yathā badhīrā aśṛṇvantaḥ prāṇantaḥ prāṇena vadanto  
vācā paśyantaḥ cakṣuṣā dhīyanto manasaivam iti || 5 ||

Mano hoccakrāma \ yathā bālā amanasaḥ prāṇantaḥ prāṇena vadantaḥ vācā  
paśyantaś cakṣuṣā śṛṇvantaḥ śrotreṇaivam iti || 6 ||

Prāṇo hoccakrāma \ tatā tad yatheha saindhavaḥ suhayaḥ padbīśaśankūn  
samkhidat evam asau prāṇān samakhidat<sup>1</sup> \ te ha sametyocur<sup>2</sup> bhagarān motkramir  
iti \ sa hovāca prāṇaḥ kiṁ ma<sup>3</sup> annam bhaviṣyatīti \ yat kiṁcāśvabhya ivāśaku-  
nibhya iti \ kiṁ me vāso bhaviṣyatīty āpu iti hocuḥ \ tasmād vā ayam aśiṣyan<sup>4</sup>  
purastāt copariṣṭāt cādbhiḥ paridadhātī \ lambhuko<sup>5</sup> hāsyā vāso bhavaty anagno hi  
bhavati \ tad ha smaitat Satyakāmo<sup>6</sup> Jābālo Gośruta<sup>7</sup> vaiyāghrapadyāvokto vācā \  
apy evam śuśkaśya sthāṇoḥ prabrūyāj jayeram asya śākhāḥ<sup>8</sup> prarohecyuḥ palāśamiti \  
vanaspate śatarvaśo virohetī dyām mā leṣīr antarikṣam mā mā himsīr iti ha Yājña-  
valkyah<sup>9</sup> || 7 ||

<sup>1</sup> t om. B sec. m. Above it has *sama*<sup>2</sup>. <sup>2</sup> ōcus B. <sup>3</sup> kima and no *iti* B.  
<sup>4</sup> aśiya B, and *pari dadhātī*, as in Chāndogya Upaniṣad, V, 2, 2. <sup>5</sup> *lambhuko* B pr. m.;  
*lambuko* B sec. m.; *anagnau* B. For a similar error (*ai* for *e*), cf. IX, 8, n. 4; X, 3, n. 1.  
These are due to the older mode of denoting the diphthongs. <sup>6</sup> va (?) add B. <sup>7</sup> In  
Chāndogya Upaniṣad, V, 2, 1 sq., which is parallel to this passage, there is *Gośrutaye*, which  
may well be read here. <sup>8</sup> *śāśichāśā* B pr. m.; *śākhāḥ* B sec. m. <sup>9</sup> See Vājasaneyi  
Samhitā (which is here cited in terms), V, 43: where for *leṣīr* is *lekṣīr*. *ś* and *kh* interchange  
passim in MS. and I prefer *leṣīr* (✓*lī* = ✓*riṣ*). Also *mā* is only once used in *antarikṣam*, &c.  
Probably it is here a dittograph.

*Atha yadi mahaj<sup>1</sup> jigamišet trirātram dikṣitvā<sup>2</sup> māvāsyāyām sarvausadasya mantham dadhimadhubhāyām upamanthyāgnim upasamādhāya parisamuhya paristīrya paryukṣya dakṣiṇam jānu ācyottarato<sup>3</sup> gneḥ kamse mantham kṛtvā hutvā homān manthe sampātām ānayet | jyeṣṭhāya śreṣṭhāya svāhety agnau hutvā manthe sampātām ānayet | pratīṣṭhāyai svāhety agnau hutvā manthe sampātām ānayet | sampade svāhety agnau hutvā manthe sampātām ānayet | tat Savitur varenyam iti pacchaḥ prāśya tat Savitur vṛṇimaha iti paccha ācāmati mahāvṛhṛtibhiḥ caturtham nirṇījya<sup>4</sup> kāmṣyaṃ carmaṇi vā sthaṇḍile vā samvīṣati | sa yadi strīyaṃ paśyet samṛddham karmeti vidyāt samṛddham karmeti vidyāt || 8 ||*

|| Ity Aranyake navamo 'dhyāyaḥ ||

<sup>1</sup> yadi mahamišet B pr. m., text marg. <sup>2</sup> dikṣitvā B. <sup>3</sup> mantham B. A has jyaish-  
thyāya braiṣṭhyāya. <sup>4</sup> nirṇījya B, possibly an error (cf. XI, 3, n. 1) for nirṇējya, an irregular  
strong gerund (cf. Whitney, *Sanskrit Grammar*, § 992 b). The parallel, Chāndogya, V, 2, 8,  
has nirṇījya. The words mahāvṛhṛtibhiḥ caturtham (°im B) no doubt mean 'accompanying  
the fourth act with the three words bhūr bhuvā svar', as would be needed in the case of the  
first RV. verse, which has only three Pādas.

#### ADHYĀYA X.

*Om | athāto 'dhyātmikam āntaram agnihotram ity ācakṣate | etā ha vai devatāḥ  
puruṣa eva pratiṣṭhītā agnir vāci vāyuh piṇḍa ādityaś cakṣuṣī<sup>1</sup> candramā manasi  
diśaḥ śrotra āpo retasi | etāsu hai vai sarvasu hutam bhavati ya evaṃ vidvān  
aśnāti ca pibati cāśayati ca pāyayati ca | so 'śnāti sa pibati sa cāśayati sa  
pāyayati || 1 ||*

<sup>1</sup> cakṣuṣī B.

*Sa tṛpto vācam tarpayati vāk tṛplāgnim tarpayaty agniḥ tṛptaḥ pṛthivīm  
tarpayati pṛthivī tṛptā yat kimcid pṛthivyāpīhitam | bhavad bhaviṣyad bhūtam  
tat sarvaṃ tarpayati ya evaṃ vidvān aśnāti ca pibati cāśayati ca pāyayati ca | so  
'śnāti sa pibati sa tṛpyati sa tarpayati || 2 ||*

*Sa tṛptaḥ prāṇam tarpayati prāṇas tṛpto vāyūṃ tarpayati vāyus tṛpta ākāśam  
tarpayaty ākāśas tṛpto yat kimcākāśenāpīhitam | bhavad bhaviṣyad bhūtam  
tat sarvaṃ tarpayati ya evaṃ vidvān aśnāti ca pibati cāśayati ca pāyayati ca | so  
'śnāti sa pibati sa tṛpyati sa tarpayati || 3 ||*

*Sa tṛptaś cakṣus tarpayati cakṣus tṛptam ādityam tarpayaty ādityas tṛpto  
divaṃ tarpayati dyaus tṛptā yat kimcid divāpīhitam | bhavad bhaviṣyad bhūtam  
tat sarvaṃ tarpayati ya evaṃ vidvān aśnāti ca pibati cāśayati ca pāyayati ca | so  
'śnāti sa pibati sa tṛpyati sa tarpayati || 4 ||*

*Sa tṛpto manas tarpayati manas tṛptam candramasam tarpayati candramās  
tṛpto nakṣatrāṇi tarpayati nakṣatrāṇi tṛptāni māsāṃs tarpayanti māsās tṛptā  
ardhamāsāṃs tarpayanti ardhmāsās tṛptā ahorātre tarpayanty ahorātre tṛpte ṛlūṃs*

*tarpayata*<sup>1</sup> *ṛkvas tṛptāḥ saṃvatsaram tarpayanti saṃvatsaras tṛpto yat kimcid saṃvatsareṇāpihitam* \ *bhavad bhaviṣyad bhūtam tat sarvaṃ tarpayati ya evaṃ vidvān aśnāti ca pibati cāśayati ca pāyayati ca* \ *so 'śnāti sa pibati sa tṛpyati sa tarpayati* || 5 ||

<sup>1</sup> *tarpayati* B.

*Sā tṛptaḥ śrotam tarpayati śrotam tṛptam diśas tarpayati diśas tṛptā avāntara-diśas tarpayanti avantaradiśas tṛptā yat kimcāvāntaradigbhir apihitam* \ *bhavad bhaviṣyad bhūtam tat sarvaṃ tarpayati ya evaṃ vidvān aśnāti ca pibati cāśayati ca pāyayati ca* \ *so 'śnāti sa pibati sa tṛpyati sa tarpayati* || 6 ||

*Sa tṛpto relas tarpayati relas tṛptam āpas tarpayaty āpas tṛptā nadīmṣ tarpayanti nadyaḥ tṛptāḥ samudram tarpayanti samudro tṛpto yat kimcit samudreṇāpihitam* \ *bhavad bhaviṣyad bhūtam tat sarvaṃ tarpayati ya evaṃ vidvān aśnāti ca pibati cāśayati ca pāyayati ca* \ *so 'śnāti sa pibati sa tṛpyati sa tarpayati* || 7 ||

*Sa tṛptas tad etad vairājaṃ daśavidham agnihotram bhavati* \ *tasya prāṇa evāhavanīyo 'pāno gārhapatyō vyāno 'nvāhāryapacano mano dhūmo manyur arcir danū āngārāḥ śradddhā payo vāk samit satyam āhutiḥ prajñātmā sa rasaḥ*<sup>1</sup> \ *tad etad vairājaṃ daśavidham agnihotram hutam bhavati* \ *rohobhyām rohobhyām abhyārūlham*<sup>2</sup> \ *abhi svargam lokam gamayati ya evaṃ vidvān aśnāti ca pibati cāśayati ca pāyayati ca* \ *atha ya idam avidvān agnihotram juhoti yathāṅgārān*<sup>3</sup> \ *apohya bhasmani hutam tādṛk tatyās tādṛk tat syāt*<sup>4</sup> || 8 ||<sup>5</sup>

|| *Ity Āraṇyake daśamo 'dhyāyoh* ||

<sup>1</sup> *prajñātmah* B; sa om. A.

<sup>2</sup> So A; °*rūlham* B.

<sup>3</sup> *yathā āng*° B.

<sup>4</sup> *tādṛk tasyā tādṛk tasyāt* B.

<sup>5</sup> For X, 2-8, cf. Chāndogya Upaniṣad, V, 19-24.

#### ADHYĀYA XI.

*Prajāpatir vā imam puruṣam udañcat*<sup>1</sup> \ *tasmīn etā devatā āveśayad vācy agniṃ prāṇe vāyūm apāne vidyuta udāne parjanyaṃ cakṣusy ādityaṃ manasi candramasaṃ śrotre diśaḥ śarīre pṛthivīm relasy apo bala indram manyāv īśānaṃ mūrdhany ākāśam ātmani brahma* \ *sa yathā mahān amṛtakumbhaḥ*<sup>2</sup> \ *pinvamānas tiṣṭhed evaṃ haiva sa lasthau* \ *atha hemā devatā īkṣām cakṛire kim ayam asmābhiḥ puruṣaḥ*<sup>3</sup> \ *kariṣyati kiṃ vā vayam*<sup>4</sup> \ *anena* \ *hantāsmāc charirād ukramāmeti* \ *tā hoccakramuḥ* \ *atha hedam śarīram riktam iva pariśuṣīram*<sup>5</sup> \ *sa hekṣām cakre* \ *Prajāpatī randhrīya na kṣamaṃ*<sup>6</sup> \ *hantāham imā aśanūyāpīpāsābhyām upasrjā iti* \ *tā hopasrjē*<sup>7</sup> \ *tā hopāsr-tāḥ*<sup>8</sup> \ *sukham alohamānā imam eva puruṣam punaḥ pratyāviviṣuḥ* || 1 ||

<sup>1</sup> *adamenta* A, B, and cf. Weber, *Catal.*, II, 6; text Cowell's MS. B.

<sup>2</sup> *amṛtaḥ* B,

a common error, e.g. XI, 4, n. 2. The reference is to the swelling of the Soma.

<sup>3</sup> *kiṃ*

ins. B pr. m.

<sup>4</sup> *mayam* B pr. m.; corr. marg.

<sup>5</sup> So B, from √*śuṣ* and affix *ira* (cf.

Whitney, *Sanskrit Grammar*, § 1188 c).

<sup>6</sup> *makṣam* A, B. I take *śarīram* as the subject.

*na bhakṣam* (m for bh) is still easier to conjecture, but is less plausible.

<sup>7</sup> *opasrjē* B. For

the perf., cf. Bṛhadāraṇyaka Upaniṣad, I, 5, 21; VI, 4, 2.

<sup>8</sup> °*tā* B.

Vān mamety agnir āviveṣa \ prāṇo mameti vāyur āviveṣa \ apāno mameti vidyuta<sup>1</sup> āviveṣuḥ \ udāno mameti parjanya āviveṣa \ cakṣur mamety āditya āviveṣa \ mano mameti candramā āviveṣa \ śrotram asmākam iti diśa āviveṣuḥ \ śarīram mameti pṛthivy āviveṣa \ reto 'smākam ity āpa āviveṣuḥ \ balam mametindra āviveṣa \ manyur mametiśāna āviveṣa \ mūrdhā mamety ākāśa āviveṣa \ ātmā mameti brahmāviveṣa \ sa yathā mahān vṛkṣa ūrdra upasiktaṃ mūlas tiṣṭhed evaṃ haiva sa tasthau || 2 ||

<sup>1</sup> vidyuta B, vaid<sup>o</sup> A (as in XI, 1), but āviveṣa. The verb is clearly wrong, cf. XI, 5.

Athāyaṃ puruṣaḥ praśyan<sup>1</sup> purā saṃvatsarāt saṃvatsarasya dṛṣṭiḥ paśyati \ chidrā chāyā bhavati na vā bhavati \ mahāmeghe vā maricir iva paśyed anabhre vā vidyutaṃ paśyed abhra enām na paśyet \ akṣiṇī vā apidhīya varātākānū<sup>2</sup> va na paśyati \ karṇau vāpidhāyopabdim iva na śṛṇoti \ nāsmi<sup>3</sup> loke ramate nainam manaś chandayati<sup>3</sup> \ iti pratyakṣadarśanāni || 3 ||

<sup>1</sup> praśṭhyan B; read perhaps the usual praśyan, cf. Wackernagel, *Altindische Grammatik*, I, 320, 321, and IX, 8, n. 4. A has vidyutaḥ below. <sup>2</sup> varātākān B; see VIII, 7, n. 5, which passage is parallel. <sup>3</sup> chandayiti B.

Atha svapnāḥ \ puruṣaṃ kṛṣṇaṃ kṛṣṇadantaṃ paśyati sa enaṃ hanti varāha enaṃ hanti markata enaṃ hanti biśāni khādayati suvarṇaṃ bhakṣayitvā<sup>1</sup> vagiraty ekapaundarikam<sup>2</sup> dhārāyati gām savatsām dakṣiṇāmukho nūladamāli vrājayati \ sa ya eteṣāṃ kimcit<sup>3</sup> paśyet pañduradarśanām kālīm<sup>4</sup> strīyaṃ muktakēśām muṇḍām tailābhyāṅgaṃ<sup>5</sup> kausumbhaparidhānam gilāny uṣṭrārohaṇaṃ dakṣiṇāśāgamanādini<sup>6</sup> vīkṣyopoṣya pīyasaṃ sthālīpākam śrapayitvā sarūpavatsāyā goḥ payasi na tv eva tu kṛṣṇāyā agnim upasamādhīya parisamuhyā paristīrya paryukṣya dakṣiṇaṃ jānu ācya sruveṇājyahuḥ juhoti || 4 ||<sup>7</sup>

<sup>1</sup> bhakṣitvā B, corr. in marg. to bhakṣay<sup>o</sup>. <sup>2</sup> ekaḥ A, B. <sup>3</sup> kaṃcit corr. in B, but see Aitareya Āraṇyaka, III, 2, 4. <sup>4</sup> kālīm B. <sup>5</sup> °bhyāṅgaḥ A, B. Or tailābhyāṅgakaṃ may be read. <sup>6</sup> Text doubtful: B has dakṣiṇāgamanādini: the intermediate letters are obscure and have been corrected in a later hand. A has °āka<sup>o</sup>. <sup>7</sup> See VIII, 7.

Vāci me 'gniḥ pratiṣṭhitaḥ svāhā \ prāṇe me vāyur pratiṣṭhitaḥ svāhā \ apāne me vidyutaḥ<sup>1</sup> pratiṣṭhitaḥ svāhā \ udāne me parjanyaḥ pratiṣṭhitaḥ svāhā \ cakṣuḥ ma ādityaḥ pratiṣṭhitaḥ svāhā \ manasi me candramāḥ pratiṣṭhitaḥ svāhā \ śrotre me diśaḥ pratiṣṭhitaḥ svāhā \ śarīre me pṛthivī pratiṣṭhitaḥ svāhā \ retasi ma āpaḥ pratiṣṭhitaḥ svāhā \ bale ma indraḥ pratiṣṭhitaḥ svāhā \ manyau ma īśānaḥ pratiṣṭhitaḥ svāhā \ mūrdhani ma ākāśaḥ pratiṣṭhitaḥ svāhā \ ātmani me brahma pratiṣṭhitaḥ svāhā \ athaitad ājyāvaveṣeṣaṃ sthālīpāke samavaninīya<sup>2</sup> sthālīpākasyo-paghātāṃ juhoti || 5 ||

<sup>1</sup> vaidyutaḥ pratiṣṭhitaḥ A.

<sup>2</sup> nāya B. The root is samavanī-nī.

Vāci me 'gniḥ pratiṣṭhito vāg hṛdaye hṛdayam ātmani tat satyaṃ devānāṃ



māham<sup>1</sup> akāmo marīṣyāmy annavān annādo bhūyāsaṃ svāhā \ prāṇe me vāyuh  
 pratiṣṭhito prāṇo hṛdaye hṛdayam ātmani tat satyaṃ devānāṃ māham akāmo  
 marīṣyāmy annavān annādo bhūyāsaṃ svāhā \ apāne me vidyulaḥ pratiṣṭhita<sup>2</sup>  
 apāno hṛdaye hṛdayam ātmani tat satyaṃ devānāṃ māham akāmo marīṣyāmy  
 annavān annādo bhūyāsaṃ svāhā \ udāne me parjanyaḥ pratiṣṭhita udānam hṛdaye  
 hṛdayam ātmani tat satyaṃ devānāṃ māham akāmo marīṣyāmy annavān annādo  
 bhūyāsaṃ svāhā \ cakṣuṣi ma ādityaḥ pratiṣṭhitaś cakṣur hṛdaye hṛdayam<sup>3</sup> ātmani  
 tat satyaṃ devānāṃ māham akāmo marīṣyāmy annavān annādo bhūyāsaṃ svāhā \  
 manasi me candramāḥ pratiṣṭhito mano hṛdaye hṛdayam ātmani tat satyaṃ devānāṃ  
 māham akāmo marīṣyāmy annavān annādo bhūyāsaṃ svāhā \ śrotre me diśaḥ  
 pratiṣṭhita diśo hṛdaye hṛdayam ātmani tat satyaṃ devānāṃ māham akāmo  
 marīṣyāmy annavān annādo bhūyāsaṃ svāhā \ śarīre me pṛthivī pratiṣṭhita pṛthivī  
 hṛdaye hṛdayam ātmani tat satyaṃ devānāṃ māham akāmo marīṣyāmy annavān  
 annādo bhūyāsaṃ svāhā \ bale ma indraḥ pratiṣṭhito balaṃ hṛdaye hṛdayam ātmani  
 tat satyaṃ devānāṃ māham akāmo marīṣyāmy annavān annādo bhūyāsaṃ svāhā \  
 manyau ma īśānaḥ pratiṣṭhito manyur hṛdaye hṛdayam ātmani tat satyaṃ devānāṃ  
 māham akāmo marīṣyāmy annavān annādo bhūyāsaṃ svāhā \ mūrdhani ma ākāśaḥ  
 pratiṣṭhito mūrdhā hṛdaye hṛdayam ātmani tat satyaṃ devānāṃ māham akāmo  
 marīṣyāmy annavān annādo bhūyāsaṃ svāhā \ ātmani me brahma pratiṣṭhitam  
 ātmā hṛdaye<sup>4</sup> hṛdayam ātmani tat satyaṃ devānāṃ māham akāmo marīṣyāmy  
 annavān annādo bhūyāsaṃ svāheta \ athaitat sthālipākāśaṃ ātmani samavaniṇīya  
 juhoti || 6 ||

<sup>1</sup> So clearly A, B. <sup>2</sup> var<sup>o</sup> A ; pratiṣṭhito A, B. <sup>3</sup> Henceforth the scribe of B abbreviates to hṛdaye-hā.

<sup>4</sup> Even here the abbreviation is meant.

Āsmā jāgataṃ ayaṃ traiṣṭubhaṃ loham auṣṇiham siṣam kākubhaṃ rajatam  
 svārājyaṃ suvarṇam gāyatram annam vairājaṃ<sup>1</sup> ṛptir ānuṣṭubhaṃ nākam  
 sāmṛājaṃ Byhaspatir bārhatam Brahma pāṇktam Prajāpatir ātichandasam Sāvitrī  
 sarvavedachandasena chanduseti || 7 ||

<sup>1</sup> °rājyaṃ B.

Āsmeva sthīro vasāni jāgataṃ chandasā \ puruṣo maṇiḥ prāṇaḥ sūtram annam  
 granthis tad granthim udgrathānīty<sup>1</sup> annakāmaḥ<sup>2</sup> \ mṛtyave brāhmaṇam api sarvaṃ  
 āyur aśīyāyuṣmān māham akāmo marīṣyāmy annavān annādo bhūyāsaṃ svāhā \  
 aya<sup>3</sup> iva sthīro vasāni traiṣṭubhena chandasā puruṣo maṇiḥ prāṇaḥ<sup>4</sup>-svāhā \ loham  
 iva sthīro vasāni auṣṇihena chandasā puruṣo maṇiḥ prāṇaḥ-svāhā \ siṣam iva sthīro  
 vasāni kākubhena chandasā puruṣo maṇiḥ prāṇaḥ-svāhā \ rajatam iva sthīro vasāni  
 svārājyena chandasā puruṣo maṇiḥ prāṇaḥ-svāhā \ suvarṇam iva sthīro vasāni  
 gāyatrena chandasā puruṣo maṇiḥ prāṇaḥ-svāhā \ annam iva sthīro vasāni vairā-

*jena candamā puruṣo maṇiḥ prāṇaḥ-svāhā \ tṛptir iva sthīro vasāny ānuṣṭubhena  
chandasā puruṣo maṇiḥ prāṇaḥ-svāhā \ nākam iva sthīro vasāni sāmṛāḍyena chandasā  
puruṣo maṇiḥ prāṇaḥ-svāhā \ Byhaspatir iva sthīro vasāni bāṛhatena chandasā pu-  
ruṣo maṇiḥ prāṇaḥ-svāhā \ Brahmeva sthīro vasāni pāṇiklena chandasā puruṣo maṇiḥ  
prāṇaḥ-svāhā \ Prajāpatir iva sthīro vasāni ātichandasena chandasā puruṣo maṇiḥ  
prāṇaḥ-svāhā \ Sāvitrir<sup>5</sup> iva sthīro vasāni sarvavedachandasena chandasā puruṣo  
maṇiḥ prāṇaḥ-svāheti \ priyāyai vā jāyāyai<sup>6</sup> priyāya vāntevāsine 'nyasmai vāpi  
yasmai kāmāyeta tasmā ucchiṣṭaṃ dadyāt \ sa hāpi śataṃ varṣāṇi jīvati punaḥ  
punaḥ prayujjāno<sup>7</sup> jīvaty eva jīvaty eva || 8 ||*

|| Ity Āraṇyaka ekādaśo 'dhyāyaḥ ||

<sup>1</sup> *udgrathānīmy* B. <sup>2</sup> *kā* B pr. m.; *kāno* B sec. m. <sup>3</sup> *ya* B sec. m. <sup>4</sup> The scribe abbreviates henceforth to *prā-svāhā*. I have so printed to save space. <sup>5</sup> *sāvitrir* B pr. m.; *trir* B sec. m.; <sup>6</sup> *trīva* A. Possibly *savitrī* iva with shortening may be meant (cf. Macdonell, *Sanskrit Grammar*, p. 63; Wackernagel, *Altindische Grammatik*, I, 321, 322). <sup>7</sup> *jāyai* B pr. m.; corr. in marg. <sup>7</sup> *prayujjāno* B, is just possible.

## ADHYĀYA XII.

*Om \ hastivarcasaṃ prathatām brhadvṛqyaḥ \  
yad Adityai<sup>1</sup> tanvaḥ sambabhūva \  
tan mahyaṃ samaduḥ sarvaṃ<sup>2</sup> ete \  
Ādityāso Adityā<sup>3</sup> samvidānāḥ || 1 ||*

*yat te varco jātavedaḥ \  
brhad bhavaty āhilaṃ \  
tena mā varcasā tvam \  
Agne varcasvinam kuru || 2 ||*

*yac ca vācā vā puruṣe \  
yac ca hastiṣv āhilaṃ \  
suvārṇe goṣu yad varcaḥ \  
mayi tad hastivarcasaṃ || 3 ||*

*yad akṣeṣu hiraṇyeṣu \  
goṣv aśveṣu yad yaśaḥ \  
surāyām pūyamānāyām \  
mayi tad hastivarcasaṃ || 4 ||*

*mayi bhargo mayi maharṣi \  
mayi yajñasya yad yaśaḥ \*

*tan mayi Prajāpatih 1*

*divi divam iva dr̥mhatu 115 116*

<sup>1</sup> *ta* B pt. m. <sup>2</sup> *varva* A, B sec. m. as in Atharvaveda, III, 22, 1; cf. Whitney's translation, pp. 126, 127. This verse has on the whole better readings than the Atharvaveda. <sup>3</sup> *Adityāh* B. <sup>4</sup> I have, for convenience, numbered the verses throughout. The text in the MS. is only divided into sections. I have also printed the verses in Pādas without Sandhi. <sup>5</sup> For ver. 1, cf. Atharvaveda, III, 22, 1; ver. 2, cf. ibid., III, 22, 4 and 3; vers. 3, 4, cf. ibid., XIV, 1, 35; VI, 69, 1; ver. 5, cf. ibid., VI, 69, 3 (with *divi dyām iva dr̥mhatu*); Sāmaveda, I, 603 (with *paramēṣṭhī* for *tan mayi*). B omits *divi*.

*Aśvinā sāraghena mā 1*

*sam auktām<sup>1</sup> madhunā payaḥ 1*

*yathā madhumalīm vācam 1*

*āvadāmi janyu 116 11*

*ghṛtād ullūpto<sup>2</sup> madhumān payasvān 1*

*dhanamayo dharuḥ dhārayisnuḥ 1*

*rujan sapatnān<sup>3</sup> adhvānīs ca kṛṇvan 1*

*ā rohi māṃ mahate saubhagāya 117 11*

*Prajāpate na tvad etāny anyah 1*

*vśvā jakāni pari tā babhūva 1*

*yatkāmās te juhmas tan no astu 1*

*vayam syāma patayo rayīṇām 118 11<sup>4</sup>*

*ayam sano<sup>5</sup> nudatām me sapatnān 1*

*Indra iva Vṛtram pṛtanīsu sālā 1*

*Agnir iva kaksam vibhṛtaḥ purutrā 1*

*vāṇeṣu nas tigmajambho 'nu mārṣti 119 11*

*ayam sano yo 'nuvādi kila 1*

*Indra<sup>6</sup> iva Vṛtram vi puro ruroja 1*

*anenendro vi mṛdho vihatyā 1*

*śatrūyatām ā bhara bhōjanāni 110 11<sup>7</sup> 112 11*

<sup>1</sup> *vamahān* A; *sammahān* B. Presumably an imperative from *√mah*, trans., *Aśvinā* being voc. The parallel, Atharvaveda, VI, 69, 2 (-IX, 1, 19), has *madhunāuktām subhaspatī*, and in the last Pāda, *āvadāni janān anu*, which is better metre and syntax. I read <sup>o</sup>*anktam*; for synt., cf. *J. R. A. S.*, 1908, p. 1124. <sup>2</sup> *ullūpto* A, B. Cf. Atharvaveda, V, 28, 14; XIX, 33, 2; 46, 6. Scheftelowitz, *Die Apokryphen des Rigveda*, p. 118, ver. 9 a; below, ver. 34. <sup>3</sup> *sapatnān* B.

<sup>4</sup> =RV., X, 121, 10, and see Bloomfield, *Vedic Concordance*, p. 612; below, ver. 35. <sup>5</sup> *sa yo* B. <sup>6</sup> *kila* (A) *iva* only A, B. The parallel with *Indra* above seems conclusive.

In both cases *Indreva* (or *Indro va*) must be read *metri causa*. B has *viduro* corrected to *viro*.

<sup>7</sup> Last line =RV., V, 4, 5; &c.

*jayendra śatrūṇ jahi śūa dasyūn 1*

*Vṛtram hatveva kulīśenā vi vṛṣa<sup>1</sup> 1*

*augha iva śūpān<sup>2</sup> pra nudāt sapatnān |*  
*jāhyāt sapatnān svadhūr vanera || 11 ||*

*anu vṛśca madhyāt pra<sup>3</sup> vṛścopariśāt |*  
*ṛi vṛśca paścāt prati śūra vṛśca |*  
*tvayā praṇutlān maghavann amitrān |*  
*śūra<sup>4</sup> viśantaṃ Maruto 'nu yāntu || 12 ||*

*tvām rudrair hitibhiḥ puvamanāḥ |*  
*Indram manvānā Maruto juṣanta |*  
*suparṇāḥ kaukikāḥ pra mṛśanto enān |*  
*mahiyatāṃ daṃstri vardhanesu || 13 ||*

*brahmaṇutlaśya maghavan prṭanyataḥ |*  
*viśvag<sup>5</sup> Indra bhaṅgāḥ patantu |*  
*mā jñātāram aśata mā<sup>6</sup> pratisthām |*  
*mitho vighnānā upa yānti mṛtyum || 14 ||*

*Agne yaśastvīn yaśase sam arṇava |*  
*Indravatīm apatim itā vaha |*  
*ayam mūrdhā paramesthī suvarcaḥ |*  
*sajātānām uttamaśloko astu || 15 ||<sup>7</sup> || 3 ||*

<sup>1</sup> The metre requires 'śena vṛśca. <sup>2</sup> śūpāt B, the word being no doubt misunderstood.  
<sup>3</sup> pra ṛi A, B, but not only this is bad metre (in no case is the metre good, but an vṛśca may be read), but the ṛi following renders the double prefix most improbable. <sup>4</sup> amitrān chur A, B, possibly for sa reṇiṣa n tam. <sup>5</sup> viśag A, B. <sup>6</sup> So I read. The verse is a mutilated version of Atharvaveda, VI, 32, 3 (= VIII, 8, 21): mā jñātāram mā pratisthām vandanta | mitho vighnānā upa yantu mṛtyum. See also Āśvalāyana Gṛhya Sūtra, III, 10, 11; J.A.O.S., XXVI, 227. B has śatamāḥ, pratisthāmāho vighnanām, yati. A has ito, vijñātām. The text is merely a conjecture. <sup>7</sup> Cf. Taittirīya Samhitā, V, 7, 4, 3<sup>n</sup>, ending: samānānām uttamaśloko astu. Either sa jāt<sup>o</sup> or sajāt<sup>o</sup> is possible, and uttamah śloko or uttamaśloko.

*bhadrām paśyanta upa sedur āgan |*  
*tato dīkṣām ṛsavah svarvidataḥ |*  
*tataḥ kṣatram balam ojaś ca jātam |*  
*tad asmai devā abhi sam namantām || 16 ||<sup>1</sup>*

*dhātā vidhātā parameta samṛk |*  
*Prajāpatih paramesthī suvarcaḥ |*  
*stomaṃ chandāmṣi nivido mā āhuḥ |*  
*etasmai rāṣṭram abhi sam namantām || 17 ||<sup>2</sup>*

*abhy ā vartadhvam upa sevāṅgnim |*  
*ayam śāstādhipatiḥ no astu |*

asya vijñānam anu sam rabhadhvam |  
imaṃ paścād anu jīvātha sarve || 18 ||<sup>5</sup>

alardo<sup>4</sup> nāma jāto 'si |  
purā sūryāt puroṣasaḥ<sup>5</sup> |  
taṃ tvā sapatnakṣayaṇam<sup>6</sup> |  
vedātho<sup>7</sup> viṣṭambhajambhanam || 19 ||

nārdhe pramīyeta<sup>8</sup> tared<sup>9</sup> dviṣantam |  
kalpeta vākyaṃ pṛtanāḥ saheta |  
pramāyukaṃ tasya dviṣantam āhuḥ |  
irāmaṇiṃ bailvaṃ yo bibharti || 20 || || 4 ||

<sup>1</sup> Cf. Taittiriya Samhitā, V, 7, 4, 3; Taittiriya Āranyaka, III, 11, 9 (with *pāśyanta*, *āgre*, and *ūpo*); Atharvaveda, XIX, 41, 1; and Whitney's translation, p. 963. Cf. p. 349. A, B have *āgān* and *paśyema*. <sup>2</sup> Cf. Taittiriya Samhitā, V, 7, 4, 4 (with *virājā stbāḥ*, and *abhi saṃ-*  
*nimāma*). A has *stomāni*. <sup>3</sup> Cf. ibid., V, 7, 4, 4; 5, with *ūpa mēta sākām*, and *vo* (B has *mo*). <sup>4</sup> So A, B. The word may be connected with *araṇi* or *araṇu*, Atharvaveda, XX, 131, 8. Cp. p. 349. <sup>5</sup> = Atharvaveda, X, 7, 31<sup>b</sup>. <sup>6</sup> *sapatnakṣayaṇam* B. But *kṣayaṇam* is too like *kṣayanam* in MSS. to render the reading doubtful. <sup>7</sup> The metre is wrong and *veda* may belong to the line before, or *atho* be an interpolation. <sup>8</sup> *pramīye* B pr. m. <sup>9</sup> *tare* B.

na sa śaptam<sup>1</sup> aśnāti na<sup>2</sup> kilbiṣaṃ kṛtam |  
nainam divyo Varuṇo hanī bhūtam |  
nainam kruddhaṃ manyavo 'bhi yānti<sup>2</sup> |  
irāmaṇiṃ bailvaṃ yo bibharti || 21 ||

nāsyā tvacaṃ hīmsati<sup>3</sup> jātavedāḥ |  
na māṃsam aśnāti na hanī tāni |  
śalūyur asmuñ jaraduṣṭiḥ praiti |  
irāmaṇiṃ bailvaṃ yo bibharti || 22 ||

nāsyā prajā duṣyati jāyamānā |  
na śailago<sup>4</sup> bhavati na pāpakṛtyā |  
nānyan mīlhas tasya kuleṣu jīyate |  
irāmaṇiṃ bailvaṃ yo bibharti || 23 ||

nāsyāpavādā na pravādakā<sup>5</sup> grhe |  
na saṃpalantyo<sup>6</sup> na vīveśa tasmai |  
nāsmiñ alakṣmīḥ kurute nīveśanam |  
irāmaṇiṃ bailvaṃ yo bibharti || 24 ||

nainam rakṣo na piśāco hinasti |  
na jambhako nāpy asuro na yakṣaḥ |

na sūtikā lasya gr̥heṣu<sup>7</sup> jāyate ।

irāmaṇim bailvaṃ yo bibharti ॥ 25 ॥ ॥ 5 ॥

<sup>1</sup> saṇi (?) suptam A, B. <sup>2</sup> abhimātī° A, B. <sup>3</sup> Probably metri causa (- u u after caesura). Cf. ver. 25<sup>a</sup>, 26<sup>b</sup>. <sup>4</sup> tailakā B pr. m.; tailago A, B sec. m. bhavati is disyllabic. Cf. Hopkins's *Ancient Epic of India*, p. 260, and for a similar case in the Aitareya Brāhmaṇa, my note, *J. R. A. S.*, 1908, p. 202. <sup>5</sup> pravūtakā B. If pravūtakā is right, the ka must add nothing to the word, <sup>6</sup> saṇipatatyo B pr. m.; tapo sec. m. A has viśeta. <sup>7</sup> kulasya A.

nainam vyāghro na vṛko na dvīpi ।

na śvāpadam himsati kimcanainam ।

na hastinam kruddham upaiti bhītim<sup>1</sup> ।

irāmaṇim bailvaṃ yo bibharti ॥ 26 ॥

nainam sarpo na prdākur hinasti ।

na vṛśako na tiraścī<sup>2</sup>narājī ।

nainam kṛṣṇo 'hir abhi<sup>3</sup> saṃhate ।

irāmaṇim bailvaṃ yo bibharti ॥ 27 ॥

nainam pramattam<sup>4</sup> Varuṇo hinasti ।

na makaro na grahaḥ śiśumārāḥ ।

pārāvarāc chivam asmai kṛṇolī ।

irāmaṇim bailvaṃ yo bibharti ॥ 28 ॥

pramāyukam aśya dviśantam āhuḥ ।

puṣpam iva chinnaṃ saha bandhanena ।

augha iva śūpān pra nudāt sapatnān ।

irāmaṇim bailvaṃ yo bibharti ॥ 29 ॥

ayam maṇiḥ pratisaro jāmbu jīvāya badhyate ।

anēnendro Vṛtram ahann ṛṣiṇā<sup>5</sup> ca maṇiṣiṇā ॥ 30 ॥ ॥ 6 ॥

<sup>1</sup> bhītam A, B sec. m. Cf. *J. A. O. S.*, XXVIII, 390. <sup>2</sup> tiraścīnarājī B; °cīna° A. <sup>3</sup> bhī only A, B. The animal kṛṣṇa is doubtful (Atharvaveda, XI, 2, 2, is taken otherwise by Whitney in his translation), and the kṛṣṇo 'hir is regular; hence I add 'hir. <sup>4</sup> °ṛttam B, see Aitareya Āraṇyaka, II, 1, 1, n. 2. <sup>5</sup> ṛṣiṇā B.

sahendra dviśataḥ sahasvārātīḥ ।

sahasva<sup>1</sup> ṛtanāyataḥ ।

nāga iva pūrvapādābhyām ।

abhi tiṣṭha<sup>1</sup> ṛtanayataḥ ॥ 31 ॥

āgād ayam bailvo maṇiḥ ।

sapatnā<sup>2</sup>kṣayaṇo vṛṣā ।

taṃ paśyanti kavayaḥ sarvavīrāḥ ।

yathā sapatnān samare saheyuḥ<sup>3</sup> ॥ 32 ॥

amṛtaṃ me maṇau sūtram Aśvināv api nahyatīm |  
 bailvaḥ sahasravīryo 'si mā te bhartā riṣam<sup>4</sup> aham || 33 ||  
 ghṛtād ulluplo<sup>5</sup> madhumān payasvān |  
 dhanamjayo dharuṇo dhārāyīṣṇuḥ |  
 rujan sapatnān<sup>6</sup> adharāṃś ca kṛṇvan |  
 ā roha māṃ mahate saubhagāya || 34 ||  
 Prajāpate na tvad elāny anyah |  
 viśvā jatāni pari tā babhūva |  
 yatkāmas te juhūmas tan no astu |  
 vayanī syāma paṭayo rayīṇām || 35 ||  
 śūsa itthaṃ mahān asīti pañca<sup>7</sup> || 7 ||

<sup>1</sup> śtha add B marg. <sup>2</sup> sapatnaḥkṣapaṇo B. Cf. Atharvaveda, I, 29, 4; 6. <sup>3</sup> tsa-  
 heyuḥ B. <sup>4</sup> riṣam B. B has bilvaḥ. <sup>5</sup> ur A; uluplo B; cf. ver. 7. <sup>6</sup> sapatnād  
 B; cf. ver. 7. <sup>7</sup> i.e. RV., X, 152, 1-5, giving in all forty verses. Their use in the ritual  
 (XII, 8) is by verses 1-8, 9-14, 15-18, 19, 20-35, 36-40.

Athāto maṇikalpaḥ | bhūtikāmaḥ puspēṇa trirātropoṣilo jīvato hastino dantān  
 mātṛām uddhṛtyāgnim upasamādhāya<sup>1</sup> parisamuhya paristīrya paryukṣya dakṣiṇam  
 jānu ācyotturato 'gneḥ kaṃse maṇim kṛtvā hutvā homān maṇau sampātām ānayet |  
 hastivarcasam ity ekābhiḥ pratycam<sup>2</sup> aślābhiḥ saplarātram madhusarpiṣor vāsa-  
 yitvā trirātram ekām vā badhniyād<sup>3</sup> ghṛtād ulluplo ity etayarcā | ala evottaram  
 śadbhir hṛdayaśulāgramaniṃ pratodāgramaniṃ vā muśalāgramaniṃ<sup>4</sup> vā khadira-  
 sāramaniṃ vā māmśaudane vāsayingvā trirātram ekām vā badhniyāt | ala evottaram  
 calasrbhir vṛṣabha<sup>5</sup> śṛṅgāgramaniṃ ghṛtaudane vāsayingvā trirātram ekām vā badhni-  
 yāt | ala evottaram ekayairāṇḍamaniṃ tilaudane<sup>6</sup> vāsayingvā trirātram ekām vā  
 badhniyāt | ala evottaram śoḷaśabhir<sup>7</sup> bailvaṃ saplarātram madhusarpiṣor vāsayingvā  
 trirātram ekām vā badhniyād ghṛtād ullupla ity etayarcā | ala evottaram pañcabhir  
 mahāvarohasyodoham<sup>8</sup> mudgaudane vāsayingvā trirātram ekām vā badhniyāc chaklau  
 satī<sup>9</sup> prathamam hastichāyāyām vaiyāghre vāpi carmany āsino vāpi juhuyād āsino  
 vāpi juhuyāt || 8 ||

|| Ity Āranyake dvādaśo 'dhyāyaḥ ||

<sup>1</sup> āpa° B. <sup>2</sup> pratycam B. <sup>3</sup> badhniyād B. <sup>4</sup> muśala° B; mus° A. <sup>5</sup> vṛṣabhaḥ B.  
<sup>6</sup> Caudanena B. <sup>7</sup> śoḷaśabhir B. <sup>8</sup> mahāvarāhasa° B. o in MSS. is often confused  
 with ā, cf. Hoernle, *Osteology*, p. 132. The name of a wood of sorts seems essential, and *udāham*  
 (a 'besom', cf. Taittirīya Brāhmaṇa, III, 8, 4, 3) may be meant. The alternative is to take  
*uloham* as a gerund. <sup>9</sup> satī B.

### ADHYĀYA XIII.

Athāto vairāgyasamskṛte śarīre brahmayajñāniṣṭho bhavet | āpa punarmṛtyum  
 jayati | tad u ha vāimā draṣṭavyaḥ śrotavyo mantravyo nididhyāsilavya itī | tam etam

*vedānuvacanena vividiṣanti brahmacaryeṇa tapasā śraddhayā yajñenānāśakena ceti Māṇḍūkyaḥ* | *tasmād evaṃvic chānto*<sup>1</sup> *dānta uparatas titikṣuḥ śraddhāvitto bhūtvātmany evātmānam paśyed iti Māṇḍāryaḥ* | *yo 'yaṃ vijñānamayaḥ puruṣaḥ prāṇeṣu sa eṣa neti nety ātmāvagrhya idam brahmedaṃ kṣatram*<sup>2</sup> *ime devā ime vedā ime lokā imāni sarvāṇi bhūkāmidaṃ sarvaṃ yad ayam ātmā* | *sa eṣa tat tvam asiḥ ātmāvagamyo 'haṃ brahmāsmīti* | *tad etad brahmāpūrvam oparam anaparam anantaram abāhyam ayam ātmā brahma sarvānubhūḥ ity anusāsanam* | *iti Yājñavalkyaḥ*<sup>3</sup> | *tam etaṃ nāputrāya nānantevāsine brūyād iti* | *ya imāṃ adbhiḥ parigṛhitāṃ vasumatīṃ dhanasya pūrṇāṃ dadyād idam eva tato bhūya idam eva tato bhūya ity anusāsanam* | *tām*<sup>4</sup> *etām upaniṣadam vedaśiro na yathā katham cana vadet*<sup>5</sup> | *tad etad ṛcābhyuditam* || 1 ||

|| *Ity Aranyake trayodaśo 'dhyāyaḥ* ||<sup>7</sup>

<sup>1</sup> *vichānto* A, B. <sup>2</sup> *kṣatra* B. <sup>3</sup> This is an exact quotation, save for the insertion of *oparam* of Bṛhadāraṇyaka Upaniṣad, II, 5, 19. B pr. m. has *brahmā*. For the earlier part, cf. that Upaniṣad, II, 4, 5; 6; IV, 4, 25; 27; 28, and for the next words, VI, 3, 20 (13 Kāṇva). <sup>4</sup> This is clearly an inaccurate reminiscence of Chāndogya Upaniṣad, III, 11, 6. <sup>5</sup> *tāv* B. <sup>6</sup> *vede* B. <sup>7</sup> Simply || 9 || B, but (a) this contradicts the colophon to XII, 8; (b) there is no connexion with XII; (c) A, Weber's MS., *Catal.*, II, 6, has XIII. Cf. *J. A. S.*, 1908, pp. 380, 381.

## ADHYĀYA XIV.

*ṛcām mūrdhānam yajusām uttamāṅgam* |  
*sāmunām śiro 'tharvāṇām muṇḍamuṇḍam* |  
*nādhīte 'dhīte vedam āhus tam ajñam* |  
*śiraś<sup>1</sup> chitvāsau kurute kabandham* || 1 ||<sup>2</sup>  
*sthāpūḥ ayam bhārahāraḥ kilābhūt* |  
*adhītya vedam na vijānāti yo 'rtham* |  
*yo 'rthajña il sakalam bhudram āsnute* |  
*nākam eti jñānavidhūtapāpmā* || 2 ||<sup>3</sup>

<sup>1</sup> *śira* B. <sup>2</sup> The numbers are added by me. <sup>3</sup> B ends with || 10 ||. Really Adhyāya XIV should be combined with Adhyāya XIII into one Adhyāya, but the Berlin MS. (Weber, *Catal.*, II, 6) treats this as a separate Adhyāya. For ver. 2, see Nirukta, I, 18; Burnell, *Samhitopaniṣad Brāhmaṇa*, p. 38.

## ADHYĀYA XV.

*Atha varṣaḥ* | *om* | *namo brahmaṇe nama ācāryebhyaḥ* | *Guṇākhyāc Chāṅkhāyanād asmābhīr adhitam* | *Guṇākhyāḥ Sāṅkhāyanāḥ Kaholāt Kauṣitakeḥ* | *Kaholāḥ Kauṣitakir Uddālakād*<sup>1</sup> *Aruṇaḥ Uddālaka Aruṇiḥ Priyavratāt Saumāpeḥ* | *Priyavratāḥ Saumāpiḥ Somapāt* | *Somapāḥ Saumāt Prātiveśyāt* | *Saumaḥ Prātiveśyaḥ*<sup>2</sup> *Prātiveśyāt* | *Prātiveśyo Bṛhaddivāt* | *Bṛhaddivāḥ Sumnayoḥ* | *Sumnayur Uddālakāt* |



*Uddālako Viśvamanasaḥ | Viśvamanā Vyākṛāt | Vyākṛaḥ Sākamaśvat | Sākamaśvo  
Devarālāt | Devarāto Viśvāmitrāt | Viśvāmitra Indrāt | Indraḥ Prajāpateḥ |  
Prajāpatir Brahmanāḥ | Brahmā Svayambhūḥ | namo brahmaṇe namo brahmaṇe |*

॥ *Ity Āraṇyake pañcadaśo 'dhyāyāḥ* ॥<sup>3</sup>

॥ *Iti Śāṅkhāyanāraṇyakam samāptam* ॥

<sup>1</sup> *Uddālukād B.* <sup>2</sup> *Somaḥ Pratīvetṣyaḥ*, Winternitz, *Bodl. Catal.*, p. 60. A has *Somāpiḥ* and *Somaḥ*. <sup>3</sup> *ity Āraṇyake Upaniṣado ekādaśo 'dhyāyāḥ | iti Śāṅkhāyana Upaniṣadaḥ samāp-  
taḥ | saṃpūrṇam | śrīhanu śrisamvat 1837 (= A.D. 1781) varṣe miti jyeṣṭhaśudī 15 śukravā  
B.* But this is all on f. 87, which is a recent restoration and is of no authority. The number  
XV is given in the Berlin MS. to the Vamśa, which ends: *iti Śāṅkhāyanāraṇyake pañcadaśo  
'dhyāyāḥ || cha || samāptāḥ || tubham bhavatu || svasti samvat 1734 varṣe aśvīnāśuddha 13 śanau  
abhyantaranāgarajñāṭīyarājānagaramadhye | Rājapure vāstavyaṃ śvakadikṣitamāpṇāpīnāra-  
ghunūtha || paṇḍyaśīmajñyśīmāputrapautrapaṭhanārtham |* The Vamśa clearly begins with  
the 'author' of the Āraṇyaka, i.e. Guṇākhyā; why Oldenberg (*S.B.E.*, XXIX, 4, 5) should  
think the author of the Sūtras is meant I cannot understand. See also my *Śāṅkhāyana Āra-  
ṇyaka*, p. 72.

## INDEX I

### QUOTATIONS FROM RĠVEDA.

(The first numbers in brackets denote the reference in the Samhitā. The second, the page and column of Bloomfield's *Vedic Concordance*. The *pratikas* are given exactly as in the Samhitā text, except that the original forms in *pausa* are restored. References marked Ś. are to the Śāṅkhāyana Āraṇyaka.)

- Agniṃ naro dīdhitibhir aranyoh* (VII, 1, 1<sup>a</sup>),  
I, 1, 2 (11<sup>b</sup>); Ś. I, 2.
- Agnir netā – sa vṛtrahā* (III, 20, 4<sup>a-c</sup>), I, 2, 1  
(15<sup>b</sup>).
- Agne tava bravo vayah* (X, 140, 1<sup>a</sup>), V, 3,  
2 (23<sup>b</sup>).
- adaḥ su madhu madhunābhi yodhiḥ* (X, 120,  
3<sup>d</sup>), I, 3, 4; V, 1, 6 (49<sup>b</sup>).
- Adītir mātū sa pitā sa putrah* (I, 89, 10<sup>b</sup>),  
III, 1, 6 (50<sup>b</sup>); Ś. VII, 15.
- adyā no deva Savitah* (V, 82, 4<sup>a</sup>), I, 5, 3 (53<sup>b</sup>);  
Ś. II, 18.
- anaśvo jāta anabhītur ukthyah* (IV, 36, 1<sup>a</sup>),  
I, 5, 3 (61<sup>b</sup>).
- anuṣṭubham anu carcūryamāṇam* (X, 124, 9<sup>c</sup>),  
II, 3, 5 (67<sup>a</sup>).
- annē samasya yad asan manīṣāḥ* (X, 29, 4<sup>d</sup>),  
I, 5, 2 (not in Bloomfield, 75<sup>b</sup>).
- apatyaṃ gopām anipadyamānam* (I, 164, 31<sup>a</sup>),  
II, 1, 6 (79<sup>b</sup>). Verse cited in full.
- apān prān eti svadhayā gr̥bhītaḥ* (I, 164, 38<sup>a</sup>),  
II, 1, 8 (81<sup>a</sup>). Verse cited in full.
- abodhy agniḥ samidhā janānām* (V, 1, 1), I,  
1, 1 (89<sup>b</sup>).
- abhi tvā pūrvaṇīlaye* (VIII, 3, 7<sup>a</sup>), V, 2, 2  
(91<sup>b</sup>).
- abhi tvā śūra nonumaḥ* (VII, 32, 22<sup>a</sup>), V, 2, 2  
(91<sup>b</sup>).
- abhi pra vah surādhasam* (VIII, 49, 1<sup>a</sup>), V,  
2, 4 (92<sup>b</sup>).
- abhūr eko rayipate rayiṇām* (VI, 31, 1<sup>a</sup>), V,  
2, 2 (97<sup>a</sup>).
- ayaṃ te astu havyataḥ* (III, 44, 1<sup>a</sup>), V, 2, 4  
(105<sup>b</sup>); Ś. II, 9.
- aśvayanto maghavann Indra vājinaḥ* (VII, 32,  
23<sup>c</sup>), V, 1, 6 (128<sup>a</sup>).
- Aśvinā yajvarir īṣaḥ* (I, 3, 1<sup>a</sup>), I, 1, 4 (129<sup>a</sup>).
- asat su me jaritah sābhivegaḥ* (X, 27, 1<sup>a</sup>), I,  
2, 2; V, 1, 1 (132<sup>a</sup>); Ś. I, 3.
- asya vāmasya palitasya hotuḥ* (I, 164, 1<sup>a</sup>), I,  
5, 3; V, 3, 2 (145<sup>b</sup>); Ś. II, 18.
- āganma vṛtrahantamam* (VIII, 74, 4<sup>a</sup>), I, 1,  
1 (154<sup>b</sup>).
- āgniṃ na svavṛktibhir* (X, 21, 1<sup>a</sup>), V, 3, 2  
(155<sup>a</sup>).
- ā ghā ye agniṃ* (VIII, 45, 1<sup>a</sup>), V, 2, 3 (155<sup>b</sup>).
- ā tū na Indra kṣumantam* (VIII, 81, 1<sup>a</sup>), V,  
2, 3 (158<sup>b</sup>).
- ā tena yātām manaso jayīyasā* (X, 39, 12<sup>a</sup>),  
II, 3, 8 (159<sup>a</sup>).
- ā te maha Indroty ugra* (VII, 25, 1<sup>a</sup>), V, 1, 2  
(159<sup>a</sup>).
- ā tvā ratham yathotaye* (VIII, 68, 1<sup>a</sup>), I, 2, 1  
(161<sup>a</sup>); Ś. I, 3.
- ād it pratnasya retasaḥ* (VIII, 6, 30<sup>a</sup>), III, 2,  
4 (162<sup>b</sup>).
- ā dhūrṣo asmai* (VII, 34, 4<sup>a</sup>), V, 2, 2 (167<sup>b</sup>).
- ā na Indro dūrād ā na āsāt* (IV, 20, 1<sup>a</sup>), V,  
2, 2 (167<sup>b</sup>).
- ā no bhadraḥ kratavo yantu viśvataḥ* (I, 89,  
1<sup>a</sup>), I, 5, 3; (V, 3, 2 as ānobhadriyam, not  
in Bloomfield) (169<sup>b</sup>).
- ā no viśvasuhavyah* (VIII, 90, 1<sup>a</sup>), V, 2, 4 (170<sup>b</sup>).

- ā yūtam Rudravartanī* (I, 3, 3<sup>c</sup>), I, 1, 4 (179<sup>b</sup>).  
*ā yāhi vanasā saha* (X, 172, 1<sup>a</sup>), II, 2, 2 (180<sup>a</sup>).  
*ā yāhy adribhiḥ sutam* (V, 40, 1<sup>a</sup>), V, 2, 5 (180<sup>a</sup>).  
*ā yāhy arvan ūpa bandhureṣṭhāḥ* (RV. van<sup>a</sup>) (III, 43, 1<sup>a</sup>), V, 3, 1 (180<sup>b</sup>).  
*āvṛtiso 'vatāso na kṣatṛbhiḥ* (I, 55, 8<sup>c</sup>), II, 1, 6 (189<sup>b</sup>).  
*ā lūsate pratī haryanty ukthā* (I, 165, 4<sup>c</sup>), I, 2, 2 (190<sup>b</sup>).  
*īthā hi soma in made* (I, 80, 1<sup>a</sup>), V, 2, 2 (198<sup>a</sup>).  
*idam vāso sutam andhaḥ* (VIII, 2, 1<sup>a</sup>), I, 2, 1 (198<sup>b</sup>); Ś. I, 3.  
*Indra it somapā ekah* (VIII, 2, 4<sup>a</sup>), V, 2, 3 (206<sup>a</sup>).  
*Indraṇ vīśvā avīryadhan* (I, 11, 1<sup>a</sup>), I, 5, 2; V, 3, 1 (207<sup>b</sup>).  
*Indra nedīya ed ihi* (VIII, 53, 5<sup>a</sup>), I, 2, 1 (210<sup>b</sup>).  
*Indram id gāthino brhat* (I, 7, 1<sup>a</sup>), V, 2, 1 (212<sup>a</sup>: RV., I, 7, 1-9 are called *avkavat* in I, 4, 1).  
*Indravīryū ime sutā* (I, 2, 4<sup>a</sup>), I, 1, 4 (213<sup>a</sup>). Pādas <sup>a</sup> and <sup>b</sup> are cited.  
*Indrasya nu vīryāṇi pra vocam* (I, 32, 1<sup>a</sup>), V, 2, 2 (215<sup>b</sup>).  
*Indrāgnī yuvamī su nah* (VIII, 40, 1), I, 5, 1; V, 3, 1 (220<sup>a</sup>).  
*Indrāya sāma gīyata* (VIII, 98, 1<sup>a</sup>), V, 2, 5 (223<sup>a</sup>); Ś. II, 10.  
*Indrāya hi dyaur asuro anamrata* (I, 131, 1<sup>a</sup>), V, 1, 1 (223<sup>b</sup>).  
*Indrā yāhi citrabhāno* (I, 3, 5<sup>a</sup>), I, 1, 4 (224<sup>a</sup>).  
*Indrā yāhi tūṣṭyāna* (I, 3, 6<sup>a</sup>), I, 1, 4 (224<sup>a</sup>).  
*Indrā yāhi dhiyeṣṭitah* (I, 3, 4<sup>a</sup>; 5; 6), I, 1, 4 (224<sup>a</sup>).  
*Indro madāya vīryadhe* (I, 81, 1<sup>a</sup>), V, 2, 2 (227<sup>b</sup>).  
*imaṇ stomam arhate jātavedase* (I, 94, 1<sup>a</sup>), I, 5, 3 (231<sup>a</sup>).  
*imā nu kaṇi bhuvanā sīṣadhūma* (I, 157, 1<sup>a</sup>), V, 2, 2 (234<sup>a</sup>).  
*īṅkhayantīr apasyuvah* (X, 153, 1<sup>a</sup>), V, 1, 1 (244<sup>a</sup>).  
*ugro jāyṇe vīryāya svādhāvān* (VII, 20, 1<sup>a</sup>), V, 2, 2 (248<sup>b</sup>).  
*ut rīṣṭha Brahmanaspatē* (I, 40, 1<sup>a</sup>), I, 2, 1 (256<sup>b</sup>).  
*ud u brahmāny airata śravasyā* (VII, 23, 1<sup>a</sup>), V, 2, 2 (261<sup>a</sup>).  
*ud ghed abhi śrutāmāgham* (VIII, 93, 1<sup>a</sup>), V, 2, 3 (262<sup>a</sup>).  
*ud vāyaṇi tamasaḥ pari* (I, 50, 10<sup>a</sup>), III, 2, 4 (263<sup>b</sup>).  
*ubhayaṇi śṛṇavac ca nah* (VIII, 61, 1<sup>a</sup>), V, 2, 4 (272<sup>b</sup>).  
*ekah suparṇah sa samudram ā vireka* (X, 114, 4<sup>a</sup>), III, 1, 6 (296<sup>a</sup>); Ś. VII, 18. Verse cited in full.  
*endra yāhy ūpa nah parāvataḥ* (I, 130, 1<sup>a</sup>), V, 1, 1 (302<sup>b</sup>).  
*endra sānasimī rayim* (I, 8, 1<sup>a</sup>), II, 2, 5 (302<sup>b</sup>).  
*eṣa stoma maha ugrāya vāhe* (VII, 69, 5<sup>a</sup>), I, 5, 2 (307<sup>b</sup>).  
*omāvaḥ carṣaṇādhītaḥ* (I, 3, 7<sup>a</sup>), I, 1, 4 (312<sup>b</sup>).  
*katarā pūrva katarā parāyoh* (I, 185, 1<sup>a</sup>), I, 5, 3 (316<sup>b</sup>).  
*kathā mahām avydhāt kasya hotuḥ* (IV, 23, 1<sup>a</sup>), V, 2, 2 (317<sup>a</sup>); Ś. I, 2.  
*kayā śubhā satayasaḥ sanīlāḥ* (I, 165, 1<sup>a</sup>), I, 2, 2; V, 1, 1 (319<sup>a</sup>).  
*garbhe nu sann anv eṣām avedam* (IV, 27, 1<sup>b</sup>), II, 5, 1 (345<sup>a</sup>: the verse is given in full).  
*gām āvayam rathyam Indra saṇi kirā* (VI, 46, 2<sup>c</sup>), V, 1, 6 (346<sup>b</sup>).  
*gaurīr mimāya salilāni takṣatī* (I, 164, 41<sup>a</sup>), I, 5, 2 (355<sup>a</sup>).  
*citraṁ devānām ud agād anīkam* (I, 115, 1<sup>a</sup>), III, 2, 3 (369<sup>a</sup>); Ś. VIII, 4. Verse cited in full.  
*jaynāno nu śatakratuḥ* (VIII, 77, 1<sup>a</sup>), V, 2, 3 (372<sup>b</sup>).  
*janiṣṭhā ugrah sahasa turāya* (X, 73, 1<sup>a</sup>), I, 2, 2; V, 1, 1 (373<sup>b</sup>).  
*jātavedase sunavāma somam* (I, 99, 1<sup>a</sup>), I, 5, 3 (376<sup>b</sup>).  
*tam v abhi pra gāyata* (VIII, 15, 1<sup>a</sup>), V, 2, 5 (408<sup>a</sup>).  
*tam vo dasmam rīṣaham* (VIII, 88, 1<sup>a</sup>), V, 2, 4 (387<sup>a</sup>).

- tat Savitur vr̥ṇīmahe* (V, 82, 1<sup>a</sup>, I, 5, 3 (392<sup>b</sup>); Ś. II, 18; IX, 1.  
*tad id āsa bhuvaneṣu jyeṣṭham* (X, 120, 1<sup>a</sup>), I, 3, 4; 7; V, 1, 6 (395<sup>a</sup>); Ś. II, 1.  
*tad devasya Savitur vāryam mahat* (IV, 53, 1<sup>a</sup>), I, 5, 3 (396<sup>a</sup>); Ś. II, 18.  
*tam u śtūhi yo abhibhūtojaḥ* (VI, 18, 1<sup>a</sup>), V, 2, 2 (406<sup>b</sup>).  
*tarobhir vo vidadvasum* (VIII, 66, 1<sup>a</sup>), V, 2, 4 (409<sup>b</sup>).  
*tā asya sūdalohasaḥ* (VIII, 69, 3<sup>a</sup>), V, 1, 6; 2, 5 (second reference omitted in Bloomfield, 419<sup>b</sup>).  
*tām sute kīrtim magharvan mahitvā* (X, 54, 1<sup>a</sup>), I, 3, 7; V, 1, 6 (420<sup>b</sup>).  
*tīrasyābhinayaso asya pūhi* (X, 160, 1<sup>a</sup>), V, 1, 1 (431<sup>b</sup>).  
*tyam ū śu vājinaṇi devapītam* (X, 178, 1<sup>a</sup>), V, 3, 1 (447<sup>a</sup>).  
*trikadrakeṣu mahiṣo yavāśiram* (II, 22, 1<sup>a</sup>), V, 1, 1 (448<sup>b</sup>).  
*tvam soma kratubhiḥ sukratur bhūh* (I, 91, 2<sup>a</sup>), I, 2, 1 (455<sup>a</sup>).  
*tvam hy ehi cerave* (VIII, 61, 7<sup>a</sup>), V, 2, 2 (456<sup>b</sup>).  
*tvīm idā hyo naraḥ* (VIII, 99, 1<sup>b</sup>), V, 2, 4 (466<sup>a</sup>).  
*tvīm id hi havāmahe* (VI, 46, 1<sup>a</sup>), V, 2, 2 (466<sup>a</sup>).  
*tvāntataḥ purūvaso* (VIII, 46, 1<sup>a</sup>), V, 2, 5 (466<sup>b</sup>).  
*tve kratum api vr̥ṇjanti* (X, 120, 3), I, 3, 4 (467<sup>a</sup>).  
*tve ha yat pitaras cin na Indra* (VII, 18, 1), V, 2, 2 (468<sup>a</sup>).  
*dadī reknas* (VIII, 46, 15<sup>a</sup>), V, 2, 5 (470<sup>b</sup>).  
*dāśvāṇso dāśuṣaḥ sutam* (I, 3, 7<sup>a</sup>), I, 1, 4 (475<sup>b</sup>).  
*nakiḥ Sudāso ratham* (VII, 32, 10<sup>a</sup>), I, 2, 1; V, 2, 4 (525<sup>b</sup>).  
*nadam va olatinām* (VIII, 69, 2<sup>a</sup>), I, 3, 5; 8; V, 1, 6 (528<sup>b</sup>, where it is not noted that *nada* is used in the Āraṇyaka for this verse), Ś. II, 1.  
*na hy anyam baḥkaram* (VIII, 80, 1<sup>a</sup>), V, 2, 3 (544<sup>b</sup>).  
*nmīṣaḥ cij javūyasā* (VIII, 73, 2<sup>a</sup>), II, 3, 8 (550<sup>b</sup>).  
*nūnam atha* (VIII, 46, 15<sup>a</sup>), V, 2, 5 (556<sup>b</sup>).  
*nṛṇām u tvā nṛtamam gīrbhir ukthair* (III, 51, 4<sup>a</sup>), I, 3, 7; V, 1, 6 (557<sup>a</sup>).  
*pūvakū naḥ Sarasvatī* (I, 3, 10<sup>a</sup>), I, 1, 4 (581<sup>b</sup>).  
*pinvay apah* (I, 64, 6<sup>a</sup>), I, 2, 1 (586<sup>a</sup>).  
*piḥā sutasya rasinaḥ* (VIII, 3, 1<sup>a</sup>), II, 2, 4 (587<sup>a</sup>).  
*piḥā somam abhi yam ugra tarḍaḥ* (VI, 17, 1<sup>a</sup>), I, 2, 2 (587<sup>a</sup>).  
*puruhūtam puruṣtutam* (VIII, 92, 2<sup>b</sup>), V, 2, 3 (595<sup>b</sup>).  
*puvōḥam no andhasaḥ* (VIII, 78, 1<sup>a</sup>), V, 2, 3 (596<sup>a</sup>).  
*prakṛtāny rjīṇaḥ* (VIII, 32, 1<sup>a</sup>), V, 2, 3 (607<sup>a</sup>).  
*prajā ha tisro atyāyam īyuh* (VIII, 101, 14<sup>a</sup>), II, 1, 1 (614<sup>b</sup>). Verse cited in full  
*pra nūnam brahmaṇas patih* (I, 40, 5<sup>a</sup>), I, 2, 1 (623<sup>b</sup>).  
*prayajyavo Maruto bhṛūjadṛṣṭayaḥ* (V, 55, 1<sup>a</sup>), I, 5, 3 (626<sup>b</sup>); Ś. II, 18.  
*pra va Indrīya br̥hate* (VIII, 89, 3<sup>a</sup>), I, 2, 1 (628<sup>b</sup>).  
*pra vo devāyāgnaye* (III, 13, 1<sup>a</sup>), I, 1, 1 (630<sup>a</sup>).  
*pra vo mahe mandamānāyāndhasaḥ* (X, 50, 1<sup>a</sup>), I, 5, 2; V, 3, 1 (630<sup>b</sup>).  
*pra samrājāṃ caṣṣaṇinām* (VIII, 16, 1<sup>a</sup>), V, 2, 5 (631<sup>b</sup>).  
*praitu brahmaṇas patir* (I, 40, 3<sup>a</sup>), I, 2, 1 (643<sup>a</sup>).  
*pro sv asmai puroratham* (X, 133, 1<sup>a</sup>), V, 1, 1 (644<sup>a</sup>).  
*br̥had Indrīya gūyata* (VIII, 89, 1), I, 2, 1 (649<sup>b</sup>).  
*Br̥haspate na paraḥ sāmno viduḥ* (II, 23, 16<sup>a</sup>), III, 1, 5 (654<sup>a</sup>); Ś. VII, 13.  
*Br̥haspate prathamam vāco ogram* (X, 71, 1<sup>a</sup>), I, 3, 3 (654<sup>a</sup>).  
*bhūya id vūrvdhe* (VI, 30, 1<sup>a</sup>), I, 3, 7; V, 1, 5 (673<sup>a</sup>).  
*Marutvāñ Indro vṛṣabho raṇīya* (III, 47, 1<sup>a</sup>), I, 2, 2; V, 1, 1 (692<sup>b</sup>).  
*mahāñ Indro ya ojas* (VIII, 6, 1<sup>a</sup>), V, 2, 3 (695<sup>b</sup>); Ś. II, 8.  
*mā id anyad vi śaṇisata* (VIII, 1, 1<sup>a</sup>), V, 2, 4 (702<sup>a</sup>).

- Mitrām huve pūṭadakṣam* (I, 2, 7<sup>a</sup>), I, 1, 4 (713<sup>b</sup>). Pādas <sup>a</sup> and <sup>b</sup> are cited.
- mo śu tvā vāghataḥ ana* (VII, 32, 1<sup>a</sup>), V, 2, 4 (723<sup>b</sup>).
- ya ānayat parāvataḥ* (VI, 45, 1<sup>a</sup>), V, 2, 5 (724<sup>a</sup>).
- ya Indra somaṣūṭamaḥ* (VIII, 12, 1<sup>a</sup>), V, 2, 5 (725<sup>a</sup>).
- ya eka id vīdayate* (I, 84, 7<sup>a</sup>), V, 2, 5 (726<sup>b</sup>).
- yuh satrāhū vicarṣaṇiḥ* (VI, 46, 3), V, 2, 4 (777<sup>b</sup>).
- yatra brahmā paṇamānaḥ* (IX, 113, 6<sup>a</sup>), III, 2, 4 (741<sup>b</sup>).
- yad agna eṣā samitir bhavāti* (X, 11, 8), V, 1, 1 (749<sup>b</sup>).
- yad anti yac ca dūrake* (IX, 67, 21), III, 2, 4 (751<sup>a</sup>).
- yad Indra prūḡ apūḡ udak* (VIII, 4, 1), V, 2, 4 (753<sup>b</sup>).
- yad Indrāham yathū tvam* (VIII, 14, 1), V, 2, 5 (754<sup>a</sup>).
- yad vīvāna* (X, 74, 6<sup>a</sup>), V, 2, 2 (760<sup>b</sup>).
- yas tigmaṭrīṅgo vṛsaho na bhīmaḥ* (VII, 19, 1<sup>a</sup>), V, 2, 2 (770<sup>b</sup>).
- yas tityāja sacividaṁ sakhāyam* (X, 71, 6<sup>a</sup>), III, 2, 4 (770<sup>b</sup>, where the variant in TA. is not noted); Ś. VIII, 6. Verse cited in full.
- yasya tyac chambaraṇi made* (VI, 43, 1<sup>a</sup>), V, 2, 5 (774<sup>b</sup>).
- yā Indra bhuja ābharaḥ* (VIII, 97, 1<sup>a</sup>), V, 2, 4 (778<sup>b</sup>); Ś. II, 9.
- yāvad dyāvōpṛthivī tāvad it tat* (X, 114, 8<sup>b</sup>), I, 3, 8 (786<sup>a</sup>).
- yāvad brahma viśṭhitāṇi tīvati vāk* (X, 114, 8<sup>a</sup>), I, 3, 8 (786<sup>a</sup>).
- yo jāta eva prathamō manasvān* (II, 12, 1<sup>a</sup>), I, 5, 2; V, 3, 1 (808<sup>b</sup>).
- yonīḥ ta Indra sadane akāśi* (VII, 24, 1<sup>a</sup>), V, 3, 5 (810<sup>b</sup>).
- yo rūjā carṣaṇīmām* (VIII, 70, 1<sup>c</sup>), V, 2, 4 (812<sup>b</sup>).
- rathanṭaram ā jabhārā Vasiṣṭhaḥ* (X, 181, 1<sup>a</sup>), III, 1, 6 (817<sup>b</sup>).
- rātrīsūkta* (X, 127, 1<sup>a</sup>), III, 2, 4 (823<sup>b</sup>).
- revatīr naḥ saṭhamādaḥ* (I, 30, 13<sup>a</sup>), V, 2, 5 (830<sup>b</sup>).
- vane na vā yo adhāyi cākan* (X, 29, 1<sup>a</sup>), I, 5, 2; V, 3, 1 (837<sup>a</sup>).
- vayam gha tvā sūtāvantaḥ* (VIII, 33, 1), V, 2, 4 (838<sup>a</sup>).
- vīyav ā yāhi darśata* (I, 2, 1<sup>a</sup>), I, 1, 4 (860<sup>a</sup>).
- Pādas <sup>a</sup> and <sup>b</sup> are cited.
- vātrahatyāya tavase* (III, 37, 1<sup>a</sup>), V, 2, 5 (863<sup>a</sup>).
- vāvṛdhūnaḥ savasā bhūryojāḥ* (X, 120, 2<sup>a</sup>), I, 3, 4 (863<sup>a</sup>); Ś. II, 1.
- vidhum dadraṇam samane bahūnām* (X, 55, 5<sup>a</sup>), V, 3, 1 (869<sup>a</sup>).
- vīṣo vīṣo vo atithim* (VIII, 74, 1<sup>a</sup>), I, 1, 1 (877<sup>b</sup>); Ś. II, 2.
- vaśvānariya dhiṣaṇām pṭāvṛdhe* (III, 2, 1<sup>a</sup>), I, 5, 3 (906<sup>b</sup>).
- sakhāya ā śiṣāmahi* (VIII, 24, 1<sup>a</sup>), V, 2, 5 (951<sup>b</sup>).
- samīhaḥ susanitar* (VIII, 46, 20<sup>a</sup>), V, 2, 5 (966<sup>a</sup>).
- samīlāhṇim* (VIII, 44, 1<sup>a</sup>), V, 1, 1 (980<sup>b</sup>).
- sahasradhū pañcadaśāny ukthā* (X, 114, 8<sup>a</sup>), V, 3, 8 (1001<sup>a</sup>).
- suta it tvam nimīṣta Indra some* (VI, 23, 1<sup>a</sup>), V, 2, 2 (1015<sup>a</sup>).
- sui ūpakṣnum ūtaye* (I, 4, 1<sup>a</sup>), V, 2, 5 (1021<sup>b</sup>).
- sūrya ātmā jagatas* (I, 115, 1<sup>d</sup>), II, 2, 4; III, 2, 3 (1025<sup>b</sup>).
- svādarah somā ā yāhi* (VIII, 2, 28), V, 2, 3 (1054<sup>b</sup>).
- svādoh svādīyaḥ svāduṇā syjā sam* (X, 120, 3<sup>a</sup>), I, 3, 4; V, 1, 6 (1055<sup>a</sup>).
- hastacyuti janayanta* (VII, 1, 1<sup>b</sup>), I, 1, 2 (1065<sup>b</sup>).
- hotājanīṣṭa cetanaḥ* (II, 5, 1<sup>a</sup>), I, 1, 1 (1072<sup>b</sup>).

In the Śānti verses (see Crit. Note on I, 1) also occur <sup>1</sup> :—

- abhīṣu naḥ* (IV, 31, 3<sup>a</sup>), (not in Bloomfield, 96<sup>b</sup>).
- āvadaṁ tvam śakune bhāḍram ā vada* (II, 43, 3<sup>a</sup>), (not in Bloomfield, 186<sup>b</sup>).
- kayā naḥ citra ā bhuvat* (IV, 31, 1<sup>a</sup>), (319<sup>a</sup>).
- kas tvā satyo madānām* (IV, 31, 2<sup>a</sup>), (not in Bloomfield, 322<sup>b</sup>).

<sup>1</sup> In view of the variants in the MSS. I have given only the first Pādas. All the verses are assumed to be quoted in full.

- tac cakṣur devahitam* (VII, 66, 16), (not in Bloomfield, 388\*).
- tvaṃ Agne vṛatapī asi* (VIII, 11, 1), (not in Bloomfield, 450<sup>b</sup>).
- bhadraṃ karṇebhiḥ ṛṇuyāma devāḥ* (I, 89, 8\*), (664\*, where only the *pratīka* is given).
- bhadraṃ no api vātaya manah* (X, 20, 1\*), (not in Bloomfield, 664\*).
- The following occur in the Śāṅkhāyana Āraṇyaka I, II, VII-XII.
- Aditiḥ dyaur Aditiḥ antarikṣam* (I, 89, 10\*), VII, 15 (50<sup>b</sup>). Verse cited in full.
- adhvaryavo bhāratendrāya somam* (II, 14, 1\*), II, 16 (59\*).
- astāvry Agniḥ śimivadbhir aṁkaiḥ* (I, 141, 13\*), II, 18 (136\*).
- ā mandair Indra haribhiḥ* (III, 45, 1\*), II, 9 (176<sup>b</sup>).
- Indiāḥ suteṣu someṣu* (VIII, 13, 1\*), II, 10 (218\*).
- uta syā naḥ Sarasvatī juṣṇā* (VII, 95, 4\*), I, 2 (252<sup>b</sup>).
- ud vāyam tamasas pari* (I, 50, 10\*), VIII, 5 (263<sup>b</sup>). Verse cited in full.
- ud vām cakṣur Varuṇa supratīkam* (VII, 61, 1\*), I, 2 (263<sup>b</sup>).
- uruzvauasī mahinī asaṁcata* (I, 160, 2\*), II, 18 (276\*).
- ṛṣvā ta Indra sthāviraśya bāhū* (VI, 47, 8\*), II, 4 (294<sup>b</sup>).
- ka u śravat katamo yajñīyānām* (IV, 43, 1\*), I, 2 (315<sup>b</sup>).
- kim u śreṣṭhaḥ kim yaviṣṭha na ājāgan* (I, 161, 1\*), II, 18 (327<sup>b</sup>).
- kuvid aṅga namasā ye vṛdhāsaḥ* (VII, 91, 1\*), I, 2 (329<sup>b</sup>).
- ko vas trātā vasavaḥ ko varūtā* (IV, 55, 1\*), I, 2 (335<sup>b</sup>).
- te hi dyāvāpṛthivī viśvaśambhuvā* (I, 160, 1\*), II, 18 (445<sup>b</sup>).
- devayor eti sūryas tatarvūn* (VII, 61, 1<sup>b</sup>), I, 2 (491\*).
- dvārūv ṛtasya subhage vy āvar* (VII, 95, 6<sup>b</sup>), I, 2 (513<sup>b</sup>).
- na mindima camasaṃ yo mahākulaḥ* (I, 161, 1\*), II, 18 (529\*).
- śaṃ na Indrāgnī bhavatam avobhiḥ* (VII, 35, 1\*), (917\*, where only the *pratīka* is given).
- śaṃ no Mitro śaṃ Varuṇaḥ* (I, 90, 9\*), (not in Bloomfield, 918<sup>b</sup>).
- stuse janam suvratam naryasiḥ* (VI, 49, 1\*), (1041\*, where only the *pratīka* is given, as in the next).
- syonū pṛthivī bhava* (I, 22, 15\*), (1046\*).
- Prajāpate na tvad etāny anyah* (X, 121, 10\*), XII, 2, v. 8 (612\*). Verses in full.
- baḥ itthā tad vopuṣe dhōyī daḥ śatam* (I, 141, 1\*), II, 18 (644<sup>b</sup>). Insert *tad* in Friedlander's text.
- brhan mahānta urvīyā vi rājatha* (V, 55, 2<sup>b</sup>), II, 18 (650<sup>b</sup>).
- mahat tan nāma guhyam pū usprk* (X, 55, 2\*), VII, 20 (694<sup>b</sup>). Verse cited in full.
- mahāñ Indro nṛvad ā carṣaṇīpāḥ* (VI, 19, 1\*), I, 3 (695<sup>b</sup>).
- mā na stenebhyo ye abhi druhas paḍe* (II, 23, 16\*), VII, 13 (706\*). Verse cited in full.
- ya eka id havyaḥ carṣaṇīnām* (VI, 22, 1\*), II, 4 (726<sup>b</sup>).
- yam sūryasya duhitāvrñita* (IV, 43, 2\*), I, 2 (728<sup>b</sup>).
- yāvat tvas tanvo yāvad ojaḥ* (VIII, 91, 4\*), I, 2 (786\*).
- yāvan naraḥ cakṣasā dīdhīyānāḥ* (VII, 91, 4\*), I, 2 (786<sup>b</sup>).
- vide vṛdhava dakṣaso mahāñ hi śaḥ* (VIII, 13, 1\*), II, 10 (867<sup>b</sup>).
- viśvā vāmāni dhīmahi* (V, 82, 6\*), II, 18 (885<sup>b</sup>).
- viśvo hy anyo arir ājagāma* (X, 28, 1\*), II, 4 (891\*).
- śāsa itthā mahāñ asi* (X, 152, 1\*), II, 15; XII, 7 (923<sup>b</sup>).
- sa pratnathā kavīvṛdhāḥ* (VIII, 63, 4\*), II, 15 (974\*).
- sahiyavo Varuṇa Mitra martāt* (IV, 55, 1\*), I, 2 (1005\*).
- stotāram in maghavann asya vardhaya* (VIII, 97, 1\*), II, 9 (1041<sup>b</sup>).
- stomair Vatsasya vāvṛdhe* (VIII, 6, 1\*), II, 8 (1043\*).

## INDEX II

### QUOTATIONS FROM OTHER SOURCES THAN THE ṚGVEDA, NIVIDS, PRAIṢAS, ETC.

(All the Pādas of metrical passages are given as in Bloomfield's *Vedic Concordance* (*Harvard Oriental Series*, Vol. X, 1906). Metrical passages are marked (v). The references in brackets are to page and column of the *Concordance*.)

- agnir ivānadhṛsyuḥ pṛthivīva suṣadā bhūyāsam*, V, 1, 1 (14<sup>a</sup>).  
*atichandasā tvā* (*chandasodūhāmi*), V, 1, 4 (348<sup>a</sup>, under *gāyatreṇa tvā*, &c. The separate Mantras should rather be given separately).  
*atko tanūr eva tanvo astu bheṣajam* (v), I, 3, 4 (47<sup>b</sup>).  
*ānu dyāvapṛthivī pūrvadhītau*, V, 1, 1 (v) (64<sup>b</sup>).  
*ānu mām Indro ānu mām Bṛhaspātiḥ*, V, 1, 1 (v) (66<sup>a</sup>).  
*ānu mām Mitrāvaruṇā ihāvātīm*, V, 1, 1 (v) (66<sup>a</sup>).  
*ānu śaṃsiṣo dīśaḥ*, IV, 1 (v) (66<sup>b</sup>).  
*ānu sōmo ānu vāg devy āvīt*, V, 1, 1 (v) (67<sup>b</sup>).  
*antarikṣam ivānāpyam dyaur ivānadhṛsyuḥ bhūyāsam*, V, 1, 1 (70<sup>b</sup>, with the misreading °dhṛṣṭo, which is in no text or MS. and is contradicted by the context).  
*ānto vāc vābhūḥ sārvasmāc ūtaram*, V, 3, 2 (v) (not in Bloomfield).  
*annam iva vibhu yajña iva prabhur* (v. l. *prabhūr*) *bhūyāsam*, V, 1, 1 (74<sup>a</sup>).  
*ānnaśubhe varṣāpavitram gōbhagam*, V, 3, 2 (v) (not in Bloomfield).  
*apānam anvinkhasva*, V, 1, 4 (81<sup>b</sup>).  
*apānāya tvā* (*gllkhāmī*), V, 1, 4 (82<sup>a</sup>).  
*amṛtasya śrīyam mahīm*, V, 3, 2 (v) (102<sup>a</sup>).  
*ayūtākaram amṛtam dūhānam*, V, 3, 2 (v) (not in Bloomfield).  
*ārcanti arkām devitā(ḥ) svarkāḥ*, V, 2, 2 (v) (113<sup>b</sup>).  
*avratīm hinoti nā spṛśad rayiḥ*, V, 2, 2 (v) (125<sup>a</sup>, under *avratō*).  
*ahar iva svapṇī rātrir iva priyā bhūyāsam*, V, 1, 1 (150<sup>a</sup>).  
*Ādityās tvā jāgatenā*, &c., V, 1, 4 (165<sup>a</sup>, cf. 164<sup>b</sup>); S. I, 7.  
*ānuṣṭubhena tvā* (*chandasodūhāmi*), V, 1, 4 (384<sup>a</sup>).  
*āpa iva rasa oṣadhaya iva rūpaṇi bhūyāsam*, V, 1, 1 (171<sup>a</sup>).  
*ābhṛṣ tvām ābhṛṣtibhiḥ* (v), IV, 1 (176<sup>a</sup>).  
*ā yāhi pība mātṛva* (v), IV, 1 (179<sup>b</sup>).  
*āyukḥ prāṇāni me dhukṣva*, V, 3, 1 (180<sup>b</sup>, cf. Kātyāyana Śrauta Sūtra, III, 4, 13, where *prāṇām* is omitted).  
*ā yō mānyāya manyāve* (v), IV, 1 (183<sup>a</sup>).  
*ā stobhati śrutō yūvā sā Indrah* (v), V, 2, 2 (193<sup>b</sup>).  
*idaṃ madhu*, V, 1, 1 (204<sup>a</sup>).  
*idaṃ madhū* 3, V, 1, 1 (204<sup>a</sup>, no separate head).  
*inō vāsuḥ sāmajaḥ parvateṣṭhāḥ* (v), V, 2, 1 (205<sup>a</sup>, as *ino vasu* &c.).  
*Indrah karmākṣitam amṛtam vydma* (v), V, 3, 1 (207<sup>a</sup>, see also note for parallel).  
*Indrah pātis tavāstamo jāneṣv ā* (v), V, 2, 1 (207<sup>a</sup>).  
*Indrah śāsavadbhir jōhūtra evaiḥ* (v), V, 2, 1 (214<sup>a</sup>).  
*Indram dhānasya sādye* (v), IV, 1 (210<sup>b</sup>, cf. RV., VIII, 3, 5<sup>a</sup>).

- Indrasya dhṛṣītām sāhaḥ* (v), V, 2, 1 (215<sup>b</sup>).  
*Indrasya rāntyaṇi bhāḥ* (v), V, 2, 1 (216<sup>a</sup>).  
*Indro vide tām u stusē* (v) IV, 1 (228<sup>b</sup>).  
*Indro vīṣṭam vīrūjati* (v), V, 3, 1 (228<sup>b</sup>).  
*imaṇi tīvarasutaṇi pīḍa*, V, 1, 1 (231<sup>b</sup>).  
*īṣaṇi no Mitrāvāruṇā kīrtanīlām* (v), V, 2, 2 (239<sup>a</sup>).  
*īṣe hī Śakrāḥ* (v), IV, 1 (246<sup>a</sup>).  
*ukthaṣā yaya somasya*, V, 3, 2; 3 (om is prefixed), (246<sup>b</sup>, 313<sup>a</sup>).  
*ūpa prakṣē mādhumati kṣiyāntaḥ* (v), V, 2, 2 (266<sup>a</sup> as *upaprakṣe*).  
*ūpehi vīṣvāhu* (quasi-verse), IV, 1 (272<sup>a</sup>).  
*ūpo mānyāya mānyāve* (quasi-verse), IV, 1 (272<sup>b</sup>).  
*ṛtām satyām vijīṣyānām vivācanām* (v), V, 3, 2 (not in Bloomfield).  
*ṛbhūr vigāhā eṣāḥ* (v), V, 2, 1 (916<sup>a</sup> as *ṣatrūn* &c.; which rather belongs to the end of the preceding Pāda).  
*etās ta uktha bhūtayaḥ* (v), V, 3, 2 (300<sup>a</sup> as *ukthabhūtayaḥ*).  
*evā hī devā 3 h*, IV, 1 (305<sup>a</sup>, no *pluti*).  
*evā hī Pūvā 3 u*, IV, 1 (305<sup>a</sup>, no *pluti*).  
*evā hī Pūvā 3 u*, IV, 1 (305<sup>a</sup>, no *pluti*).  
*evā hī Śakrāḥ*, IV, 1 (305<sup>a</sup>).  
*evā hīndī ā 3*, IV, 1 (305<sup>a</sup> as *hīndram*).  
*evā hy agnā 3 i*, IV, 1 (305<sup>a</sup>, no *pluti*).  
*evā hy evā*, IV, 1 (305<sup>b</sup>).  
*eṣa brahma*, V, 2, 2 (*pratika* only) (306<sup>b</sup>).  
*chy evā 3 idam madhu*, V, 1, 1 (309<sup>a</sup>).  
*oṣṭhāpīdhānā nakulī* &c. (v), III, 2, 5 (316<sup>a</sup> gives other citations but not this).  
*auṣṇihena tvā* (*chandasadūhāmī*), V, 1, 4 (348<sup>a</sup>).  
*krātus chandā ṛtām bhāt* (v), IV, 1 (336<sup>b</sup>).  
*gōyatreṇa tvā* (*chandasadūhāmī*), V, 1, 4 (348<sup>a</sup>).  
*gūva iṣa punarbhūvo mithunam iṣa maricayo bhūyāsam*, V, 1, 1 (348<sup>b</sup>).  
*cāru mām iṣa vīdāyet* (v), III, 2, 5 (not in Bloomfield).  
*ekitvo abhī no naya* (v), IV, 1 (368<sup>a</sup>).  
*jūgatena tvā* (*chandasadūhāmī*), V, 1, 4 (348<sup>a</sup>).  
*jētāram āparājitam*, IV, 1 (382<sup>b</sup>).  
*jyōtir idhar dprativādaḥ pūrvam* (v), V, 3, 2 (not in Bloomfield).  
*tūpastanu Indrajyeṣṭham saḥsradhāram*, V, 3, 2 (not in Bloomfield).  
*tām ūtīye havāmahe* (v), IV, 1 (406<sup>b</sup>).  
*tābhīr ma iḥā dhukṣva*, V, 3, 2 (424<sup>a</sup>).  
*tījah prāndsyāyāntanam mānasah*, V, 3, 2 (not in Bloomfield).  
*tūnūhām vīṣṭam āpyāsam*, V, 3, 2 (440<sup>b</sup>).  
*tē no devāḥ suhāvāḥ śarma yachata*, V, 1, 1 (441<sup>b</sup>).  
*traīstubhena tvā* (*chandasadūhāmī*), V, 1, 4 (348<sup>a</sup>).  
*tvām hy ēka kīṣe* (v), V, 2, 2 (456<sup>b</sup>, cf. RV., IV, 32, 7<sup>a</sup>).  
*dantāḥ parivṛtā pavīh* (v), III, 2, 5 (not in Bloomfield).  
*dādhrṣyānām dhṛṣītām īdvaḥ* (dub. read.) (v), V, 2, 1 (475<sup>a</sup>).  
*dvaipadena tvā* (*chandasadūhāmī*), V, 1, 4 (348<sup>a</sup>).  
*dhenū pinvati cākṣuḥ śrīstram prāndh* (v), V, 3, 2 (not in Bloomfield).  
*namas te gūyatrāya*, V, 1, 2 (533<sup>a</sup>).  
*namas te bhāte*, V, 1, 2 (533<sup>b</sup>).  
*namas te bhadrāya*, V, 1, 2 (533<sup>b</sup>).  
*namas te rāthantārāya*, V, 1, 2 (533<sup>b</sup>).  
*nādhrṣa ā dadhrṣa* (dub. read.) (v), V, 2, 1 (545<sup>b</sup>).  
*nūnām tām nāvyam sām nyase* (v), IV, 1 (556<sup>b</sup>).  
*pañcaviṃśasya stomasya*, &c., V, 1, 5 (563<sup>a</sup>).  
*paśūn vīṣam me dhukṣva*, V, 3, 1 (578<sup>a</sup>).  
*pūñktena tvā* (*chandasadūhāmī*), V, 1, 4 (348<sup>a</sup>).  
*pūdro mā vīṣṭam idām ca bhūtām*, V, 1, 1 (583<sup>a</sup>).  
*pīvarim īṣaṇi kṛṇuhī na Indra* (v), V, 2, 1 (588<sup>a</sup>).  
*purā yād īm dī vyāthīḥ*, V, 2, 1 (594<sup>a</sup>).  
*purā vā yādī vehāsa nūnām* (v), V, 2, 2 (not in Bloomfield as a separate entry).  
*pūsyanto raylṇi dhīmāhe tām Indra* (v), V, 2, 2 (597<sup>b</sup>).  
*pūrtīḥ śaviṣṭha śasyate* (v), IV, 1 (598<sup>a</sup>).  
*pūrvasya yāt te adrivaḥ* (v), IV, 1 (598<sup>b</sup>).  
*pūrvīnām pūrvāso* (v), IV, 1 (598<sup>b</sup>).



- prthivyuparāṁ Vāruṇavāyvitamam*, V, 3, 2 (not in Bloomfield).
- prśnimātaraḥ Marūtaḥ svarakāḥ* (v), V, 1, 1 (605<sup>b</sup>).
- prācetaṇa prā cetaya* (v), IV, 1 (608<sup>a</sup>).
- Prajāpatir idm brāhma* (v), V, 3, 1 (610<sup>b</sup>).
- prati vām yjñā* (v), V, 2, 1 (618<sup>a</sup>).
- prātisthā hr̥dayasya sārvaṁ* (v), V, 3, 2 (not in Bloomfield).
- prābho jānasya Vytrahan* (v), IV, 1 (625<sup>b</sup>).
- prā vo Indrāya* (v), V, 2, 2 (628<sup>b</sup>).
- prāṇam anuprenkhasva*, V, 1, 4 (635<sup>b</sup>).
- prāṇiṇya tva* (ullikhami), V, 1, 4 (637<sup>a</sup>).
- preṇmā vacam vadīyamāni*, &c., V, 1, 5 (642<sup>b</sup>); in the parallel passages from Lāṭyāyana and Śāṅkhāyana Bloomfield reads *svargam ayiṣ-yan* and *svargam iṣyan* respectively, I think wrongly; Ś. I, 8 (with variants).
- bāḥatena tvā* (chandasodihimā), V, 1, 4 (348<sup>a</sup>).
- brāhma prayāṇ me dhukṣva*, V, 3, 2 (658<sup>b</sup>).
- brahmava loka kṣatram tva śiṣyaṁ bhūyāsam*, V, 1, 1 (661<sup>a</sup>).
- bhūvo vājānām pātir vāsāṇ ānu* (v), IV, 1 (670<sup>b</sup>).
- bhūtebhyas tvā*, V, 1, 4 (671<sup>b</sup>, 672<sup>a</sup>).
- bhūr bhuvah svar*, I, 3, 2; V, 1, 4 (674<sup>b</sup>).
- bhūr bhūvah svar trīyo vādo* 'ai, V, 3, 2 (not separated in Bloomfield).
- māmhīṣṭha Indra vajdro* (?) *grṇādhyaī* (v), V, 2, 1 (676<sup>b</sup>).
- māmhīṣṭha vajrinm yñjāse* (v), IV, 1 (676<sup>b</sup>).
- māmhīṣṭho vājasātaye* (v), V, 2, 2 (677<sup>a</sup>, cf. RV., VIII, 4, 18<sup>d</sup>; 88, 6<sup>d</sup>).
- mātsva mādām puruvāraṁ maghāya* (v), V, 2, 1 (678<sup>b</sup>).
- mana ivāpūrvam vāyur iva ślokaḥbhūr bhūyā-sam*, V, 1, 1 (682<sup>b</sup>).
- mayi kirtih*, V, 1, 5 (689<sup>a</sup>).
- mayi ghoṣaḥ*, V, 1, 5 (689<sup>a</sup>).
- mayi bhagaḥ*, V, 1, 5 (689<sup>b</sup>).
- mayi bhuktih*, V, 1, 5 (689<sup>b</sup>).
- mayi bhujah*, V, 1, 5 (689<sup>b</sup>).
- mayi mahān*, V, 1, 5 (690<sup>a</sup>).
- mayi yaśaḥ*, V, 1, 5 (690<sup>a</sup>).
- mayi śrih*, V, 1, 5 (690<sup>a</sup>).
- mayi ślokaḥ*, V, 1, 5 (690<sup>a</sup>).
- mayi stobhaḥ*, V, 1, 5 (690<sup>a</sup>).
- mayi stomach*, V, 1, 5 (690<sup>a</sup>).
- mūrdhā lokānām asi* (v), V, 3, 2 (719<sup>a</sup>, treated apparently as prose).
- yāḥ śaviṣṭhaḥ śūrānām* (v), IV, 1 (769<sup>b</sup>).
- yām tvā śaviṣṭham imdhe* (v), V, 2, 2 (762<sup>a</sup>).
- yūtyedām ārjās tijo yūjo vānam sākāḥ* (v), V, 2, 1 (two Pādas, in 777<sup>a</sup> the first Pāda is given, with the remark that the Āraṇyaka omits *yūjah*, but the second Pāda is not given under *yūjah*).
- yūjo vānam sākāḥ*, see preceding.
- ye Agnīyihvā ūta vā yūjatrāḥ* (v), V, 1, 1 (795<sup>b</sup>).
- ye 3 yajāmahe*, V, 3, 2 (804<sup>b</sup>, without *plutī*).
- yō māmhiṣṭho maghānām* (v), IV, 1 (811<sup>b</sup>).
- rayīm pīśāṇasamdr̥am* (v), V, 2, 1 (820<sup>a</sup>, cf. RV., II, 41, 9<sup>b</sup>).
- riyē vājāya vajrivah* (v), IV, 1 (825<sup>b</sup>).
- Rudrās tva trāviṣubhena* &c., V, 1, 4 (828<sup>b</sup>); Ś. I, 7.
- lokām brahmatavarcasām abhīyam yajñasamrd-dhm me dhukṣva*, V, 3, 2 (832<sup>b</sup>).
- vaiśī hī Śakrāḥ*, IV, 1 (847<sup>a</sup>).
- vaiśī hī Sakro vāsāṇ ānu*, IV, 1 (847<sup>a</sup>).
- vasavaḥ tvā gīyatrena* &c., V, 1, 4 (848<sup>a</sup>); Ś. I, 7.
- vāk*, V, 1, 5 (852<sup>a</sup>).
- vag devī somasya trīpyatu*, V, 5, 2 (853<sup>a</sup>).
- Vāyūh Pūṣā Varūnaḥ Sōmo Agnīh* (v), V, 1, 1 (860<sup>b</sup>).
- vaidā maghavan vaidā gāthām* (v), IV, 1 (867<sup>a</sup>).
- vaidā maghavan vaidā 3m*, IV, 1 (867<sup>a</sup>).
- vaidā vajrah suvīryam* (v), IV, 1 (867<sup>a</sup>).
- vīprā gāthām gayata yūj jūjōṣat* (v), V, 2, 2 (871<sup>a</sup>).
- vi vā asmāsu rājasi* (v), I, 4, 3 (not in Bloomfield, perhaps as not being considered a Mantra).
- vīśvato dāvan vīśvato na ā bhara* (v), V, 2, 2 (879<sup>a</sup>).
- vīśvasya pra stobha vidvān* (v), V, 2, 2 (881<sup>a</sup>, where the whole line with *puro* is given as if one Pāda).
- vīśve tvā devā ānuvīṣubhena* &c., V, 1, 4 (886<sup>b</sup>).
- vyānam anuvīṅkhasva*, V, 1, 4 (909<sup>b</sup>, where the quotation is given as *anu vīṅkhasva*).
- vyānāya tvollīkhāmi*, V, 1, 4 (909<sup>b</sup>).

- śāṃ padāni maghāni rayiṣṭhi nā sōmaḥ* (v), V, 2, 2 (920<sup>a</sup>).
- śāyītha vajrīn rñjāse* (v), IV, 1 (922<sup>a</sup>).
- śikṣā ścīnām pate* (v), IV, 1 (924<sup>a</sup>).
- śīro yā gōsu gachati* (v), IV, 1 (933<sup>b</sup>).
- śrīyaṃ yaśo me dhukṣva*, V, 3, 2 (930<sup>a</sup>).
- sāṃvṛtaḥ cakṣuṣaḥ sām̐bhavaḥ śrōtrasya*, V, 3, 2 (not in Bloomfield).
- sam̐ śrotṛam̐ ātmanā sam̐ aham̐ ātmanā*, V, 1, 5 (949<sup>b</sup>).
- sākhū suśēvo dāvaṇyāḥ* (v), (dub. read.) IV, 1 (952<sup>b</sup>, cf. RV., I, 187, 3<sup>d</sup>).
- sam̐ cakṣur manasā sam̐ aham̐ manasā*, V, 1, 5 (956<sup>b</sup>); Ś. I, 8.
- satyāsam̐mitam̐ vākprabhūtaṃ mānaso vibhūtam̐* (v), V, 3, 2 (not in Bloomfield).
- sā nah̐ parśad̐ dī dīkṣaḥ* (v), IV, 1 (965<sup>a</sup>).
- sā nah̐ parśad̐ dī sridhaḥ* (v), IV, 1 (965<sup>a</sup>).
- sandā dmykta śjāsā* (v), V, 2, 2 (966<sup>a</sup>).
- sā no daditu tāni rayim̐* (v), IV, 1, 2, 1 (967<sup>a</sup>).
- sā no netāraṃ mahayāma Iuham̐* (v), V, 2, 1 (967<sup>a</sup>).
- saptā rājāno yā udābhīṣiktāḥ* (v), V, 1, 1 (937<sup>a</sup>).
- sām̐ anyeṣu bravūvahaḥ*, IV, 1 (975<sup>b</sup>).
- sa me prīṇaḥ* &c. (quasi-verse), V, 3, 2 (984<sup>a</sup>).
- sam̐ prāno vācā sam̐ aham̐ vācā*, V, 1, 5 (985<sup>a</sup>). Cf. Ś. 1, 8.
- sārvam̐ vāk̐ pūrāg arvāk̐ sāpru salilām̐* (v), V, 3, 2 (not in Bloomfield).
- sarvasyai vācā īśānā*, III, 2, 5.
- sārvān kāmān duhām̐ mahāt* (v), V, 3, 2 (993<sup>a</sup>).
- sā sādātur vṛtrahītyeṣu śātrūn* (v), V, 2, 1 (998<sup>b</sup>).
- sā supṛāṇīte nṛtamaḥ svarāḥ asī* (v), V, 2, 2 (998<sup>b</sup>).
- sulās te sōma ūpa yāhi yajñām̐* (v), V, 2, 1 (1015<sup>b</sup>).
- suparṇo 'si garutmān*, V, 1, 5 (1017<sup>b</sup>); Ś. I, 8.
- sumnā ā dhēhi no vāso* (v), IV, 1 (1020<sup>b</sup>).
- sūrya īvāṇṛatidhṛṣyaḥ candramā va pūnarbhūr bhūyāsam̐*, V, 1, 1 (1026<sup>a</sup>).
- sūryo nīksatṛair avatv ihā mānu* (v), V, 1, 1 (1026<sup>b</sup>).
- somo me rājāyuh̐ prāṇāya varṣatu*, V, 3, 2 (1037<sup>b</sup>).
- svām̐ yat tanūm̐ tanvām̐ airayata* (v), I, 3, 4 (1054<sup>b</sup>, cf. 1049<sup>b</sup>, 1055<sup>b</sup>).
- hṛdayagṛam̐ brāhmaṇdbhartṛkam̐* (v), V, 3, 2 (not in Bloomfield).
- In the Śānti verses occur the following (see note on I, 1). (The accents are not given.)
- Agna ilī nama ilī nama ṛṣibhyo mantrākṛd-bhyo mantrapatibhyo* (5<sup>a</sup>); Ś. VII, 1.
- adabdhām̐ cakṣur īśiraṃ manas* (v) (not in Bloomfield, cf. 40<sup>a</sup>); Ś. VII, 1; IX, 1.
- anu mām̐ astu indriyam̐* (v) (not in Bloomfield).
- anu mā yantu devatāḥ* (v) (not in Bloomfield, who, 66<sup>a</sup>, gives MS., I, 13, 7<sup>a</sup>: *anu māyantu (sic) devatāḥ*).
- anu mā śrīr uttiṣṭhatu* (x) (not in Bloomfield).
- anēnādhītenāhorātṛān sandadhām̐*, II, 7 (not in Bloomfield); Ś. VII, 1.
- avatu mām̐*, II, 7 (not in Bloomfield, 118<sup>a</sup>).
- avatu vaktāram̐*, II, 7 (not in Bloomfield, 118<sup>a</sup>); Ś. VII, 1.
- āvīr āvīr ma edhi*, II, 7 (not in Bloomfield).
- ulītaḥ śukriyam̐ dadhe* (v) (not in Bloomfield, 250<sup>a</sup>).
- ṛtam̐ vadīṣyāmi satyam̐ vadīṣyāmi*, II, 7 (287<sup>a</sup>); Ś. VII, 1.
- oṣṭhāpīdhūnā nakulī* (v) (cf. supra).
- cāru mām̐ iha vādayet* (v) (cf. supra).
- tad aham̐ ātmani dadhe* (v) (not in Bloomfield).
- tad vaktāram̐ avatu*, II, 7 (not in Bloomfield, 396<sup>b</sup>); Ś. VII, 1.
- tan mām̐ avatu*, II, 7 (not in Bloomfield, 402<sup>a</sup>); Ś. VII, 1.
- dīkṣe mā mā hīmsiḥ* (not in Bloomfield, 404<sup>a</sup>); Ś. VII, 1; IX, 1.
- nama ṛṣibhyo* &c. (see *agne ilī* &c.) (not in Bloomfield, 530<sup>b</sup>, but in 5<sup>a</sup>).
- namo vo astu devēbhyaḥ* (v) (not in Bloomfield, but cf. 5<sup>a</sup>).
- mano me vācī pratiṣṭhitam̐*, II, 7 (not in Bloomfield, 685<sup>b</sup>); Ś. VII, 1.
- mayi śrīr mayi yajāḥ* (v) (not in Bloomfield, 690<sup>a</sup>).
- mā te vyoma sam̐dṛṣṭi* (v), (703<sup>b</sup>); Ś. VII, 1.

*vān me manavi* &c., II, 7 (not in Bloomfield, 853<sup>b</sup>); Ś. VII, 1.  
*vedasya ma ānu sthah*, II, 7 (not in Bloomfield, 903<sup>b</sup>). Cf. Ś. VII, 1.  
*śrū nah śantamā bhava* (v), (925<sup>a</sup>); Ś. VII, 1.  
*śrutam me mā prakāśah*, II, 7 (not in Bloomfield, 940<sup>a</sup>).

*satyam vadīsyāmi*, II, 7 (958<sup>b</sup>); Ś. VII, 1.  
*sarvāḥ saprāṇāḥ sabala uttiṣṭhāmi* (v) (not in Bloomfield).  
*sarvasya vācā īśānā* (v). (Cf. supra.)  
*sumylikū Sarasvatī* (v), (1020<sup>b</sup>); Ś. VII, 1.  
*sūryo jyotiṣām br̥c̥c̥tāḥ* (not in Bloomfield, but cf. 40<sup>a</sup>); Ś. VII, 1; IX, 1.

In II, 3, 8 the following Ślokas occur.

*tatā devāḥ sarva ekam bhavanti*, 1<sup>a</sup>, 2<sup>a</sup> (391<sup>b</sup>).  
*tatā devāḥ sarvayūjo bhavanti*, 3<sup>a</sup> (391<sup>b</sup>).  
*tad vyūjo karayo 'nvarindan*, 3<sup>a</sup> (397<sup>a</sup>).  
*tena pāpmānam apahatya brahmaṇā*, 4<sup>a</sup> (438<sup>b</sup>).  
*nūmayattāḥ samatṛpyaṇ śrute 'dhi*, 3<sup>a</sup> (547<sup>a</sup>).  
*nainam astipuman bruvan*, 5<sup>b</sup> (559<sup>a</sup>).  
*nainam vācā stīryam bruvan*, 5<sup>a</sup> (559<sup>a</sup>).  
*pūmāpam na bruvan enam*, 5<sup>c</sup> (952<sup>b</sup>).

*yac caryāḥ kūrām yac colhanīṣm*, 3<sup>b</sup> (736<sup>a</sup>).  
*yad akṣaram pañcaviṁṣam sameti*, 1<sup>a</sup> (749<sup>a</sup>).  
*yad akṣarād akṣaram cti yuktam*, 2<sup>a</sup> (749<sup>b</sup>).  
*yat vaca om iti yac ca neti*, 3<sup>a</sup> (759<sup>b</sup>).  
*yasmīn nāmā samatṛpyaṇ śrute 'dhi*, 4<sup>a</sup> (773<sup>b</sup>).  
*yūjo yuktā abhi yat sapravahanti*, 1<sup>b</sup>, 2<sup>b</sup> (791<sup>a</sup>).  
*vadan vadati kośana*, 5<sup>a</sup> (835<sup>a</sup>).  
*satyaṣya satyam anu yatra nyujate*, 1<sup>c</sup>, 2<sup>c</sup> (960<sup>a</sup>).  
*svaḥgam lokam apyeti vādvān*, 4<sup>a</sup> (1050<sup>b</sup>).

Prose formulae in Śaṅkhāyana Āranyaka I, II, VII–XIV. (Most of these are not in Bloomfield, I edit *Concordance*.)

*annam granthīḥ*, XI, 8.  
*annam iva sthīro vasāni vātījēna chandasā*, XI, 8.  
*annavān annādo bhūyāsam*, XI, 6; 8.  
*apāne me vadyutah pratīṣṭhitāḥ svāhā*, XI, 5.  
*apāne me vadyutah pratīṣṭhitā apāno hṛdaye*, XI, 6.  
*aya iva sthīro vasāni tranṣubhena chandasā*, XI, 8.  
*ai ko 'si*, Ś. I, 7 (113<sup>b</sup>).  
*āmeva sthīro vasāni jāgatenā chandasā*, XI, 8.  
*ātmani me brahma pratīṣṭhitam svāhā*, XI, 5.  
*ātmani ma brahma pratīṣṭhitam ātmā hṛdaye*, XI, 6.  
*udāne me Parjanyaḥ pratīṣṭhitah svāhā*, XI, 5.  
*udāne me Parjanyaḥ pratīṣṭhita udāno hṛdaye*, XI, 6.  
*granthīm udgrathāni*, XI, 8.  
*cakṣuṣi ma Adityaḥ pratīṣṭhitah svāhā*, XI, 5.  
*cakṣuṣi ma Adityaḥ pratīṣṭhitāś cakṣur hṛdaye*, XI, 6.  
*tat satyam devānām*, XI, 6; 8.  
*tīptir iva sthīro vasānyānuṣṭubhena chandasā*, XI, 8.

*nākam iva sthīro vasāni sāmiāyena chandasā*, XI, 8.  
*pūruṣo maṇiḥ*, XI, 8.  
*Prajāpatir iva sthīro vasāny ātichandasāna chandasā*, XI, 8.  
*Prajāpatiḥ tvārohatu vāyuh prekṣayatu*, I, 7.  
*prāṇah sutram*, XI, 8.  
*prāṇe me vāyuh pratīṣṭhitah svāhā*, XI, 5.  
*prāṇe me vāyuh pratīṣṭhito vāyur hṛdaye*, XI, 6.  
*bale ma Indrah pratīṣṭhitah svāhā*, XI, 5.  
*bale ma Indrah pratīṣṭhito balam hṛdaye*, XI, 6.  
*Bṛhaspatir iva sthīro vasāni bṛhatena chandasā*, XI, 8.  
*Brahmeva sthīro vasāni pāṅktenā chandasā*, XI, 8.  
*manasi me candramāḥ pratīṣṭhitah svāhā*, XI, 5.  
*manasi me candramāḥ pratīṣṭhito mano hṛdaye*, XI, 6.  
*manyau ma Īśānaḥ pratīṣṭhitah svāhā*, XI, 5.  
*manyau ma Īśānaḥ pratīṣṭhito manyur hṛdaye*, XI, 6.  
*māham akāmo ma īsyāmi*, XI, 6; 8.  
*mūrdhani ma ākāśah pratīṣṭhitah svāhā*, XI, 5.  
*mūrdhani ma ākāśah pratīṣṭhito mūrdhā hṛdaye*, XI, 6.

*yat satyasamikhā devāh*, VII, 17 (probably *yat* is not quoted).

*rojatam iva sthīro vasānī svārājyeṇa chandasā*, XI, 8.

*retasi ma āpah pratiṣṭhitāh svāhā*, XI, 5.

*retasi ma āpah pratiṣṭhitā reto hṛdaye*, XI, 6.

*loham iva sthīro vasānī auṣṇihena chandasā*, XI, 8.

*vāci ma Agnih pratiṣṭhitah svāhā*, XI, 5.

*vāci ma Agnih pratiṣṭhitā Agnir hṛdaye*, XI, 6.

*śarīre me prthivī pratiṣṭhitā svāhā*, XI, 5.

*śarīre me prthivī pratiṣṭhitā śarīram hṛdaye*, XI, 6.

*śrotre me dīśah pratiṣṭhitāh svāhā*, XI, 5.

*śrotre me dīśah pratiṣṭhitāh śrotram hṛdaye*, XI, 6.

Verses other than Rgvedic in Śāṅkhāyana to XII and XIV are to verses.

*Agnir iva lakṣam vibhṛtaḥ purutā*, XII, 9<sup>c</sup>.

*Agne yaśasvin yajase sam arpayā*, XII, 15<sup>a</sup>.

(Taittirīya Samhitā, V, 7, 4, 3<sup>a</sup>, with the reading <sup>c</sup>emam; Bloomfield, 27<sup>c</sup>).

*Agne varavasinam kuru*, XII, 2<sup>d</sup> (Atharvaveda, III, 22, 3<sup>a</sup>; Bloomfield, 28<sup>b</sup>).

*adhitya vedam na vijānati yo 'rtham*, XIV, 2<sup>b</sup> (Nirukta, I, 18<sup>b</sup>; Comm. on Samhitopaniṣad, p. 38 ed. Bunnell).

*anurpāśa madhyāt pra[re]vṛṣṭopariṣṭāt*, XII, 12<sup>a</sup>.

*anenendo vi mrdho vibhṛtā*, XII, 10<sup>c</sup>.

*anenendo Vṛtram ahan*, XII, 30<sup>c</sup>. (Cf. Atharvaveda, VIII, 5, 3<sup>a</sup>; Bloomfield, 68<sup>b</sup>.)

*antarikṣam mā mā hīṃsih*, IX, 7 (Vajasaneyi Samhitā, V, 43; Bloomfield, 70<sup>b</sup>).

*abhi teṣṭha pṛtanyatah*, XII, 31<sup>d</sup> (91<sup>a</sup>).

*abhy ā vartadhvam upa sevatiṅnim*, XII, 18<sup>a</sup>.

(Cf. Taittirīya Samhitā, V, 7, 4, 4<sup>a</sup>.)

*amṛtaṃ me manau sūtam*, XII, 32<sup>a</sup>.

*ayam śastādhipatiḥ no asti*, XII, 18<sup>b</sup> (Taittirīya Samhitā, V, 7, 4, 4<sup>b</sup>, with no).

*ayam sano nudatām me sapatnān*, XII, 9<sup>a</sup>.

*ayam sano yo 'nividati kila*, XII, 10<sup>a</sup>.

*ayam manūḥ pratisarāh*, XII, 30<sup>a</sup>. (Cf. Atharvaveda, X, 3, 3<sup>a</sup>; 6<sup>d</sup>; Bloomfield, 107<sup>b</sup>.)

*ayam mūrṣka paramesṭhī suvarcāh*, XII, 15<sup>c</sup> (Taittirīya Samhitā, V, 7, 4, 3<sup>c</sup>).

*alardo nāma jāto 'vi*, XII, 19<sup>a</sup>.

*Aśvināḥ api nahyatām*, XII, 33<sup>b</sup>.

*Aśvinā sārāgheṇa mā*, XII, 6<sup>a</sup> (Atharvaveda, VI, 69, 2<sup>a</sup>; IX, 1, 19<sup>a</sup>, with mā).

*saṃ devo devyādadhāt*, I, 5 (Śrauta Sūtra, XVII, 15, 11 datryā) (970<sup>a</sup>).

*saṃ Prajāpatiḥ paśubhiḥ sam aham paśubhiḥ*, I, 8 (985<sup>a</sup>).

*saṃ brāhma brāhmanyā tadhāt*, I, 5 (985<sup>b</sup>).

*saṃ mahān mahatyādadhāt*, I, 5 (985<sup>b</sup>).

*sarvam āyur aśyāyusmān*, XI, 8. (Cf. Atharvaveda, XIX, 61, 1.)

*Sāvitṛr iva sthīro vasānī sarvavedachandasena chandasā*, XI, 8.

*sisam iva sthīro vasānī kākubhena chandasā*, XI, 8.

*suvarṇam iva sthīro vasānī śūyateṇa chandasā*, XI, 8.

*hṛdayam hṛdaye*, XI, 8.

*hṛdayam ātmam*, XI, 6.

Āranyaka I, II, VII–XIV. The references to XII and XIV are to verses. (Several not in Bloomfield.)

*aya vijānām anu sam rahadhvam*, XII, 18<sup>a</sup>.

(Taittirīya Samhitā, V, 7, 4, 4<sup>c</sup>).

*Ādityāso Adityā samvīdānāh*, XII, 1<sup>d</sup>.

*ā roha mām mahate saubhāgiyā*, XII, 7<sup>d</sup>; 34<sup>d</sup> (185<sup>a</sup>).

*ā vadāmi janesu*, XII, 6<sup>d</sup> (Atharvaveda, VI, 69, 2<sup>d</sup>; IX, 1, 19<sup>d</sup>, with *vadāmi janān anu*).

*Indra iva Vṛtram pṛtanāsu sāthā*, XII, 9<sup>b</sup> (cf. 206<sup>b</sup>).

*Indra (?) iva Vṛtram vi puro ruroja*, XII, 10<sup>b</sup> (cf. 206<sup>b</sup>).

*Indram manvānā Moruto pusanta*, XII, 13<sup>b</sup>.

*Indro vātīm apacitum iha vaha*, XII, 15<sup>b</sup> (Taittirīya Samhitā, V, 7, 4, 3<sup>b</sup>).

*imam pṛcāt anu jivātha sarve*, XII, 18<sup>d</sup> (Taittirīya Samhitā, V, 7, 4, 4<sup>d</sup>).

*ivāmanīm baidvam yo bibharti*, XII, 20<sup>d</sup>–29<sup>d</sup>.

*pṛcām mūrḍhānam yajūṣīm uttamāṅgam*, XIV, 1<sup>a</sup>.

*pṛvinā ca manīṣmā*, XII, 30<sup>d</sup>. (Cf. Atharvaveda, VIII, 5, 8<sup>b</sup>: *siṅheva manīṣmā*.)

*etasmā rāstram abhi sam namantām*, XII, 17<sup>d</sup> (Taittirīya Samhitā, V, 7, 4, 4<sup>d</sup>, with *namāma*).

*augha* (v.l. *ogha*) *iva śāpān pra nudāt sapatnān*, XII, 11<sup>c</sup>; 29<sup>a</sup>.

*kalpeta vākyaṃ pṛtanāh saheta*, XII, 20<sup>b</sup>.

govy aśveṣu yad yaśaḥ, XII, 4<sup>b</sup>. (Cf. govy aśveṣu  
yan madhu in Atharvaveda, IX, 1, 18<sup>b</sup>.)

ghṛtād ullupṭo madhumān payasvān, XII, 7<sup>a</sup>;  
34<sup>a</sup> (360<sup>a</sup>).

jayendā (atrūn jahi tūva dāsyūn, XII, 11<sup>a</sup>.  
jahyāt sapatnūn svadhitr vaneva, XII, 11<sup>d</sup>.  
jāmbho jīvāya badhyate, XII, 30<sup>b</sup>).

tataḥ kṣatram balam ojaś ca jātām, XII, 16<sup>c</sup>  
(389<sup>a</sup>).

tato dikṣim ṛṣayaḥ svarvidāḥ, XII, 16<sup>b</sup>. (Cf.  
Taittiriya Samhitā, V, 7, 4, 3.)  
tad asmai devī abhi saṃ namantām, XII, 16<sup>d</sup>  
(394<sup>b</sup> with namantu).

tan mayi Prajāpatiḥ, XII, 5<sup>c</sup>. (Cf. Atharva-  
veda, VI, 69, 3<sup>a</sup>.)

tan mahyaṃ sam aduḥ sarvam ete, XII, 1<sup>c</sup>.  
taṃ tvā sapatnakṣayaṇam, XII, 19<sup>c</sup>.

taṃ paṇyanti kavayaḥ svarvidāḥ, XII, 32<sup>b</sup>.  
tena mā varasā tvam, XII, 2<sup>c</sup>. (Cf. Atharva-  
veda, III, 22, 3.)

tvityā praputtān maghavann amitrān, XII, 12<sup>c</sup>.  
tvīm nudrair hetubhīḥ pīncamānāḥ, XII, 13<sup>a</sup>.

divaṃ yaya divam yaya, V, 15. (Cf. RV., VIII,  
34, 1<sup>d</sup> : B reads jīya.)

divam iva dymhatu, XII, 5<sup>d</sup>. (Cf. Atharva-  
veda, VI, 69, 3<sup>d</sup> : divi dyām iva dymhatu.)  
dyām mā leśiḥ, IX, 7. (Cf. Vājasaneyi Samhitā,  
V, 43, which has lekhiḥ; Bloomfield, 508<sup>a</sup>.)

dhanamjaya dharuṇo dhārayaṣṇuḥ, XII, 7<sup>b</sup>;  
34<sup>b</sup>. (Cf. 516<sup>a</sup>.)

dhātā vidhātā paramota samdyk, XII, 17<sup>a</sup>.  
(From Taittiriya Samhitā, V, 7, 4, 3<sup>a</sup> : it  
occurs also in RV., X, 82, 2<sup>b</sup>; see Bloom-  
field, 518<sup>b</sup>.)

na jambhako nāpy asuro na yakṣaḥ, XII, 25<sup>b</sup>.  
na makaro na gṛāho na śi(m)śumārāḥ, XII, 28<sup>b</sup>.  
na mānśam aśnāti na hanti lānt, XII, 22<sup>b</sup>.  
na vrśiko na tirakṣīnarājī, XII, 28<sup>a</sup>.

na śvāpadāṃ hiṃsati kiṇcanainam, XII, 26<sup>c</sup>.  
na sampatanty(?) na vrveśa tasmai, XII, 24<sup>b</sup>.  
na sa saptaṃ(?) aśnāti na kilbiṣaṃ kṛtam, XII,  
21<sup>a</sup>.

na sūtikā tasya grheṣu jīyate, XII, 25<sup>c</sup>.  
na sailaḥ bhavati na pāpakiṭyā, XII, 23<sup>a</sup>.  
na hastinam krudhām upaiti bhītim, XII, 26<sup>c</sup>.  
nākam eti jñānavadhūtapāpmā, XIV, 2<sup>d</sup> (Ni-

rukta, I, 18<sup>d</sup>; Comm. on Samhitopanīśad,  
p. 38 ed. Burnell).

nāga iva pūrvapādāḥ bhyām, XIV, 31<sup>c</sup>.

nādhīte dhīte vedam āhus tam ajñām, XIV, 1<sup>c</sup>.

nānyan mithas tasya kuleṣu jīyate, XIV, 23<sup>c</sup>.

nāndhe pramīyeta tared dviśantam, XII, 20<sup>c</sup>.

nāsminn alakṣmīḥ kurute nīvetanam, XII, 24<sup>c</sup>.

nāsyā tvacāṃ hiṃsati jātavedāḥ, XII, 22<sup>a</sup>.

nāsyā prajā dasyati jīyamānā, XII, 23<sup>a</sup>.

nāsyāpavādā na pravādakā grhe, XII, 24<sup>a</sup>.

nainam rakṣo na pīṣako hinasti, XII, 25<sup>a</sup>. (Cf.

Atharvaveda, I, 35, 2<sup>a</sup>.)

nainam vyūghro na vṛko na dvīpi, XII, 26<sup>a</sup>.

nainam sarpo na prdākur hinasti, XII, 27<sup>a</sup>.

nainam kṛṣṇo ('hir) abhi saṃhate, XII, 28<sup>c</sup>.

nainam krudhām manyavo 'bhi yānti (?),  
XII, 21<sup>c</sup>.

nainam divyo Varuṇo hanti bhītam, XII, 21<sup>b</sup>.

nainam pramattam Varuṇo hinasti, XIII, 29<sup>a</sup>.

pārivarāc chivam asmai kṛyoti, XII, 28<sup>c</sup>.

purā śiryāt puroṣasah, XII, 19<sup>b</sup> (Atharva-  
veda, X, 7, 31<sup>b</sup>).

puṣṭam iva chinnaṃ saha bandhanena, XII, 29<sup>b</sup>.

Prajāpatiḥ parameṣṭhi suvarcāḥ, XII, 17<sup>b</sup>.  
(Cf. 610<sup>a</sup>.)

pramāyukam tasya dviśantam āhuḥ, XII, 20<sup>c</sup>;  
29<sup>a</sup>.

hīlvah (bailvah) sahasa avīryo 'si, XII, 33<sup>c</sup>.

bṛhad bhavaty āhitam, XII, 2<sup>b</sup> (Atharvaveda,  
III, 22, 4<sup>b</sup>, with āhuteḥ).

brahmanūttasya maghavann pṛtanyataḥ, XII,  
15<sup>a</sup>.

bhadrām paṇyanta upa sedur āgan, XII, 16<sup>a</sup>.  
(Cf. 664<sup>b</sup>.)

mayi tad hastivarcasam, XII, 3<sup>d</sup>; 4<sup>d</sup> (Atharva-  
veda, III, 22, 5<sup>d</sup>).

mayi bhargo mayi mahah, XII, 5<sup>a</sup>. (Cf. Gopatha  
Brāhmaṇa, I, 5, 15, 16; 17; Bloomfield, 689<sup>b</sup>,  
690.)

mayi yayīśasya yad yaśaḥ, XII, 5<sup>b</sup>.

mahiyatām dāmytri vardhaneṣu, XII, 13<sup>d</sup>.

maho vighnānū upa yānti (?) mṛtyum, XII, 14<sup>d</sup>.  
(Cf. Atharvaveda, VI, 32, 3<sup>d</sup>; VIII, 8, 21<sup>d</sup>.)

mā jñātāram aśata (?) mā pratiṣṭhām, XII, 14<sup>c</sup>.  
(Cf. Atharvaveda, VI, 32, 3<sup>c</sup>; VIII, 8, 21<sup>c</sup>.)

mā te bhartā rīṣam aham, XII, 33<sup>d</sup>.

- yac ca vācā vā pūruṣe*, XII, 3<sup>a</sup>. (Cf. 729<sup>b</sup>)  
*yac ca hastiṣv āhitam*, XIII, 3<sup>b</sup>.  
*yat te varco jātavedaḥ*, XII, 2<sup>a</sup>. (Atharvaveda, III, 22, 4<sup>a</sup>.)  
*yathā madhumatīm vācam*, XII, 6<sup>c</sup>.  
*yathā sapatnūn samare saheyuḥ*, XII, 32<sup>d</sup>.  
*yad akṣeṣu hiranyeṣu*, XII, 4<sup>a</sup>. (Cf. 729<sup>b</sup>.)  
*yad Adityai tanvaḥ sambabhūva*, XII, 1<sup>b</sup>. (Cf. Atharvaveda, III, 22, 1<sup>b</sup>.)  
*yo 'rthajña it sakalam bhadram ānute*, XIV, 2<sup>c</sup> (Nirukta, I, 18<sup>c</sup>; Comm. on Samhitopaniṣad, p. 38 ed. Burnell).  
*rujan sapatnūn adharāṇis ca kṛṇvan*, XII, 7<sup>c</sup>, 34<sup>c</sup>.  
*rohobhyāṃ rohobhyām abhyārñham (?)*, X, 8.  
*vanaspate satruvalśo vi roha*, IX, 7 (Vājasaneyi Samhitā, V, 43; also in RV., III, 8, 11<sup>a</sup>, &c.).  
*vāteṣu naṣ tigmajambho 'nu māzṣti*, XII, 9<sup>d</sup>.  
*vi vr̥ka paścāt prati śūra vr̥ka*, XII, 12<sup>b</sup>. (Cf. 899<sup>b</sup>.)  
*viśvag Indra bhaṅgāḥ patantu*, XII, 15<sup>b</sup>. (Cf. 894<sup>b</sup>, 895<sup>a</sup>.)  
*Vṛtram hatveva kulīṣeṇ [vi] vr̥ka*, XII, 11<sup>b</sup>.  
*vedītho viṣṭambhujambhanam*, XII, 19<sup>d</sup>.  
*śatīyur asmiñ jaradastīḥ praiti*, XII, 22<sup>c</sup>.  
*śatrūyatām ā bharā bhōjanāni*, XII, 10<sup>d</sup> (RV., V, 4, 5<sup>d</sup>; Bloomfield, 916<sup>b</sup>).  
*śiraś chiltvāsan kurute kabandham*, XIV, 1<sup>d</sup>.  
*śūra (?) riṣantaṃ Mani uto 'nu yāntu*, XII, 12<sup>d</sup>.  
*sajatānām uttamaśloko astu*, XII, 15<sup>d</sup>.  
*sapatnakṣayaṇo vyṣā*, XII, 32<sup>b</sup> (970<sup>b</sup>).  
*sam anktām (?) madhunā payaḥ*, XII, 6<sup>a</sup>.  
*sahasva pṛtanūyataḥ*, XII, 31<sup>b</sup> (1004<sup>a</sup>).  
*sahendra devīyataḥ sahasvarātīḥ*, XII, 31<sup>a</sup>.  
*sāmnāṃ śiro'thar vāṇām uttamāṅgam*, XIV, 1<sup>b</sup>.  
*suparṇāḥ kaṅkāḥ pramṛtantv eṣm*, XII, 14<sup>c</sup>.  
*surāyāṃ pṛyamānāyām*, XII, 4<sup>c</sup>. (Cf. Atharvaveda, XIV, 1, 35<sup>b</sup>)  
*suvaṇṇe gosu yad varcaḥ*, XII, 3<sup>c</sup>.  
*stomam chandaṃsi nṛvīdo ma āhuh*, XII, 17<sup>c</sup> (Taittirīya Samhitā, V, 7, 4, 4<sup>c</sup>, with *stōmās*, which perhaps should be *stomāṇs*, but see *J. R. A. S.*, 1909, p. 430).  
*sthānūr ayam bhūrahārāḥ kulūbhūt*, XIV, 2<sup>a</sup> (Nirukta, I, 18<sup>a</sup>, Comm. on Samhitopaniṣad, p. 38 ed. Burnell).  
*hastivarasam prathatām brhadvayurḥ*, XII, 1<sup>a</sup> (Atharvaveda, III, 22, 1<sup>a</sup>, with *brhadvayāḥ*).

## INDEX III

PROPER NAMES, EXCLUDING THOSE OF DEITIES, FOR WHICH  
SEE INDICES IV-VI.

- Agastyah*, I, 2, 2.  
*Atrayah*, II, 2, 1.  
*Āgastyah*, III, 1, 1; Ś. VII, 2.  
*Āgastvīśyāmanah*, V, 3, 3.  
*Arūṇayah*, II, 1, 4.  
*Ṛgvedah*, I, 3, 2; (acc.) III, 2, 3; Ś. VIII, 3;  
 (gen.) III, 2, 5; Ś. VIII, 8.  
*Kāṣṇyāh*, III, 2, 6; Ś. VIII, 11.  
*Kṛvṇaharitaḥ*, III, 2, 6 (v.l. °*hāritaḥ*). (*Kṛtsna-*  
*haritaḥ*), Ś. VIII, 10.  
*Kauntharuzyah*, III, 1, 6; 2, 2; Ś. VII, 14;  
 VIII, 2.  
*Kṣudrasūktāḥ*, II, 2, 2.  
*Gūlavah*, V, 3, 3.  
*Gṛtsamadāḥ*, II, 2, 1.  
*Ceraṇādāḥ* (?), II, 1, 1.  
*Jātūkarnyah*, V, 1, 5; 3, 3. (*Kātyāyanīputrah*),  
 Ś. VIII, 10.  
*Tāṇkyyah*, III, 1, 6 (v.l. *Tāṇkyyah*); *Tāṇkyyah*,  
*Tāṇkyyam*, I, 5, 2. (*Tāṇkyyah*), Ś. VII, 19.  
*Dīghatamasah* (gen.), V, 3, 2.  
*Pañcālacandah*, III, 1, 6; Ś. VII, 18.  
*Pāramānyah*, II, 2, 2.  
*Pragāthāḥ*, II, 2, 2.  
*Pratibodhīputrah*, III, 1, 5. (*Prātiyodhīpu-*  
*trah*), Ś. VII, 13.  
*Bādhvah*, III, 2, 3. (*Paṭṭyaḥ*), Ś. VIII, 3; 4.  
*Bharadvājah*, I, 2, 2; 4, 2; II, 2, 2; *Bhara-*  
*dvājaprasāhah*, V, 2, 2; *Bharadvājya*, II,  
 2, 4.  
*Bhāadvājam*, I, 2, 2; (acc.) I, 2, 2.  
*Madhuchandāḥ*, I, 1, 3; (gen.) I, 1, 3; *Ma-*  
*dhuchandastvam*, I, 1, 3.  
*Mahāsūktāḥ*, II, 2, 2.  
*Mahidāsa Atareyah*, II, 1, 8; 3, 7.  
*Mākyaryah*, III, 1, 1; (*Māṇḍaryah*), Ś. VII, 2.  
*Māṇḍukeyah*, III, 1, 1; *Māṇḍukeyanām*,  
 III, 1, 1; Ś. VII, 2; *Māṇḍukeyam* (acc.  
 masc.), III, 2, 6; Ś. VIII, 11.  
*Mādhubandhasam*, I, 1, 3; (acc.) I, 1, 3.  
*Mādhyamāḥ*, II, 2, 1.  
*Yajurvedah*, I, 3, 2; (acc.) III, 2, 3; Ś. VIII,  
 3; (gen.) III, 2, 5; Ś. VIII, 8.  
*Yagñavalkhāḥ* (?), II, 1, 1.  
*Yagñasi* (?), II, 1, 1.  
*Yasīstah*, I, 4, 2; 5, 2; II, 2, 2; 4; *Yasī-*  
*sthaprasāhah*, V, 2, 2.  
*Yasukrah*, I, 2, 2; *Yasukrāt*, I, 2, 2; (nom.)  
 Ś. I, 3.  
*Yamadevah*, II, 2, 1; 5; Ś. I, 2; °*devyah*, Ś. I, 2.  
*Yāsīsthena*, I, 5, 2.  
*Yāsukram*, I, 2, 2; Ś. I, 3; (acc.) Ś. I, 3;  
*Yāsukrena*, I, 2, 2.  
*Yāsvāmītrah*, I, 2, 2; II, 2, 1; Ś. VII, 4; I,  
 2; (voc.) Ś. I, 6; *Yāsvāmītram*, II, 2, 3;  
*Yāsvāmītrāya*, II, 2, 4.  
*Yāsvāmītram*, I, 2, 2; II, 2, 3.  
*Śataruvah*, II, 2, 1.

*Śākalyah*, see *Sthavirah*; *Śākalyasya*, III, 1, 1; Ś. VII, 3.

*Śāṅkarīkṣyāḥ*, II, 1, 4.

*Śūravīro Māṇḍūkeyah*, III, 1, 1; 3; 4. (*Sauravīro*), Ś. VII, 2; 8; 9; 10.

*Sāmavedah*, I, 3, 2; (acc.) III, 2, 3; Ś. VIII, 3; (gen.) III, 2, 5; Ś. VIII, 8.

*Sthavirah Śākalyah*, III, 2, 1; 6; Ś. VII, 16; VIII, 1; 11.

*Hiranyadam Vaidah*, II, 1, 5.

The following other proper names occur in the Śāṅkhāyana Āraṇyaka.

*Ajātaśatrum Kāṣṭham*, VI, 1; *Ajātaśatruh*, VI, 1, &c.

*Atharvaṇām*, XIV, 1.

*Āruṇim*, III, 1; see also *Uddalaka*.

*Āruṇikēyah*, VIII, 1.

*Uddālakah*, *Uddālakāt*, XV.

*Uddālakah Āruṇih*, *Uddālakad Āruṇeh*, XV.

*Uśinareṣu*, VI, 1.

*Kahoḥah Kauṣītakah*, *Kahoḥat Kauṣītakah*, XV.

*Kaśirudheṣu*, VI, 1.

*Kaṣṭhapañcāleṣu*, VI, 1.

*Kauṣītakah*, II, 17; IV, 1; 7; (gen.) *Sarvajito*, IV, 7.

*Gāṅgyo Bālāktih*, VI, 1, &c.

*Gupākhyaḥ Śāṅkhāyanah*, XV; (abl.) XV.

*Gōḥ utaravayaghi apalyāya*, IX, 7.

*Gautama*, VI, 1; (gen.) VI, 1.

*Citra Gāṅgyāyanih* (v.l. *Gauṅḍ*), III, 1; (acc.) III, 1.

*Janakah*, VI, 1.

*Jaratkāra(vā)h Ātabhagah*, VII, 20.

*Taṇḍavind(ava)asya*, VIII, 10.

*Dṛṅghah (Māṇḍūkeyah)*, VII, 2.

*Dorḡhatamā Māmāteyah*, II, 17; (dat.) II, 17.

*Devārātah*, XV; (abl.) XV.

*Punardattah*, VIII, 8.

*Paṅgyah*, IV, 2.

*Paṇḍarasādih*, VII, 7. cf. Max Müller, *Āgveda Prātivakhyā*, p. 6; Pāṇini, VIII, 4, 48).

*Pratvēsyah*, XV; (abl.) XV.

*Priyavātah Saumāpāḥ*, XV; (abl.) XV.

*Bṛhadirah*, XV; (abl.) XV.

*Bhūgavah*, VII, 15.

*Magadhavāsi*, VII, 2.

*Matsya*, VI, 1.

*Madhyama (Māṇḍūkeyah) Magadhavasi*, VII, 2.

*Māṇḍūkeyah*, VII, 2.

*Yajñavalkyah*, IX, 7; XIII.

*Rādheyah*, VII, 7.

*Iauhikyah* (?), VII, 22.

*Vāts(y)ah*, VIII, 3; 4 (*Badhrah* in Aitareya)

*Vātsīśkhāyanah*, VII, 21.

*Vitravanah*, XV; (abl.) XV.

*Vyaśvah*, XV; (abl.) XV.

*Śaṅkabhṛṅgānah*, IV, 6 (cf. Śrauta Sūtra, XVII, 7, 13).

*Śvetaketum*, III, 1.

*Satyakāmo Jūbūlah*, IX, 7.

*Satvanmatsyeyu* (so Max Müller and Cowell, *S.B.E.*, I, lxxvii for *saravanmatsyeyu*; more probably *savaśa*, as Oldenberg), VI, 1.

*Sākamaśvah*, XV; (abl.) XV.

*Sumnayuh*, XV; (abl.) XV.

*Suryadattah*, VII, 5.

*Somāpāḥ*, XV; (abl.) XV.

*Saumah Pratvēsyah*, XV; (abl.) XV.



## INDEX IV

### WORDS OCCURRING IN VERSES OTHER THAN ṚGVEDIC, NIVIDS, PRAIṢAS, ETC.

(When the case or gender is ambiguous, it is nom. or masc. unless otherwise specified. Words are given in their forms *in pausa*. Prefixes are connected with the verb, unless words intervene.)

#### A. In Aitareya Āraṇyaka and parallel passages in Śaṅkhāyana Āraṇyaka.

- ākṣitam*, V, 3, 2.  
*agnih*, V, 1, 1; *agnā* 3 i, IV, 1.  
*agnijihvāh*, V, 1, 1.  
*āti* (with acc.), IV, 1; V, 2, 1.  
*atichandasā*, V, 1, 4.  
*atirvāh*, IV, 1.  
*ātwayāh*, IV, 1.  
*ādhrṣah*, V, 2, 1 (prob. w. r. for *ādhrṣe*).  
*ānu* (with acc.), IV, 1; V, 1, 1.  
*āntah*, V, 3, 2.  
*antarikṣam*, V, 1, 1.  
*annam*, V, 1, 1.  
*ānnaśubhe* (?), V, 3, 2.  
*anyāsu*, IV, 1.  
*āparijitam* (acc.), IV, 1.  
*apanam*, V, 1, 4; *apānīya*, V, 1, 4.  
*apūrvam*, V, 1, 1.  
*āprativādah*, V, 3, 2.  
*abhāyam* (acc. neut.), V, 3, 2.  
*abhiśtibhih*, IV, 1.  
*anum*, V, 1, 5.  
*āmrktaḥ*, V, 2, 2.  
*amṛtam*, V, 3, 2; (acc.) ib.; (gen.) ib.  
*ayitīkṣaram* (nom. or acc. neut.), V, 3, 2.  
*avāṁ*, V, 2, 2; *ārkāḥ*, V, 2, 2 (perhaps w. r. for *svarkāḥ*).  
*√arc* : *ārcanti*, V, 2, 2.  
*avṛāk*, V, 3, 2.  
*√av* : *avatatu*, *avatām*, *avantu*, V, 1, 1; *āvīt*, V, 1, 1.  
*avratām* (acc. masc.), V, 2, 2.  
*√as* : *asī*, V, 1, 5; 2, 2; 3, 2; *āsa*, V, 2, 2; *asū*, I, 3, 4.  
*√as* : *sāṇnyase* (? *sānyase*), IV, 1.  
*ahām*, V, 1, 1; 5; Ś. I, 7; *asmāsu*, I, 4, 3.  
*ahar*, V, 1, 1.  
*ā*, IV, 1; (with loc.) V, 2, 1.  
*ātma*, V, 1, 2; (instr.) V, 1, 5.  
*ādityāḥ*, V, 1, 1; 4; Ś. I, 7.  
*ānuśubhena*, V, 1, 4; Ś. I, 7.  
*√āp* : *āpyāsam*, V, 3, 2 (the ref. to *√pyai* is corrected in Whitney, *Roots*, 248, 249); *anāpyam*, V, 1, 1.  
*āpah*, V, 1, 1.  
*abhāḥ*, IV, 1.  
*āyātanam*, V, 3, 2.  
*āyuh* (acc.), V, 3, 2.  
*ārījas* (?), V, 2, 1 (perhaps w. r. for *ārījas* (?)).  
*√i* : *īmahe*, V, 2, 2; *ehi*, V, 1, 1; *īpeli*, IV, 1.  
*īām*, V, 2, 2.  
*īdm*, V, 1, 1; 2, 1; (acc.) V, 1, 1; 3, 2.  
*indāḥ*, V, 2, 1.  
*Indrah*, IV, 1; V, 1, 1; 2, 1; 2; 3, 1; 2; (acc.) IV, 1; V, 2, 1; (dat.) V, 2, 2; (gen.) V, 2, 1; (voc.) V, 2, 2; with *pluti*, IV, 1.  
*Indruyeṣṭham*, V, 3, 2 (accent dubious).  
*imam*, V, 1, 1; 5; *imām*, V, 1, 5.  
*īva*, V, 1, 1.  
*īyam*, V, 2, 2; *īṣā*, IV, 1.  
*ihā*, III, 2, 5; V, 2, 2; 3, 2.  
*√inḥ* : *anupreikkhasva*, *anvīkkhasva*, *anuvīkkhasva*, V, 1, 4.  
*īm*, V, 2, 1.  
*√ir* : *airayata*, I, 3, 4.  
*√is* : *īṣe*, IV, 1; *īṣiṣe*, V, 2, 2; *īṣānā*, III, 2, 5.

- u*, IV, 1.  
*uktha* (voc.), V, 3, 2.  
*ukthaśāh*, V, 3, 2.  
*utā vā*, V, 1, 1.  
*uttaraḥ*, V, 1, 2; *uttaram* (nom. neut.), V, 3, 2.  
*udābhīṣiktāḥ*, V, 1, 1 (dubious accent).  
*ūpa* (with loc.), V, 2, 2; *ūpo*, IV, 1.  
*ūtāye*, IV, 1.  
*ūdhaḥ*, V, 3, 2.  
*✓ūh*: *udāhāmi*, V, 1, 4.  
*✓rj*: *rñjāse*, IV, 1.  
*rjīṣī*, V, 2, 1.  
*ṛtīm*, IV, 1; V, 3, 2.  
*ṛbhūḥ*, V, 2, 1.  
*ēkaḥ*, V, 2, 2.  
*ctāḥ*, V, 3, 2.  
*evā*, IV, 1; V, 1, 1; *eva*, I, 3, 4.  
*ēvāḥ*, V, 2, 1.  
*evāḥ*, V, 2, 1.  
*ōjāsā*, V, 2, 2.  
*oṣadhayaḥ*, V, 1, 1.  
*oṣṭhūpīdhānā*, III, 2, 5.  
*auṣṇihena*, V, 1, 4; Ś. I, 7.  
*kārmā*, V, 3, 2.  
*kāmān*, V, 3, 2.  
*kīrtiḥ*, V, 1, 5.  
*kūḷidantāḥ* (so comm., but see *nakūḷi*), III, 2, 5.  
*✓kṛ*: *kṛṇuhī*, *kīrtana*, V, 2, 2; *karṣyantīm*, V, 1, 5; Ś. I, 8.  
*krātuḥ*, IV, 1.  
*kṣatram*, V, 1, 1.  
*✓kṣi*: *kṣiyāntaḥ*, V, 2, 2.  
*✓kṣi*: *ākṣitam*, V, 2, 2.  
*✓gam*: *gāchatī*, IV, 1; *gachantīm*, V, 1, 5.  
*gaḥ ulmān*, V, 1, 5; Ś. I, 8.  
*✓gā*: *prā-gāyata*, V, 2, 2.  
*gātīm*, IV, 1.  
*gāthām*, V, 2, 1.  
*gāyatrena*, V, 1, 4; Ś. I, 8; (dat.) V, 1, 2.  
*gāvāḥ*, V, 1, 1.  
*✓gr*: *grṇādhyai*, V, 2, 1.  
*gōbhagam*, V, 3, 2.  
*gōva*, IV, 1.  
*gṛvāḥ* (acc.), I, 4, 3.  
*ghoṣaḥ*, V, 1, 5.  
*ca*, V, 1, 5.  
*cākṣuḥ*, V, 1, 5; 3, 2; (gen.) V, 3, 2.  
*candramāḥ*, V, 1, 1.  
*✓cit*: *ckitvaḥ*, IV, 1; *prī cetaḥ*, IV, 1.  
*chandāḥ*, IV, 1; (instr.) V, 1, 4; Ś. I, 7; (in SV., *chāndāḥ* is read.)  
*jānasya*, IV, 1; (loc. plur.) V, 2, 1.  
*✓juṣ*: *jūjoṣat*, V, 2, 2.  
*jētāram*, IV, 1.  
*johitrah*, V, 2, 1.  
*jyōtiḥ*, V, 3, 2.  
*tanūḥ*, I, 3, 4; *tanūm*, I, 3, 4; *tanvaḥ* (gen.), I, 3, 4; *tanvām*, I, 3, 4.  
*tām*, IV, 1; V, 2, 1; 2; *tāna* (neut.), V, 3, 2;  
*te*, Ś. I, 7; *tān*, V, 1, 4; Ś. I, 7; *tābhīḥ*, V, 3, 2.  
*tāpastanu*, V, 3, 2.  
*taṇḍastamāḥ*, V, 2, 1.  
*tīrvasutam* (acc. masc.), V, 1, 1.  
*tūjaḥ* (gen. ?), V, 2, 1.  
*✓trp*: *trpyatu*, V, 3, 2.  
*tījaḥ*, V, 3, 2.  
*trīyaḥ*, V, 3, 2.  
*traiṣ ubhena* (n.), V, 1, 4; Ś. I, 7.  
*tvām*, IV, 1; V, 2, 2; *tvat*, V, 1, 4; 2, 2, Ś. I, 7;  
*te* (dat.), V, 2, 1; (gen.) IV, 1; V, 1, 2; 3, 2.  
*dakṣiṇaḥ*, V, 1, 2.  
*dantāḥ*, III, 2, 5.  
*✓dā*: *dadātu*, V, 2, 1; ? *vidāḥ*, IV, 1.  
*dśaḥ* (acc.), IV, 1.  
*✓duh*: *duhām*, V, 3, 2; *dhukṣva*, V, 3, 2; *dūhānam*, V, 3, 2.  
*devātāsu*, V, 2, 2 (perhaps w.r. for *devūtāḥ sv*).  
*devāḥ*, V, 1, 1; 4; *devā* 3ḥ, IV, 1.  
*devī*, V, 1, 1; 3, 2.  
*dyāvāprthivī*, V, 1, 1.  
*dyumnūya*, IV, 1.  
*dyauḥ*, V, 1, 1.  
*dvīyaḥ* (acc.), IV, 1.  
*dvāipadēna* (n.), V, 1, 4.  
*dhānasya*, IV, 1.  
*✓dhā*: *ādheki*, IV, 1; *dhīmāhe*, V, 2, 2.  
*✓dhr*: *dhārayasi*, I, 4, 3.  
*✓dhrṣ*: *ādadharya* (?), V, 2, 1; *dādhryānām*, V, 2, 1; *dhrṣitām*, V, 2, 1; *anādhryaḥ*, *apratīdhryaḥ*, V, 1, 1.  
*dhenū*, V, 3, 2.

*na*, V, 2, 1; 2; (of comparison) III, 2, 5 (dub., see *nakulī*).  
*naḥ* (acc.), IV, 1; (dat.) V, 1, 1; 2, 1; 2; (gen.) IV, 1; V, 2, 1.  
*nakulī* (?), III, 2, 5.  
*nākṣatratāḥ*, V, 1, 1.  
*namaḥ*, V, 1, 2.  
*nāryam* (m. or n.), IV, 1.  
*√ni* : *abhi-naya*, IV, 1; *suprāpīte*, V, 2, 2 (dubious use and accent).  
*nūndm*, IV, 1; V, 2, 2.  
*nṛtamaḥ*, V, 2, 2.  
*nectāram*, V, 2, 1.  
  
*pakṣaḥ*, V, 1, 2.  
*√pat* : *patiṣyantīm*, V, 1, 5.  
*pātīḥ*, V, 2, 1; (voc.) IV, 1.  
*paśām*, V, 2, 2.  
*pāśāk*, V, 3, 2.  
*parvateṣṭhāḥ*, V, 2, 1.  
*pavīḥ*, III, 2, 5.  
*paśīm*, V, 3, 2.  
*pīnkṣena*, V, 1, 4.  
*pīṭarāḥ*, V, 1, 1.  
*√pīrv* : *pīrvati*, V, 3, 2 (accent dubious).  
*√pib* : *pība*, IV, 1; *pībā*, V, 1, 1.  
*pīśāṅgasamdr̥ṣam*, V, 2, 1 (v. l. °*sadḥ śam*).  
*pīṣarīm*, V, 2, 2.  
*pūham*, V, 1, 2.  
*punarbhūḥ*, V, 1, 1; °*bhuvaḥ*, V, 1, 1.  
*purā*, V, 2, 1; 2.  
*puruṣāram*, V, 2, 1.  
*puruṣaso*, IV, 1.  
*√puṣ* : *pūṣyantaḥ*, V, 2, 2.  
*pūrtīḥ*, IV, 1.  
*pūrvam* (nom. neut.), V, 3, 2; (gen. masc.) IV, 1.  
*pūrvānām*, IV, 1.  
*pūrvāhūtau*, V, 1, 1.  
*Pūśā*, V, 1, 1; *Pūśā* 3 n, IV, 1.  
*√pr* : *parṣat*, IV, 1.  
*pr̥thivī*, V, 1, 1.  
*pr̥thivyuparām*, V, 3, 2 (accent and reading dubious).  
*Pṛśmātaraḥ*, V, 1, 1.  
*prākṣ*, V, 2, 2 (v. l. *upapraṣṣe*).  
*prācāna*, IV, 1.  
*prajān*, V, 3, 2.  
*Prājāpatīḥ*, V, 3, 2.

*prati* (with acc.), V, 2, 1.  
*pr̥tīṣṭhā*, V, 1, 2; 3, 2.  
*prabhūḥ*, V, 1, 1 (v. l. *prabhūḥ*); (voc.) IV, 1.  
*prabhūḥ* (v. l. *prabhūḥ*), V, 1, 1.  
*prastobha*, V, 2, 2 (more prob. *pra* + *√stubbh*).  
*prāṇḍh*, V, 1, 5; 3, 2; (acc.) V, 1, 4; 3, 2; (dat.) V, 1, 4; 3, 2; (gen.) V, 3, 2.  
*prīyaḥ*, V, 1, 1.  
  
*bahu* (acc.), V, 1, 5; (abl.) V, 1, 5; Ś. I, 8.  
*bāḥatena*, V, 1, 4.  
*bṛhāt*, IV, 1; V, 2, 1; *bṛhate* (name of Sāman), V, 1, 2.  
*Bṛhaspātīḥ*, V, 1, 1.  
*brāhma*, V, 1, 1; (acc.) V, 3, 2; (voc.) V, 3, 2.  
*bṛahmavarasām* (acc.), V, 3, 2.  
*bṛāhmaṇābhartṛkam* (nom. neut.), V, 3, 2 (accent dubious).  
*√bru* : *sam-bravāṇvakai*, IV, 1.  
  
*bhagaḥ*, V, 1, 5.  
*bhadṛāya* (name of Sāman), V, 1, 2.  
*bhāṣaḥ*, V, 1, 5.  
*bhaktīḥ*, V, 1, 5.  
*bhujāḥ*, V, 1, 5.  
*bhūvaḥ* (indecl.), V, 1, 4; 3, 2.  
*√bhū* : *bhuvah*, IV, 1; *bhūyāsam*, V, 1, 1; *bhūtām* (acc. neut.), V, 1, 1; *bhūtebhyaḥ* (dat.), V, 1, 4; *etdbhūtām* (nom. neut.), V, 3, 2.  
*bhūṭayaḥ*, V, 3, 2.  
*bhūyaḥ* (acc.), V, 1, 5; Ś. I, 8.  
*bhūḥ* (indecl.), V, 1, 4; 3, 2.  
*√bhr* : *ābhara*, V, 2, 2.  
*bheṣajam*, I, 3, 4.  
  
*māmhiṣṭhaḥ*, IV, 1; V, 2, 1; 2; (voc.) IV, 1.  
*maghām*, V, 2, 2; (dat.) V, 2, 1.  
*maghavan*, IV, 1; *maghōnām*, IV, 1.  
*√mā* : *mātsva*, IV, 1; *mātsvā*, V, 2, 1.  
*madam*, V, 2, 1.  
*mādhu*, V, 1, 1.  
*mādhumatī*, V, 2, 2.  
*√man* : *manyāya*, IV, 1 (accent dubious).  
*mānaḥ*, V, 1, 1; (gen.) 3, 2; (instr.) V, 1, 5; (abl.) 3, 2.  
*manyāve*, IV, 1.  
*maricayaḥ*, V, 1, 1.  
*Marūtāḥ*, V, 1, 1.  
*√mah* : *mahāyamaḥ*, V, 2, 1.  
*mahān*, V, 1, 5; *mahāt*, V, 3, 2; *mahīm*, V, 3, 2.

- mām*, III, 2, 5; V, 1, 1; 5; *mā*, V, 1, 1; *me* (dat.), V, 3, 2; *mayi*, V, 1, 5.  
*Mitrāvaruṇau*, V, 1, 1; 2, 2.  
*mithunam*, V, 1, 1.  
*mūrdhā*, V, 3, 2.  
*√mrj*: *amṛkṭah*, V, 2, 2.  
  
*yāh*, IV, 1; V, 1, 2; *yā*, V, 1, 2; *yād*, IV, 1; V, 1, 2; *yām*, V, 2, 2; *yāsyā* (masc.), V, 2, 1; *yā*, V, 1, 1; 3, 2.  
*√yaj*: *yajāmahe*, V, 3, 2; *yaja*, V, 3, 2; 3; *yajamānam*, V, 1, 5.  
*yājatrāh*, V, 1, 1.  
*yajñāh*, V, 1, 1; (acc.) V, 1, 5; 2, 1.  
*yajñasamṛddhīm*, V, 3, 2 (accent dubious).  
*yāt* (when), I, 3, 4; V, 2, 1; (so that) V, 2, 2.  
*yādāt*, V, 2, 2.  
*√yam*: *yachatu*, V, 1, 1.  
*yasāh*, V, 1, 5; (acc.) V, 3, 2.  
*√yā*: *āyāhi*, IV, 1; *ūpāyāhi*, V, 2, 1.  
*yūjah*, V, 2, 1.  
*yūvā*, V, 2, 2.  
  
*īdntyam*, V, 2, 1.  
*rayīm*, V, 2, 1; 2; (nom.) 2.  
*rayīdñi*, V, 2, 2 (reading dubious).  
*rāsah*, V, 1, 1; 3, 2; (acc.) V, 3, 2.  
*√rāj*: *virājati*, V, 3, 1; *vī-rājasi*, I, 4, 3.  
*rājanāya* (name of Sāman), V, 1, 2.  
*rājā*, V, 3, 2; *rājānah*, V, 1, 1.  
*rātīh*, V, 1, 1.  
*rāthantarāya*, V, 1, 2.  
*rāye*, IV, 1; (gen.) IV, 1.  
*kudrāh*, IV, 1, 4.  
*√ruh*: *anvārohami*, V, 1, 4; Ś. I, 7; *ārohanu*, V, 1, 4; Ś. I, 7.  
*rūpam*, V, 1, 1.  
  
*√likh*: *ullikhāmi*, V, 1, 4.  
*lokām*, V, 3, 2; (loc.) V, 1, 1; (gen. plur.) V, 3, 1.  
  
*vah*, V, 2, 2.  
*√vac*: *vakṣyantīm*, V, 1, 5; Ś. I, 8.  
*vajrīm*, IV, 1.  
*vajrivah*, IV, 1.  
*√vad*: *pravadisyāmi*, V, 1, 5; Ś. I, 8; *vadiṣyantīm*, V, 1, 5; *vādayet*, III, 2, 5.  
*vānam* (?), V, 2, 1.  
  
*Vāruṇah*, V, 1, 1.  
*Vāruṇavāyivitamam*, V, 3, 2 (accent and reading dubious).  
*varsāpavitram*, V, 3, 2.  
*vāśāh*, IV, 1.  
*vaśī*, IV, 1.  
*vāsuh*, V, 2, 1; *vaso*, IV, 1; *Vasavaḥ*, V, 1, 4.  
*√vah*, cf. *√ūh*: *udūhāmi*, V, 1, 4.  
*vā-vā*, V, 2, 2.  
*vākprabhūtam*, V, 3, 2 (accent dubious).  
*vāc*, V, 1, 1; 5; 3, 2; (acc.) V, 1, 5; (instr.) V, 1, 5; (gen.) III, 2, 5; V, 3, 2.  
*vājiya*, IV, 1; *vājīnam*, IV, 1.  
*vājasātaye*, V, 2, 2.  
*vām*, V, 2, 1.  
*vāyāh*, V, 1, 1.  
*vīgāhāh*, V, 2, 1.  
*vijdrah* (?), V, 2, 1.  
*vijigyanām* (accent dubious), V, 3, 2.  
*√vid*: *vidā*, IV, 1 (or *vidāh*); *vide*, IV, 1; *vidvān*, V, 2, 2.  
*vīprāh*, V, 2, 2.  
*vibhuh*, V, 3, 2; *vibhu*, V, 1, 1.  
*vibhūṭayah*, V, 3, 2.  
*vibhūanam*, V, 3, 2.  
*vīham*, V, 3, 2.  
*vīśvam* (acc. neut.), V, 1, 1; 3, 1; 2; *vīśvasya*, V, 2, 2; *vīśve*, V, 1, 1; 4.  
*vī-vīṭah*, V, 2, 2.  
*vīśvātodāvan*, V, 2, 2 (perhaps w.r. for *vīśvātodāvan*).  
*vīśvādha*, IV, 1.  
*Viśvā 3 u*, IV, 1.  
*√vr*: *praviṣṭā*, III, 2, 5.  
*vrtrahṭyeṣu*, V, 2, 1.  
*vrtrahan*, IV, 1.  
*vrtrahāntamāya*, V, 2, 2.  
*√vṛ*: *vṛatu*, V, 3, 2.  
*vādah*, V, 3, 2; (gen. plur.) V, 3, 2.  
*vai*, I, 4, 3.  
*vairajena* (n.), V, 1, 4.  
*vyāthah*, V, 2, 1.  
*vyānam*, V, 1, 4; (dat.) V, 1, 4.  
*vyōma*, V, 3, 2.  
  
*śakrāh*, IV, 1.  
*śacīnam*, IV, 1.  
*śatrūn*, V, 2, 1.  
*śām*, V, 2, 2.

- śārma* (acc.), V, 1, 1.  
*śāvah*, V, 2, 1.  
*śāviśṭhah*, IV, 1; (acc.) V, 2, 2; (voc.) IV, 1.  
*śāmis* : *śmātamsīyah*, IV, 1; *śasyāte*, IV, 1 (accent doubtful).  
*śāsvadhīh*, V, 2, 1.  
*śāṭṣ* : *śṭkṣā*, IV, 1.  
*śirah*, V, 2, 1.  
*śīnāh*, IV, 1; (gen. plur.) IV, 1.  
*śrīh*, V, 1, 5; (acc.) V, 3, 2; *śrīyām*, V, 1, 1.  
*śru* : *śrutāh*, V, 2, 2.  
*śṛṭram*, V, 1, 5; 3, 2; (gen.) V, 3, 2.  
*ślokaḥ*, V, 1, 5.  
*ślokaḥhūh*, V, 1, 1.  
  
*sā*, IV, 1; V, 2, 1; 2.  
*sārvveśah*, V, 3, 2.  
*sākhā*, IV, 1.  
*satyām*, V, 3, 2; *satyāsammūtam*, V, 3, 2 (accent dubious).  
*śāsan* : *śāṇīyāntīm*, V, 1, 5.  
*śamāt*, V, 2, 2.  
*śaptā*, V, 1, 1.  
*śāpīu*, V, 3, 2.  
*śam*, V, 1, 5.  
*śāmajah*, V, 2, 1.  
*śāmbhavaḥ*, V, 3, 2.  
*śārvam* (nom. neut.), V, 3, 2; (acc. neut.) V, 3, 2; *śārvasmāt* (neut.), V, 3, 2; *śārvān*, V, 3, 2; *śarvasya* (gen.), III, 2, 5.  
*śatīlām*, V, 3, 2.  
*śāhah*, V, 2, 1.  
  
*sahāśradhāram*, V, 3, 2 (nom. or acc. neut.).  
*sātiye*, IV, 1.  
*sāhātuh* (?), V, 2, 1.  
*śāṣ* : *śāḍāḥśrīktāh*, V, 1, 1 (dubious accent).  
*śu* : *śutāh*, V, 2, 1.  
*śupāṇah*, V, 1, 5.  
*śumnā*, IV, 1.  
*śuvīryam* (acc.), IV, 1.  
*śuśevah*, IV, 1.  
*śuśadā*, V, 1, 1.  
*śuhāvāh* (or voc.!), V, 1, 1.  
*śūryah*, V, 1, 1.  
*śryj* : *śasrye*, V, 3, 2.  
*śōmah*, V, 1, 1; 2, 1; 2; 3, 2; (gen.) V, 3, 2.  
*śtu* : *stuve*, IV, 1 (or *stuyē*).  
*śstubb* : *śstobhātī*, V, 2, 2; *śstobhā*, 1b.  
*stobhah*, V, 1, 5.  
*stomah*, V, 1, 5.  
*śsprś* : *śprśat*, V, 2, 2.  
*śīdhah* (acc.), IV, 1.  
*śvam*, V, 1, 1; *śvām*, I, 3, 4.  
*śvāh*, Ś, 1, 4; 3, 2; (acc.) V, 1, 5.  
*śvarādī*, V, 2, 2.  
*śvarkāh*, V, 1, 1; and perhaps 2, 2.  
  
*śhan* : *āghnanāh*, V, 1, 1.  
*hī*, IV, 1; V, 2, 2.  
*śhi* : *hinoti*, V, 2, 2.  
*śhu* : *hāvāmāc*, IV, 1.  
*hīdayasya*, V, 3, 2.  
*hīdayōgram*, V, 3, 2 (accent dubious).

B. In Śāṅkhāyana Āraṇyaka and the Śānti verses in the Aitareya Āraṇyaka (A)

- akīmah*, XI, 8.  
*akṣeṣu*, XII, 4.  
*Agnīh*, XI, 6; XII, 9; (acc.) XI, 18; (loc.) XI, 5, 6.  
*ajñam* (acc.), XIV, 1.  
*ātharvaṇām*, XIV, 1.  
*atho*, XII, 19.  
*ādityā*, XII, 1; *Adityai* (abl. or gen.), XII, 1.  
*adhārān*, XII, 7; 34.  
*adhīpatīh*, XII, 18.  
*anuvādī*, XII, 10.  
*antarīkṣam* (acc.), IX, 7.  
*annam*, XI, 8.  
*annarvan*, XI, 6; 8.  
*annādah*, XI, 6, 8.  
  
*anyat* (nom.), XII, 23.  
*apacitum*, XII, 15.  
*apavādāh*, XII, 24.  
*apñāh*, XI, 6; (loc.) XI, 5.  
*amitrān*, XII, 12.  
*amrtam*, XII, 32.  
*ayah*, XI, 8.  
*ayam*, XIV, 2; *anena*, VII, 1; XII, 10; 30, A, 11, 7; *asmai*, XII, 28<sup>c</sup>; *aya*, XII, 29, &c., *asmin*, XII, 24.  
*arātuh*, XII, 31.  
*arkah*, I, 7.  
*artham*, XIV, 2.  
*arthajñāh*, XIV, 2.  
*ardhe*, XII, 20.

- alakṣmīh*, XII, 24.  
*alandah*, XII, 19 (of doubtful form and meaning; cf. perhaps *avatu* (I.ec.), *avaṣu* (AV.); but perhaps it may be from *√r* (cf. *alapti*, RV., VIII, 48, 8), for *alar-ta* (like *zūvā ta*, Whitney, *Sanskrit Grammar*, p. 442; Macdonell, *Vedic Grammar*, p. 120, n. 5), the tenuis becoming a media (cf. Macdonell, p. 22) and meaning 'active one'. Or *alaya*?).  
 $\checkmark$ *av*: *avatu*, VII, 1; A. II, 7.  
 $\checkmark$ *aś*: *āśnāti*, XII, 21; XIV, 2.  
 $\checkmark$ *aś*: *aśya*, XI, 8; *āśata*, XII, 14 (doubtful, the MS. reading is *mājñātāram śatamāh prati-ṣṭhaḥ*, and I amend to *aśata* to give sense and metre).  
*āmā*, XI, 8.  
*āvesu*, XII, 4.  
*Asvinau*, XII, 33.  
 $\checkmark$ *as*: *asī*, XII, 33; *astu*, VII, 1; XII, 15; A. II, 7; *sthaḥ*, A. II, 7.  
*asau*, XIV, 1; *īnam*, XII, 18.  
*asurāḥ*, XII, 25.  
*aham*, XII, 33.  
*ahorātrān*, VII, 1; A. II, 7.  
*ākīśah*, XI, 5; 6; *āṇī*, A. II, 7.  
*ātichandavēna*, XI, 8.  
*ātmā*, XI, 6; (loc.) XI, 5; 6.  
*Ādityāvah*, XII, 1.  
*ānustubhena*, XI, 8.  
*āpah*, XI, 5; 6.  
*āyuh* (acc.), XI, 8.  
*āyusmān*, XI, 8.  
*āvohārāḥ*, Ś. I, 7.  
*āvur āvur*, VII, 1; A. II, 7 (*āvūr*, in second case).  
*āhuḥ*, XII, 20; 29; XIV, 1.  
 $\checkmark$ *i*: *eti*, XIV, 2; *praiti*, XII, 2; *adhīte*, XIV, 1; *adhītya*, XIV, 2; *adhītena* (neut.), VII, 1; A. II, 7; *samarpayu*, XII, 15.  
*Indrah*, XI, 5; 6; XII, 9; 10; 30; (voc.) XII, 31.  
*Indravatīm*, XII, 15.  
*ivāmanīm*, XII, 20-29.  
*iva*, XI, 8; XII, 9; 10; 29.  
*iśīnam*, VII, 1; IX, 1; A. II, 7.  
*īha*, XII, 15.  
*īnkh*: *prēṅkhayatu*, I, 7.  
*Īśānah*, XI, 5; 6.  
*uttama'lokaḥ*, XII, 15.  
*uttamāngam* (acc.), XIV, 1.  
*udānah*, XI, 6; (loc.) XI, 5; 6.  
*uparistāt*, XII, 12.  
*uśasah* (abl.), XII, 19.  
*reām*, XIV, 1.  
*ṛtam* (acc.), VII, 1; A. II, 7; (? nom.) VII, 1; A. II, 7.  
*rṣiṇā*, XII, 30; *rṣayah*, XII, 16.  
*oghaḥ*, XII, 11; 29. (The older form is *aughah*, and this may best be read here.)  
*ojah*, XII, 16.  
*auṣmheṇa*, XI, 8.  
*kāśam*, XII, 9.  
*kaukāḥ*, XII, 14. Cf. *Ind. Stud.*, XIII, 264, n.  
*kabandham* (acc.), XIV, 1.  
*kavoyah*, XII, 32.  
*kākuḥkena*, XI, 8.  
*kīla*, XII, 10; XIV, 2.  
*kūḥsam*, XII, 21.  
*kūḥsana*, XII, 11.  
*kuleśu*, XII, 23.  
 $\checkmark$ *kr*: *kurute*, XII, 29; XIV, 1; *krnoti*, XII, 28; *krnu*, XII, 2; *krṇvan*, XII, 7; 34; *krītam*, XII, 26.  
*krīṇah* (ahīh), XII, 28.  
 $\checkmark$ *kṛp*: *kāpeta*, XII, 20.  
 $\checkmark$ *krudh*: *krudhām*, XII, 21; 26.  
*kṣātrām*, XII, 16.  
 $\checkmark$ *gā*: *āgan* (MSS. *ānu*), presumably a plural form of the imperfect of *gā* as a second class verb (cf. Whitney, *Sanskrit Grammar*, §§ 855, 621, but if so a late form. The other texts have *agre*), XII, 16; *āgat*, XII, 32 (in both cases probably with true aorist effect).  
*gāyatreṇa*, XI, 8.  
*gerhe*, XII, 24; *gṛheṣu*, XII, 25.  
*gōnu*, XII, 3; 4.  
 $\checkmark$ *grath*: *udgrathānt*, XI, 8.  
*granthis*, XI, 8; (acc.) XI, 8.  
*grahah*, XII, 28.  
*ghṛtāt*, XII, 7; 34.  
*cakṣuḥ*, VII, 1; IX, 1; A. II, 7; XI, 6; (loc.) XI, 5, 6.

*candramāḥ*, XII, 5; 6.

*chandāmsi* (acc.), XII, 17; *chandasā*, XI, 8.

✓*chid*: *chittvā*, XIV, 1; *chinnam*, XII, 29.

✓*jan*: *jāyate*, XII, 23; 25; *jāyamānā*, XII, 23; *jātaḥ*, XII, 19; *jātam*, XII, 16 (neut. nom.).

*janenu*, XII, 6.

*jambhakah*, XII, 25 (cf. Vājasaneyi Saṃhita, XXX, 6, &c.).

*jiradaśṭh*, XII, 2.

*jāgalena*, XI, 8.

*jātavedāḥ*, XII, 22; *vedah*, XII, 2.

*jāmbaḥ*, XII, 30 (cf. Uṇāli Sutra, IV, 95; 96: presumably it denotes some special shrub or tree).

✓*ji*: *jaya*, XII, 11, and II, 17 (†).

*jīvāya*, XII, 30.

✓*jiv*: *anu-jīvātha*, XII, 18.

✓*jus*: *jusanta*, XII, 13.

✓*jñā*: *vijñānāti*, XIV, 2.

*jñānavadhūtapaṇmā*, XIV, 2.

*gyotīyām*, VII, 1; IX, 1; A. II, 7.

*taṁ*, XII, 19; *taḍ* (nom.), XII, 3; 4; (acc.) XII, 4; *tasya* (masc.), XII, 20; 29.

*tanraḥ* (abl.), XII, 1.

*tiṣṭmajambhaḥ*, XII, 9.

*tiraścinarājī*, XII, 28 (reading doubtful; the MS. B has *tiraści na rājā* which would easily give *tiraści na rājā* if *tiraści* could mean 'animal' and if *rāja* were naturally introduced here (cf. p. 161). But *tiraścinarajī* = snake occurs several times in the Atharvaveda (e.g. III, 27, 2), and the temptation to read *arājī* or *rājī* (as a parallel form) is very great).

*tiptih*, XI, 8.

✓*tī*: *taret*, XII, 20.

*traṣṭubhena*, XI, 8.

*tvacam*, XII, 22.

*tvām*, XII, 13; *tvā*, XII, 19; *te*, XII, 33.

*damṣṭrī*, XII, 13. (The usual form is *damṣṭrā*, Pāṇini, III, 2, 182, and Gāṇa.)

✓*dabh*: *adabdhā*, VII, 1; IX, 1; A. II, 7.

*dasyūn*, XII, 11.

✓*dā*: *samaduh*, XII, 1.

*divyaḥ*, XII, 21.

*dīkṣāḥ*, XI, 5; 6.

*dīkṣām*, XII, 16; *dīkṣe*, VII, 1; IX, 1; A. II, 7.

*durah*, XII, 10 (v.l. — 'giver'; cf. RV., I, 53, 3; VI, 35, 5, where occurs *vī durō grṇīye*, and Aitareya Āraṇyaka, V, 2, 1, n. 4).

✓*duṣ*: *duṣyati*, XII, 23.

✓*drk*: *drynhatu*, XII, 5.

*devaḥ*, I, 5; (nom. plur.) VII, 17; (gen.) XI, 8; (dat.) VII, 1; A. II, 7.

*devyā*, I, 5.

*dyām*, IX, 7; *dīvam*, XI, 18, XII, 5; (loc.) ib.

✓*dvīṣ*: *dvīṣantam*, XII, 20; 29; *dvīṣataḥ* (acc.), XII, 31.

*dvīpī*, XII, 26.

*dhanamjayah*, XII, 7; 34.

*dhanunah*, XII, 7; 34.

✓*dhā*: *samdadhāmi*, A. II, 7; *sam-adadhāt*, I, 5 (here it means 'has united', not a mere past. The use is remarkable: cf. *samadhat-tam* in VII, 3, where the Aitareya version has the correct *avist*); *ahutam*, XII, 2; 3.

*dhāta*, XII, 17.

*dhārayīṣṇah*, XII, 7; 34.

*na*, see *saṁpat*.

*nah*, XII, 9.

✓*nam*: *abhisamnamantām*, XII, 16; 17.

*namaḥ*, VII, 1; A. II, 7.

✓*nah*: *apinahyatām*, XII, 33.

*nākam* (acc.), XIV, 2.

*nāgah*, XII, 31.

*nivīdah* (acc.), XII, 17.

*nivāṇam* (acc.), XII, 24.

✓*nud*: *nudatām*, XII, 9; *pranudāt*, XII, 11; 29; *pranūṭām*, XII, 12; see *brahman*<sup>o</sup>.

✓*pat*: *patantu*, XII, 15.

*payah*, XII, 6.

*payasvān*, XII, 7; 34.

*paramah*, XII, 17.

*paramasthi*, XII, 15; 17<sup>b</sup>.

*parjanyaḥ*, XI, 5; 6.

✓*paś*: *palyanti*, XII, 3; *palyantah*, XII, 16.

*paśubhaḥ*, I, 8.

*paścāt*, XII, 12; 18.

*pāpakṛtyā*, XII, 23.

*pārivarāt*, XII, 28.

*pinvamānāḥ*, XII, 13.

- pīlācah*, XII, 25.  
*purā* (with abl.), XII, 19.  
*purutā*, XII, 9.  
*purah* (acc.), XII, 10.  
*purpam*, XII, 29.  
*✓pū* : *piyamāniyām*, XII, 4.  
*pūrvapādābhyām* (<sup>1</sup>°*pādābhyām*), XII, 31.  
*prtanah*, XII, 20.  
*prtanāyatah* (acc.), XII, 31.  
*prtanayatah* (gen.), XII, 15; (acc.) XII, 31.  
*prthivī*, XI, 5; 6.  
*prdākuh*, XII, 27.  
*prajā*, XII, 23.  
*Prajāpatih*, I, 7; 8; XI, 8; XII, 17.  
*pratiṣṭhām*, XII, 14.  
*pratisarāh*, XII, 30.  
*✓prath* : *prathatām*, XII, 1.  
*pramayukam*, XII, 20; 29.  
*pravadakāh* (<sup>1</sup> MS. *pravātakā(h)*), XII, 29.  
*prānah*, XII, 6; (loc.) XII, 5; 6.  
*✓badh* : *badhyate*, XII, 30.  
*bandham na*, XII, 29.  
*bālam*, XI, 6; XII, 16; (loc.) XI, 5; 6.  
*bārhatena*, XI, 8.  
*brāh*, XII, 33 (v. l.).  
*brhad*, XII, 2.  
*brhadvayah*, XII, 1.  
*Brhaspatih*, XI, 8.  
*brācam*, XII, 20-29; *brāzrah*, 32; 33 (v. l.).  
*brahma*, I, 5; XI, 6; 8.  
*brāhmanuttasya* (masc.), XII, 15.  
*brāhmaṇyā*, I, 5.  
*bhaṅgāh*, XII, 14.  
*bhadrām* (acc. neut.), XII, 16; XIV, 2.  
*bharguh*, XII, 5; VII, 1; A. II, 7.  
*bhartā*, XII, 33.  
*bhārakārah*, XIV, 2.  
*✓bhī* : *bhitam*, XII, 21.  
*bhitam* (<sup>3</sup>), XII, 26.  
*✓bhū* : *bhavatī*, XII, 2; *bhaeva*, VII, 1; A. II, 7; *sambabhūva*, XII, 1; *abhut*, XIV, 2 (without true aorist sense); *ābhūh* (injunction), VII, 1; A. II, 7.  
*✓bhr* : *bhokartī*, XII, 20-29; *ābharā*, XII, 10; *vābhyatah*, XII, 9.  
*bhojanānī* (acc.), XII, 10.  
*makarah*, XII, 21.  
*magharan*, XII, 15.  
*manih*, XII, 30; 32; (acc.) XII, 20-29; (loc.) XII, 33.  
*✓mad* : *pramattam*, XII, 29.  
*madhūnā*, XII, 6.  
*madhumatīm*, XII, 6; *madhumān*, XII, 7; 34.  
*madhyāt*, XII, 12.  
*✓man* : *manvānāh*, XII, 13.  
*manah*, VII, 1; XI, 1; 6; A. II, 7; (loc.) VII, 11; XI, 5; 6; A. II, 7.  
*manīṣinā*, XII, 30.  
*mantrakrādābhyah*, VII, 1; A. II, 7.  
*mantrapatibhyah*, VII, 1; A. II, 7.  
*manyuh*, XI, 6; (loc.) XI, 5; 6; *manyavah*, XII, 21.  
*mayi*, XII, 3; 4; 5; VII, 1.  
*Marutah*, XII, 12.  
*✓mah* : *sam mahām*, XII, 6 (doubtful reading: perhaps imperative (Whitney, *Sanskrit Grammar*, § 618), the sense may be, 'may the *payas* gladden me with honey mead, O Agni,' but I read *ahktām*).  
*mahah*, XII, 5; 14 (if so read, the sense must be 'hindering their greatness', but the other version, *mūho*, is better).  
*mahām*, I, 5; *mahate* (neut.), XII, 7; 34; *mahatya*, I, 5.  
*mahiyatām*, XII, 13.  
*mā* : *asata* (<sup>3</sup>), XII, 14; *marisyami*, XI, 6; 8; *ṛyam*, XII, 33; *leṣīh* (<sup>2</sup>), IX, 7; *ryoma* (<sup>1</sup>) VII, 1; A. II, 7; *himsīh*, VII, 1; IX, 1; A. II, 7; *prahūṣīh*, A. II, 7.  
*māmsam*, XII, 22.  
*mūthah*, XII, 23; 14 (?).  
*✓mī* : *pramīyeta*, XII, 20.  
*munḍamunḍam*, XIV, 1.  
*mūndhū*, XI, 6; XII, 15; (acc.) XIV, 1; (loc.) XI, 5; 6.  
*✓mr* : *marisyami*, XI, 6; 8.  
*✓mṛj* : *anu mṛsyti*, XII, 9.  
*mṛtyam*, XII, 14.  
*mrdah*, XII, 10.  
*mrś* : *pra mrśantu*, XII, 4.  
*me*, VII, 1; A. II, 7.  
*yakṣah*, XII, 25.  
*yajusām*, XIV, 1.  
*yajñasya*, XII, 5.  
*yathā* : *āvadāmi*, XII, 6; *saheyyah*, XII, 32.  
*yad* (pron.), XII, 2; 3.  
*yaśah*, XII, 4; 5; *yaśasc*, XII, 15.



*yāśasvin*, XII, 15.

✓*yū* : *anyūntu*, XII, 12; *abhiyānti* (*abhi-māti* B, which can hardly be right), XII, 21; *upayānti* (*yūti* B), XII, 14.

*rakṣah*, XII, 25.

*rajatam*, XI, 8.

✓*rah* : *anusanrabhadvam*, XII, 18.

*rāyām* (acc.), XII, 17.

✓*riś* : *riśam*, XII, 33; *riśantam*, XII, 12.

✓*ruj* : *vi-ruroja*, XII, 10; *rujan*, XII, 7; 34.

*rudraih*, XII, 13.

✓*ruh* : *āroha*, XII, 7; 34; *viroha*, IX, 7;

*ārohatu*, I, 7. Cf. *abhyavāṣham*, X, 8.

*relah*, XI, 6; (loc.) XI, 5; 6.

*rohobhyām*, X, 8. (Cf. Śāṅkhāyana Śrauta Sūtra, VIII, 25, 3.)

✓*lup* : *ulluṭṭah*, XII, 7; 34.

*loham*, XI, 8.

✓*vad* : *āvadāmi*, XII, 6; *vadiṣyāmi*, VII, 1; A. II, 7.

*vanā* (acc.), XII, 11.

*vanaspathi*, IX, 7.

*ṭāṇunah*, XII, 21; 29.

*varas*, XII, 2; 3; (instr.) XII, 2.

*varcasvinam*, XII, 2.

*vardhaneṣu*, XII, 13.

✓*vas* : *vasāni*, XI, 8; *sapṛvasāmi*, VII, 1; °*da-dhāmi*, A. II, 7.

*vasumatim*, XIII, 1 (not in Chāndogya Upaniṣad, III, 11, 6, and from Jacob's *Concordance* apparently foreign to the Upaniṣads).

✓*vah* : *āvaha*, XII, 15.

*vā*, XII, 3.

*vaik*, VII, 1; XI, 6; A. II, 7; (acc.) XII, 6; (instr.) XII, 3; (loc.) XI, 5; 6; VII, 1; A. II, 7.

*vāktīram*, VII, 1; A. II, 7.

*vakyam* (acc.), XII, 20.

*vāṭeyu*, XII, 9.

*vāyuh*, XI, 3; 6.

*vijñānam* (acc.), XII, 18.

✓*vid* : *veda*, XII, 19.

*vidyutah*, XI, 5; 6.

*vidhātā*, XII, 17.

*viṣṭambhajambhanam*, XII, 19 (the reading seems certain).

*viśvak* (?), XII, 15.

*vṛkah*, XII, 26.

✓*vrt* : *abhyāvartadhvam*, XII, 18.

*Vytram*, XII, 9-11; 30.

*vṛśaikah*, XII, 28.

*vṛṣā*, XII, 32.

*vedam*, XIV, 1; 2; (gen.) A. II, 7; *vedasā-matsārīṇih* (?), VII, 1.

*vairājena* (so rather than *jiyena*), XI, 8.

*vyūghah*, XII, 26.

*vyoma*, VII, 1; A. II, 7 (error for *yuyoma*).

✓*vraśc* : *anu*, *vī*, *pṛa*, *prati-vṛśca*, XII, 12 (exact readings are doubtful).

*śatavalko*, IX, 7.

*śatūyuh*, XII, 22.

*śatrūn*, XII, 11.

*śatrūyatām*, XII, 10.

*śantamā*, VII, 1; A. II, 7.

✓*śap* : *śaptam*, XII, 21 (*śaptam* A, B).

*śarīram*, XI, 6; (loc.) XI, 5; 6.

*śastā*, XII, 18.

*śāpān*, XII, 11; 29.

*śrah* (acc.), XIV, 1.

*śṛam* (acc. neut.), XII, 28.

*śi m'umūrah*, X, 28.

*śūra*, XII, 11; 12.

*śutam*, A. II, 7.

*śreṣṭhah*, VII, 1; IX, 1; A. II, 7.

*śrotam*, XI, 6; (loc.) XI, 5; 6.

*śvāpadam*, XII, 26.

*sakalam* (acc. neut.), XIV, 2.

*satyam* (nom.), XI, 8; (acc.) VII, 1; A. II, 7.

*satyasamdhāh*, VII, 17.

✓*sad* : *upaseduh*, XII, 16.

*saṃdrk*, XII, 17.

*saṃdrśi*, VII, 1; A. II, 7 (w r. for °*śab*).

*śapatnakṣayanah*, XII, 32; (acc.) XII, 19.

*śapatnān*, XII, 7; 32; 34, &c.

*samare*, XII, 32.

*sampattapah*, XII, 24 (*na - na* must be merely a strong negative, since *saṃpad* hardly can be taken as 'misfortune'; I read °*patantyo*).

*Sarasvatī*, VII, 1; A. II, 7.

*sarpāh*, XII, 27.

*sarvachāndasena*, XI, 8.

*sarvam* (acc.: v.l. *sarve*), XII, 1; *sarve*, XII, 18.

*sarvavirāh*, XII, 32.

✓*sah* : *saha*, *sahasva*, XII, 31; *sahcyuh*, XII, 32; *saheta*, XII, 20 (*saha* might be = *sa ha*, but this is unlikely).

- saka* (with instr.), XII, 29.  
*sahavī avīryah*, XII, 33.  
*saṭhā*, XII, 9.  
*sāmnām*, XIV, 1.  
*sāmrājyena*, XI, 8.  
*sāragheṇa*, XII, 6.  
*Sāvatrīh* (?), XI, 8.  
*sisam*, XI, 8.  
*suparṇāh*, XII, 14.  
*sunrīṭikā*, VII, 1; A. II, 7.  
*surāyām*, XII, 4.  
*suvarcāh*, XII, 17.  
*suvarṇam*, XI, 8; (loc.) XII, 3.  
*sūlikā*, XII, 25.  
*sūtram*, XI, 8; XII, 33.  
*sūryāt*, XII, 19; *sūryah*, VII, 1; IX, 1; A. II, 7.  
*✓sev* : *upasevata*, XII, 18.  
*saṭṭagah* (MSS. *saṭ*), XII, 23.  
*saubhagīya*, XII, 7; 34.  
*stomam*, XII, 17.  
*✓sthā* : *abhiṭṭhā*, XII, 31; *pratiṭṭhātā*, <sup>ā</sup>,  
*am*, *āh*, XI, 5 and 6; *pratiṭṭhātā*, VII, 1;  
A. II, 7; <sup>ā</sup>*am*, VII, 1; A. II, 7.  
*sthānuh*, XIV, 2.  
*sthīrah*, XI, 8.  
*svadhītīh*, XII, 11.  
*svavīdāh*, XII, 16; 32.  
*svārājyena*, XI, 8.  
*✓han* : *hantī*, XII, 22; *abhisaphate*, XII, 28;  
*ahan*, XII, 30; *jahi*, XII, 11; *hatevā*, XII,  
11; *ṭihatyā*, XII, 10; *ṭighnāmāh*, XII, 14;  
(Bṛighnāmāh, which with *maho* and *upayāt*  
might conceivably = 'the might of persons at  
variance (a gen. in *ām*) goes to destruction,'  
but the *m* must be wrong.)  
*hastinam*, XII, 26; *hastiṣu*, XII, 3.  
*hastivarasam*, XII, 1, &c.  
*✓hā* : *jahyāt* (?), XII, 11; *prahāsīh*, A. II,  
7.  
*✓hīps* : *hinasti*, XII, 25; 27; *himsati* (*metri*  
*cauvā*), XII, 22; 26; *hīmsīh*, VII, 1; IX,  
1; 7; A. II, 7.  
*hiranyesu*, XII, 4.  
*hrdayam*, XI, 6; (loc.) XI, 6.  
*hutibhūh*, XI, 13.

## INDEX V

### WORDS OCCURRING IN ĀRAṆYAKAS I-III, OTHER THAN WORDS OCCURRING IN QUOTATIONS.

(When the case or gender is ambiguous, it is nom. or masc. unless otherwise specified. See also p. 344. As II, 5 and 6 have no Khandas, the II is repeated where necessary to avoid ambiguity. Parallel words in the Śāṅkhāyana Āraṇyaka I, II, VII-XIII are referred to as Ś.)

- aḥ*, II, 3, 8.  
*amsaphalakam*, I, 2, 2.  
*akārah*, II, 3, 6; III, 2, 3; Ś. VIII, 3.  
*akṛtsnah*, II, 3, 5.  
*akṣavam*, II, 2, 2; 3, 8; III, 1, 5; (acc.) II, 3, 8; (acc. du.) III, 1, 3; Ś. VII, 10; (nom. plur.) I, 3, 4; 7; (acc. plur.) II, 2, 2; Ś. VIII, 2; (instr. plur.) I, 3, 8; (gen. plur.) II, 2, 4; 3, 8; III, 2, 2; Ś. VIII, 2; (loc.) Ś. VIII, 4.  
*akṣarasamānuh*, III, 2, 2; Ś. VIII, 5; (acc.) III, 2, 2; Ś. VIII, 5.  
*akṣiṇī*, II, 4, 1; (acc.) II, 4, 2; III, 2, 4; Ś. VIII, 7; (abl. with *ī*) II, 4, 1.  
*akṣah*, I, 2, 2 (collar-bone). Cf. *akṣam* and *akṣah*, Ś. II, 4 (also in the Bodleian MS.).  
*Agniḥ*, I, 4, 1; 2; II, 1, 1; 5; 7; 4, 1; 2; III, 1, 2; Ś. VII, 3, &c.; (acc.) I, 1, 2; II, 1, 1; III, 2, 4; Ś. VIII, 6; (gen.) I, 3, 5; II, 3, 7; III, 2, 4; 5; (loc.) III, 2, 3; Ś. VIII, 4; (abl.) Ś. XII, 8.  
*agnihotram*, II, 3, 3; Ś. X, 1; 8; (acc.) Ś. X, 8.  
*agram*, I, 3, 3; 4, 1.  
*agre*, II, 4, 1; III, 1, 1; 3; Ś. VII, 2; (with abl.) II, 5.  
*aghnyāḥ*, I, 3, 5.  
*angam*, II, 5; (nom. plur.) I, 2, 2; (abl. plur.) II, 5; (gen. plur.) I, 4, 1; II, 3, 5; *ya-thāngam*, Ś. I, 5.  
*aṅgulayaḥ*, I, 1, 2; 2, 2; III, 2, 5; Ś. VIII, 9;  
*aṅgulīḥ*, Ś. II, 5.  
*√ac*: *pratya-yante*, I, 4, 1.  
*√aj*: *vyajyamānā*, II, 3, 6.  
*anakāram*, III, 2, 6 (*pte nakāram*, Ś. VIII, 11).  
*aṇḍam*, II, 4, 1. Cf. *āṇḍa*.  
*aṇḍayāni*, II, 6.  
*ataḥ*, I, 3, 4; 4, 2; II, 1, 2; III, 2, 4; Ś. VIII, 7.  
*atī* (with acc.), II, 3, 3; Ś. I, 5.  
*atithīḥ*, I, 1, 1.  
*atidyumne*, III, 1, 3; Ś. VII, 8; 9.  
*attā*, II, 1, 2.  
*attrī*, II, 1, 2.  
*atyāyam*, II, 1, 1.  
*atra*, I, 3, 8; 4, 2; 5, 1; II, 5; III, 1, 1; Ś. VII, 2, &c.  
*atha*, I, 1, 1, &c.; Ś. VII, 2, &c.; *atha kasmāt*, I, 2, 2; 5, 2; *atha kaḥ*, II, 4, 3; *athātuh*, I, 4, 1; II, 1, 2; 7; III, 1, 1; 3; 6; 2, 5; *atho*, I, 1, 2; 3; 4; 4, 2; 5, 1; II, 1, 6; 3, 6.  
*√ad*: *atti*, II, 1, 2; 3, 1; *adanti*, II, 3, 1; *adyāt*, *adyuh*, II, 1, 2; *ādūma*, II, 4, 2; *ādyah*, *ādyā*, II, 1, 2.  
*Aditīḥ*, III, 1, 6; Ś. VII, 15; *Aditisaphitā*, Ś. VII, 15.  
*addhātaman*, I, 2, 3.  
*adhastāt*, II, 4, 1.  
*adhi* (with acc. and *√car*), II, 3, 1; (with loc.) II, 3, 8 (a Śloka); (with loc. and *bhavadu*) II, 3, 1.

- adhilāṭṭatam*, I, 3, 3; 8; II, 1, 2, &c.; Ś. VII, 2, &c.  
*adhīpatīh*, II, 3, 7; (acc.) II, 3, 7.  
*adhyātmanam*, I, 3, 3; II, 1, 2, &c.; Ś. VII, 2, &c.  
*adhyāyam*, III, 2, 6; Ś. VIII, 11.  
*adhvāryavah*, III, 2, 3; Ś. VIII, 4.  
*√an* : *samananti*, II, 1, 2; *abhiprāṇitam*,  
*abhyapāṇitam*, II, 4, 3; *abhiprāṇya*, II, 4, 3.  
*anakamamāraḥ*, II, 3, 8.  
*anantevāsine*, III, 2, 6.  
*aniruktah*, see *√vac*.  
*anīyah*, I, 5, 1.  
*antīśānāni*, II, 1, 5.  
*anu* (with acc.), I, 4, 1; II, 1, 2; 7; 3, 1; 3;  
 (adv.) II, 1, 7.  
*anukṛtīh*, see *√ad*.  
*anuvīdham*, III, 2, 3; Ś. VIII, 4.  
*anuvīdhāh* (v. l.), II, 3, 1.  
*anuvyāhārāh*, III, 1, 4; Ś. VII, 8.  
*anuvṛt*, I, 1, 1, &c.; (acc.) I, 1, 2, &c.; (nom.  
 plur.) II, 3, 5; Ś. I, 2; (gen. plur.) II, 3, 5;  
*anuvṛtāyatanāni*, I, 1, 2; *anuvṛtāyatanāh*,  
 I, 1, 1; *anuvṛtāyatanam*, II, 3, 6; *anu-*  
*vṛtāyatanam*, II, 3, 5.  
*anuvāṇitam*, III, 2, 6; Ś. VIII, 11.  
*anūcānatamaḥ*, I, 2, 2.  
*anytam*, II, 3, 6; (acc.) II, 3, 6.  
*anekikurvan*, III, 1, 5.  
*antah*, I, 5, 2; 3.  
*antataḥ*, I, 1, 3, &c.; Ś. II, 10, &c.  
*antah* (with loc.), I, 5, 1; Ś. II, 11.  
*antavāpīṭṭah*, III, 2, 4 (*āntavā*, Ś. VIII, 1).  
*antarikṣam*, II, 1, 2, &c.; (acc.) II, 1, 2, &c.;  
 Ś. VII, 10; (gen.) II, 1, 7; III, 2, 5; Ś. VIII,  
 8; (loc.) III, 1, 2; Ś. VII, 3.  
*antarikṣalokaḥ*, I, 2, 3; 4, 3; (acc.) I, 4, 3;  
 II, 3, 3; (loc.) I, 4, 3.  
*antarikṣāyatanam*, III, 1, 3; Ś. VII, 10.  
*antarikṣyāh*, I, 3, 5.  
*antareṇa* (with acc.), I, 2, 3; 5, 2; III, 1, 2;  
 5; Ś. VII, 11; 12; (with gen.) Ś. VII, 3.  
*antastayam*, I, 5, 1.  
*antasthārūpam*, III, 2, 1 (*akṣarārūpam*, Ś.  
 VIII, 1).  
*annam*, I, 1, 3, &c.; Ś. XI, 7; (acc.) I, 2, 4;  
 II, 4, 2; (instr.) II, 1, 2; III, 2, 4; (gen.)  
 II, 1, 2; 4, 3; (loc.) II, 3, 1; (nom. plur.)  
 II, 3, 1; *annatanām*, I, 4, 1.  
*annavān*, I, 1, 3.  
*annādaḥ*, I, 1, 2; II, 3, 1; (nom. neut.) II, 3,  
 1; (acc. masc.) II, 1, 2; 3, 1; (nom. plur.)  
 II, 3, 1; *annādatamaḥ*, I, 2, 4.  
*annādyam*, I, 1, 2; 2, 3; Ś. I, 7; (acc.) I, 1, 2;  
 2, 4; II, 1, 7; (dat.) I, 4, 2; (gen.) I, 1, 4;  
 2, 3; 3, 8; Ś. I, 7; (gen. plur.) I, 5, 1.  
*annādyakāmaḥ*, I, 1, 2; III, 1, 3; Ś. VII, 10.  
*annāyuh*, II, 4, 3.  
*anyah* (with abl.), I, 2, 2; *anyā*, I, 3, 2;  
*anyat*, II, 3, 5; III, 2, 1; *anyam*, II, 4, 3;  
 (with abl.) III, 1, 3; Ś. VII, 8; 9; *anyena*  
 (neut.), III, 2, 4; *anyasmai*, Ś. XI, 8; *anya-*  
*smīn* (neut.), I, 3, 2; *anyē*, III, 1, 1; Ś. VIII,  
 1; *anyāni* (acc.), III, 2, 3; *anyeṣām*, II, 1,  
 4; *anyat kiṃcana*, II, 4, 1.  
*anyo'nyam*, II, 3, 7; III, 1, 6; Ś. VII, 18.  
*anvāṇam*, I, 2, 4; *anūcīm*, I, 2, 4.  
*apacīṭṭah*, I, 2, 4; 4, 3; *apacīṭṭai*, I, 4, 2.  
*apāṇyam*, see *√paḥ*.  
*apahatāpāṇmā*, I, 2, 3.  
*apahatya*, I, 2, 2 (probably *apahatyaḥ*, ablative,  
 or perhaps *apahatyaḥ*, dative).  
*apāṇakam*, I, 3, 4.  
*apāṇah*, II, 1, 5; 2, 1; 3, 3; 4, 1; 2; Ś. X, 8;  
 (instr.) II, 1, 8; 4, 3; (gen.) III, 2, 5; Ś.  
 VIII, 8; (loc.) Ś. XI, 1.  
*apīyam*, II, 3, 3.  
*apī*, I, 3, 4; II, 1, 4; 3, 3; III, 2, 5; *utāpi*,  
 III, 1, 2; Ś. VII, 3; *hāpi*, Ś. XI, 8. In II,  
 3, 3, *apī* most probably goes with *janī*, and  
 in III, 2, 5 with *dadhātī*.  
*apyayah*, III, 2, 6; (*avyayah* B) Ś. VIII, 11.  
*apranakam*, I, 3, 4.  
*abhi* (with acc.), I, 4, 2; (adv.) II, 3, 5;  
*abhisam* (with acc.), see *√bhū*.  
*abhiṣṭayai*, I, 1, 2, &c.  
*abhivṛjñānam*, II, 3, 2.  
*abhiṭṭīh*, II, 1, 8.  
*abhyātmanam*, II, 3, 6.  
*abhyāptyaḥ*, I, 4, 2.  
*abhyāśam*, III, 1, 3; 4; Ś. VII, 7; 8.  
*abhyutthānam* (acc.), I, 5, 1.  
*amayah*, II, 2, 4.  
*amutah*, II, 1, 2.  
*amṛtah*, II, 1, 8; 5; 6; *amṛtā*, II, 1, 8;  
*amṛtam*, II, 1, 8; (acc. masc.) I, 3, 8; (acc.  
 neut.) I, 3, 8; II, 3, 2.  
*amṛtakumbhah*, Ś. XI, 1.  
*ameghe*, III, 2, 4 (*anahhre*, Ś. VIII, 7).

*ambhaḥ*, II, 4, 1; (acc.) II, 4, 1.  
*ambhaṇam*, III, 2, 5; Ś. VIII, 9.  
*ayam* (pron.), I, 2, 3, &c.; Ś. VIII, 9, &c.;  
 (adj.) I, 1, 2, &c.; Ś. VII, 3, &c.; *anena* (neut.  
 pron.), II, 3, 6; (neut. adj.) II, 3, 7; *asmai*  
 (masc. pron.), I, 1, 4; 2, 2, &c.; *asmāt* (masc.  
 adj.), II, 3, 4; II, 5; 6; (neut.) II, 1, 4;  
*asya* (masc. pron.), I, 1, 14, &c.; *asyai* (abl.  
 pron.), I, 2, 4; (gen.) III, 2, 5; Ś. VII, 9; (adj.)  
 I, 3, 4; *asyāḥ* (pron.), II, 3, 8; III, 2, 5;  
 Ś. VIII, 9; *asmīn* (masc. pron.), I, 1, 4, &c.;  
 (masc. adj.) I, 4, 3, &c.; *asyaṃ* (pron.), II,  
 1, 7; 4, 2; III, 2, 3; (adj.) I, 3, 4; *anayoḥ*  
 (loc. fem. adj.), I, 4, 2. See also *imam* and  
*ebhyaḥ*.  
*ayanam*, II, 3, 1.  
*aratnāmātre*, I, 2, 4.  
*aram*, I, 1, 4 (dat.).  
*arīpam*, I, 3, 3.  
*arkaḥ*, I, 4, 1; II, 1, 1; 2.  
*arkatīnaḥ*, III, 2, 2; Ś. VIII, 2.  
*arkavatīyā*, I, 5, 2; *arkavatīyū*, I, 4, 1; *arka-*  
*vanti*, Ś. II, 2; 6; *arkavati*, Ś. II, 18.  
✓*arc* : *arata*, II, 2, 2; *abhyārta*, II, 2, 1.  
✓*arj* : *arjayan*, I, 5, 2; *anvavārjāt*, II, 4, 2.  
*arjave*, II, 4, 2.  
*arthena*, III, 1, 6; Ś. VII, 14; *vāgartham*, Ś.  
 VIII, 10.  
*ardhobhyaḥ* (dat.), 'places,' II, 2, 2.  
*ardharcaḥ*, II, 2, 6.  
*alam*, II, 4, 2 (dat. pers.); 3, 6 (dat. thing).  
✓*av* : *āvayāt*, II, 4, 3 (others refer it to *ā-vi*).  
*avakīśaḥ*, III, 1, 5.  
*avarābhyām* (abl. neut. adj.), III, 1, 3; Ś.  
 VII, 10.  
*avarapātā*, III, 1, 6; Ś. VII, 13; (acc.) III, 1,  
 6; Ś. VII, 13.  
*avaruddhyat*, I, 1, 2; 3; 4; 2, 4; 3, 7.  
*avāñḥaḥ*, I, 5, 1.  
✓*as* : *āsmute*, I, 1, 1, &c.; *āsmataḥ*, III, 2, 4;  
*āsmavata*, Ś. II, 4; *āsmavita*, II, 3, 3; *āna-*  
*vai*, I, 4, 3.  
✓*as* : *āsnāti*, III, 2, 4; *asnan*, II, 1, 4; *ā-*  
*ayati* (Pān., I, 3, 87 and Sch.), Ś. X, 1, &c.  
*ānāpāpāve*, II, 3, 2; 4, 2; (instr.) II, 4, 2;  
*ānāyāpāpāsābhyām*, Ś. XI, 1.  
*āsarīraḥ*, II, 3, 6; III, 2, 3; Ś. VIII, 3, &c.;  
*āsariram*, II, 3, 6; Ś. VIII, 7.  
*āsirasam* (acc.), III, 2, 4; Ś. VIII, 7.

*āsītayaḥ*, II, 1, 2; Ś. II, 10; *āsītibhiḥ*, Ś. II, 10.  
*āsītīśahasram*, III, 2, 2; Ś. VIII, 2.  
*ātvaḥ*, I, 2, 4; (acc.) II, 4, 2; (nom. plur.)  
 II, 6.  
*āśvarathah*, III, 1, 1; Ś. VII, 2, &c.  
*Āśvinau*, I, 1, 4.  
*āśakāram*, III, 2, 6 (*ṛte śakāram*, Ś. VIII, 11).  
*astau*, I, 3, 4, &c.  
*astāmīm*, I, 5, 2.  
*astādīśa*, I, 3, 7.  
✓*as* : *asmi*, II, 1, 2; 4; 2, 3; *asi*, II, 1, 4;  
*asad*, I, 4, 3; 5, 1; 2; *āsīt*, II, 2, 1; 4, 1;  
*āsāni*, II, 1, 4; 2, 2; *astu*, III, 1, 3; Ś.  
 VIII, 9; *smah*, II, 1, 4; *syāt*, I, 2, 2; II, 3,  
 6; 4, 3; *syātām*, I, 2, 3; *syuh*, I, 2, 3; III,  
 2, 1; Ś. VIII, 1; *āsa*, I, 2, 2; *asantam*, I,  
 1, 1; *santam*, II, 2, 1; 2; *santau*, I, 3, 4;  
*satī*, I, 5, 2; *satyuh*, I, 4, 1; *sad*, I, 4, 2; II,  
 1, 5; *satī* (masc.), Ś. XII, 8.  
✓*as* : *asymānaḥ*, II, 3, 5; *ṛgastah*, III, 2, 4;  
 Ś. VIII, 7; *viparyaste* (nom. du. fem.), III,  
 2, 4; Ś. VIII, 7.  
*asamvatsaravāśine*, III, 2, 6; Ś. VIII, 11.  
*asuh*, II, 1, 8; 6.  
*asurāḥ*, II, 1, 8.  
*asau* (masc. pron.), II, 1, 2, &c.; (masc. adj.)  
 I, 4, 2, &c.; Ś. VII, 3, &c.; (fem. pron.)  
 III, 2, 5; (fem. adj.) III, 2, 5; *adās* (pron.),  
 I, 3, 3, &c.; *amum* (adj.), I, 1, 3, &c.; *amu-*  
*na* (neut. adj.), II, 3, 7; *amumyat* (masc.  
 adj.), II, 3, 7; *amumyai amumyāḥ* (gen.  
 pron.), III, 2, 5; *āḥ*, Ś. VIII, 9; *amummin*  
 (masc. adj.), I, 4, 3, &c.; Ś. VII, 3; *amūni*  
 (adj.), III, 1, 2; Ś. VII, 3.  
*astrīpumān*, II, 3, 8.  
*asthi*, II, 1, 6; *asthīni*, III, 2, 1; 2; Ś. VIII,  
 1; 2; *asthūm*, III, 2, 1; Ś. VIII, 2.  
*asmākam*, II, 1, 4; Ś. XI, 2; *asmābhiḥ*, Ś.  
 XV.  
*asvādu* (acc.), II, 6.  
✓*ah* : *aha*, I, 1, 1, &c.; *āhuḥ*, I, 1, 1, &c.; Ś.  
 VIII, 11, &c.; *nirāha*, I, 2, 2.  
*aha*, II, 3, 7 (contrasted with *u*: *anenāha* -  
*amuno*); *aharva* (club.), II, 1, 2.  
*ahah*, I, 1, 2, &c.; (acc.) I, 1, 1, &c.; Ś. II,  
 18; *ahnaḥ* (gen.), I, 1, 1, &c.; Ś. II, 2,  
 &c.; *ahani*, I, 1, 3; 2, 4; II, 2, 4; Ś. VIII,  
 2; *ahīni*, III, 2, 2; (acc.) II, 2, 4; *ahnūm*,  
 I, 2, 1, &c.

- ahalyasapmānah*, III, 2, 1; Ś. VIII, 2; (acc.) III, 2, 1; Ś. VIII, 2.  
*ahorātre* (nom.), Ś. X, 5; (acc.) III, 1, 4; Ś. X, 5; *ahorātrāḥ*, III, 2, 1; Ś. VII, 20; (gen. plur.) III, 2, 2; Ś. II, 10; VIII, 1; *ahorātrāṇi* (acc.), Ś. II, 10; VIII, 1.  
*aham*, II, 1, 2; 4; 8; 2, 2; 3; 4; 3, 8; 4, 3; III, 1, 5.  
*ā* (with abl.), I, 3, 8; II, 1, 6; 8; (with acc. and *bhavati*) II, 3, 7.  
*ākṛāḥ*, I, 2, 3; II, 1, 6; 3, 1; 3; 6; III, 1, 1; 2; Ś. VII, 2, &c.; (instr.) Ś. X, 3; (acc.) Ś. X, 3; I, 5; (loc.) II, 3, 1; III, 1, 2; 2, 3; Ś. VII, 3.  
*ākhyānam*, II, 3, 4.  
*āgṇimā utasya*, I, 5, 3. *Cl. agṇimūratasūktāni*, Ś. II, 18.  
*ācāryāya*, III, 2, 4; Ś. I, 1; (nom. plur.) III, 2, 6; Ś. VIII, 11.  
*ājānā*, I, 4, 2.  
*ājñānam*, II, 6.  
*ājye* (acc.), I, 1, 1; *ājyāni*, I, 1, 2; *ājyeṣu*, I, 1, 2; *ājyam*, Ś. I, 2.  
*ālithyāya*, I, 1, 1.  
*ātmā* (= body), I, 1, 2; 2, 2; 3, 8; II, 3, 4; 5; (acc.) I, 1, 2; 3, 8; Ś. II, 1. (= vital self) I, 3, 7; (gen.) I, 3, 7. (= self in various senses) II, 3, 1; 2; 7; 4, 1; 5; 6; III, 2, 1; 2; 3; 4; 6; Ś. VII, 6; VIII, 1, &c.; (acc.) I, 3, 5; II, 3, 1; 2; 7; 5; III, 1, 2; 2, 1; 2; 3; 4; 6; Ś. VII, 3, &c.; (instr.) II, 1, 8; 6; (dat.) II, 3, 7; III, 2, 4; (gen.) III, 2, 1; Ś. VIII, 1; *ātmani*, II, 5; Ś. XI, 1; *ātman*, I, 5, 2; Ś. I, 8, &c.  
*ātmabhīyam*, II, 5.  
*ādāste*, III, 2, 4; Ś. VIII, 7.  
*ādītaḥ*, II, 5.  
*Ādityaḥ*, I, 4, 2; II, 1, 1; 2; 5; 7; 4, 1; 2; III, 1, 2; 2, 3; 4; Ś. VII, 3; VIII, 7, &c.; (gen.) II, 1, 7; 3, 7; III, 2, 5.  
*ādrīyam*, I, 2, 3, &c.  
*ādeṣṭā*, III, 2, 4; Ś. VIII, 7.  
*ānuṣṭubham* (acc.), I, 1, 3; (nom.) Ś. XI, 7.  
*āndam*, III, 1, 2 (*āṇḍam*, Ś. VII, 3).  
*√āp*: *āpnavāni*, I, 4, 3; 5, 2; *avāpnavāma*, I, 2, 4; *āpnōti*, I, 3, 4; 8; *āpnavanti*, II, 2, 4; Ś. II, 18; *āpyate*, I, 3, 8; 5, 2; *āpyante*, I, 5, 1; *vyāptam*, III, 1, 3; Ś. VII, 10; *upāptau*, III, 2, 6; Ś. VIII, 11; °āḥ, Ś. I, 6; *āptāni*, I, 3, 8; *āptvā*, II, 5, 6; *āptyai*, I, 1, 3; 2, 1; 3; 3, 8; Ś. II, 5, &c.; *abhyāptyai*, I, 4, 2; *upāptyai*, I, 3, 7; *avāptyai*, Ś. II, 5; *īpsati*, II, 3, 2; *īpsantāḥ*, I, 1, 1.  
*āpāḥ*, I, 3, 5; II, 1, 7; 8; 3, 1; 3; 4, 1; 2; 6; Ś. I, 4; VII, 2; X, 1, &c.; *āpāḥ* (acc.), II, 4, 1; *v. l. of B* in Ś. X, 7; XI, 1; *apāḥ* (acc.), II, 4, 3; *adbhyaḥ* (abl.), II, 4, 1; *apsin*, II, 1, 7; *apsu*, III, 2; *adbhīḥ*, Ś. I, 4; II, 1.  
*āyatanaṃ*, III, 1, 3; (acc.) II, 4, 2.  
*āyuh*, I, 1, 3, &c.; (acc.) I, 3, 8, &c.; Ś. VII, 2, &c.; (abl.) I, 5, 2; II, 3, 5; (loc.) I, 2, 2.  
*āyusmān*, I, 1, 3.  
*āyusyam*, I, 2, 2; III, 2, 6; Ś. VIII, 11.  
*ābhavam*, I, 5, 3; Ś. II, 18.  
*āryaḥ* (acc. fem.), III, 2, 5; (nom. masc. ?) Ś. VIII, 9, prob. *āryā* (nom. fem.).  
*āvapanam*, I, 5, 2; II, 3, 1; Ś. II, 14; (acc.) ib., (instr.) I, 5, 2.  
*āvasathāḥ*, II, 4, 3; (nom. plur.) II, 4, 3.  
*avabhyam* (dat.), II, 4, 2.  
*āvṛṇ*, I, 3, 3; II, 1, 5; 3, 6.  
*āvṛbhūyah*, II, 3, 2.  
*āvṛmūlāḥ*, II, 3, 6; (acc. masc.) II, 3, 6; *upasikṭamūlāḥ*, Ś. XI, 2.  
*āvistarām*, II, 3, 2.  
*√as*: *āsate*, I, 1, 1; *upāsate*, II, 1, 4; *upāsmāhe*, II, 6; *āsta*, II, 1, 4; *upāsāṃ cakṛve*, II, 1, 8.  
*āsanti*, I, 2, 4; (acc.) I, 2, 4.  
*√i*: *eti*, I, 3, 2, &c.; *afyēti*, I, 4, 2; II, 2, 4; 3, 1; 8; *prāiti*, II, 1, 2; 3, 7; 5; *saṃeti*, II, 3, 8; *atīyanti*, I, 2, 2; *apīyanti*, II, 3, 3; *upayanti*, II, 3, 4; Ś. II, 18; *āyanti*, II, 1, 7; *atyūyan*, *āyan*, II, 1, 1; *īyāt*, I, 3, 2; *atīyāt*, II, 1, 1; *prayan*, II, 5; *upeyūya*, II, 2, 3; *saṃparetaḥ*, III, 2, 4; Ś. VIII, 7; *preya*, II, 3, 7; *prāitoḥ*, II, 3, 5; *adhīte*, III, 1, 6; Ś. VII, 18; *adhīmahe*, III, 2, 6; Ś. VIII, 11; *adhyesyāmahe*, III, 2, 6; Ś. VIII, 11; *adhīyānaḥ*, III, 2, 5; *preyan*, Ś. XI, 3; *adhītam*, Ś. XV, 1; *āyataḥ* (gen.), Ś. I, 4; *āyanti*, Ś. I, 4.  
*itaḥ*, II, 1, 1; 8; 5; *itaḥpradīnāḥ*, II, 1, 8; *itahsambhrtāḥ*, II, 1, 8.  
*itarāḥ*, II, 5; (acc. masc.) Ś. VIII, 7; (nom. plur. masc.) II, 3, 1; (acc. plur. masc.) II, 3, 1; (gen. plur. masc.) II, 3, 2; (loc. plur. masc.) II, 3, 2; (loc. plur. neut.) I, 1, 2.

- iti*, I, 1, 1, &c.; (summary of an enumeration) II, 6; III, 2, 2; Ś. VIII, 2; 9.
- īdam* (nom. pron.), I, 3, 3; 4, 1; II, 1, 1; (nom. adj.) II, 1, 1; 4; (acc. pron.) I, 3, 5; II, 1, 1.
- īdandah*, II, 4, 3; (acc.) II, 4, 3.
- Indraḥ*, I, 1, 1, &c.; Ś. I, 1, &c.; (acc.) I, 2, 2; Ś. XI, 1; (gen.) I, 2, 1; II, 2, 3; Ś. I, 2.
- Indrarūpam*, I, 2, 1.
- Indravīṇa*, I, 1, 4.
- indriyam*, I, 2, 2; (loc.) I, 2, 2; (nom. plur.) III, 2, 1.
- īmam* (adj.), I, 1, 2; 3, 2; 4, 3, &c.; *īmām* (pron.), I, 3, 4; III, 2, 5; *īmasmai* (masc. adj.), II, 3, 7; *īmau* (nom. adj.), I, 2, 3; *īme* (acc. du. adj.), III, 1, 5; *īme* (nom. plur. adj.), I, 1, 2; 2, 3; 5, 1; *īmāḥ* (nom. adj.), I, 3, 3; II, 1, 1; (pron.) III, 2, 5; *īmāni* (nom. adj.), I, 2, 2; 3, 4; 4, 2; II, 1, 1; 2; 8; 6; *īmān* (adj.), I, 2, 4; *īmāḥ* (acc. adj.), II, 1, 6; *īmāni* (acc. adj.), II, 1, 8.
- iyam* (adj.), I, 3, 4; II, 1, 1; III, 2, 5; (pron.) II, 1, 2; III, 2, 8.
- īamayah*, II, 1, 3.
- iva* (almost = *eva*): *civataram iva*, I, 1, 2; *adhātāmān iva*, I, 2, 3; *saṃnadatīva*, I, 3, 5; 8; 5, 1; II, 1, 2; 5; 3, 1; 6; 4, 3; 6; III, 2, 4; 6; Ś. VIII, 7; XI, 3.
- iṣam*, I, 2, 4; *iṣaḥ*, I, 1, 4.
- iha*, I, 1, 2; II, 4, 3; III, 2, 5; Ś. VII, 3.
- ✓*īks*: *upekṣeta*, II, 2, 4; III, 2, 4; Ś. VIII, 7; *īkṣata*, II, 4, 1; 3; *vikṣya*, Ś. XI, 4; *abhiyāikṣat* (v.l.), II, 4, 3.
- ✓*īkkh*: *preṅkhate*, I, 2, 3.
- ✓*ir*: *prerte*, II, 1, 2.
- īryatām*, I, 5, 1.
- ✓*is*: *iṣe* (3rd sing.), II, 1, 2; 5.
- īvaraḥ*: *caritoh*, I, 1, 1; *bharitoh*, *praitoh*, II, 3, 5. Cf. *iṣvaraḥ-yadu nāpapaṇījetoḥ*, Ś. I, 8.
- u*, I, 1, 1, &c.; (= or) I, 3, 1; *u ha eva*, I, 3, 8.
- uktham*, I, 2, 1; Ś. I, 4; (acc.) II, 3, 1; 2; Ś. I, 5; (loc.) III, 2, 3; Ś. II, 1; (acc. plur.) I, 3, 8; (gen. plur.) I, 2, 1.
- ukthamukhe*, I, 2, 4; 3, 1.
- ukthavat*, I, 2, 1, &c.
- ugrah*, I, 3, 4 (from Rgveda).
- uccaiḥ*, II, 3, 6.
- utāpi*, II, 1, 2; Ś. VII, 3.
- uttamayā*, I, 1, 2.
- uttaraḥ*, I, 4, 2; II, 3, 4; (nom. neut.) III, 1, 5; (abl. du. neut.) II, 1, 3.
- uttararūpam*, III, 1, 1, &c.; Ś. VII, 2, &c.
- uttarottarikramah*, II, 3, 3.
- udake*, III, 2, 4; Ś. VIII, 7.
- udaram*, I, 5, 1; II, 1, 4; III, 2, 5; Ś. II, 11; VIII, 9; (loc.) I, 5, 1; Ś. II, 11.
- udānah*, II, 3, 3; (gen.) Ś. VIII, 8; (loc.) Ś. XI, 1.
- udumbaraḥ*, I, 2, 3; Ś. I, 7.
- udgātā*, I, 2, 4.
- uddhiḥ*, II, 3, 8.
- udbhijjāni* (v.l. *udbhijjāni*), II, 6.
- ✓*und*: *undanti*, I, 3, 5.
- upanīṣad*, III, 1, 1; 2, 5; Ś. VII, 2; (acc.) Ś. XIII, 1; (loc.) III, 1, 6; Ś. VII, 18; (nom. plur.) III, 2, 5; Ś. VIII, 8.
- upadāḥ*, III, 2, 4; Ś. VIII, 7; (acc.) Ś. XI, 3.
- upari* (with abl.), I, 2, 4.
- upavādaḥ*, III, 1, 3; (*apavādaḥ* B) Ś. VII, 10.
- upasthe*, III, 1, 2; Ś. VII, 3.
- upāṃśu*, II, 3, 6; Ś. II, 1.
- upāptyat*, I, 3, 7; Ś. I, 7.
- ubhayoh* (gen. neut.), I, 3, 7; *ubhābhyām* (instr. masc.), III, 1, 6; Ś. VII, 19; *ubhayeṣām*, I, 2, 3.
- ubhayam antareṇa* (as nom, acc., and instr.), III, 1, 3; Ś. VII, 10.
- ubhayakāmoh*, III, 1, 3; Ś. VII, 10.
- ubhayataḥ*, I, 4, 2.
- ubhayatodantūḥ*, II, 3, 1.
- ubhayyayāḥ*, I, 2, 3.
- urāḥ*, II, 1, 4.
- uru* (acc.), II, 1, 4; *urvasṭhivē* (v.l.), I, 5, 1.
- urbaṇam*, III, 2, 3; Ś. VIII, 3.
- urbaṇīṣṇu*, II, 3, 8 (a Śloka).
- uṣṇam*, II, 3, 3.
- uṣṇik*, II, 1, 3; 3, 8; II, 1, 6; 3, 4; (nom. plur.) I, 4, 1; Ś. II, 10; (acc.) ib.; (instr.) Ś. II, 10.
- ūnātiriktau*, I, 4, 2.
- ūrū*, I, 1, 2; 5, 1; II, 1, 4.
- ūrvasṭhivē* (v.l. *urv*), I, 5, 1.
- ūrṅ*, I, 2, 3; Ś. I, 7; (acc.) I, 2, 4; (gen.) I, 2, 3; 4; Ś. I, 7.
- ūrḍhvam*, I, 5, 2; II, 1, 4; 3, 3; 4; 5.

*ñṣmāṇaḥ*, II, 2, 4; III, 2, 5; Ś. VIII, 8; *ñṣ-  
maṇaḥ*, III, 2, 2; Ś. VIII, 2; *ñṣmaṇām*,  
III, 2, 2; Ś. VIII, 2.  
*ñṣmarūpam*, III, 2, 1; Ś. VIII, 1.

✓*r* : *āraḥ*, III, 1, 3; Ś. VII, 10.

*rc*, I, 3, 1; II, 2, 2; 3, 6; *rcā*, I, 3, 2; 4, 2;  
II, 3, 6; *rcam*, III, 2, 4; 5; *rcaḥ* (abl.), I,  
3, 2; (nom. plur.) II, 2, 2; (acc. plur.) III,  
2, 6.

✓*rj* : see ✓*arj*.

*rtavaḥ*, I, 3, 8; Ś. VII, 20; X, 5; *rtūn*, Ś.  
X, 5; *rtūnām*, I, 3, 8.

*rte* (with abl.), II, 4, 3; III, 2, 2; (with acc.)  
Ś. VIII, 2; 11.

✓*rs* : *adhyrṣṭāya*, I, 2, 4.

*ṛṣe*, II, 2, 3; Ś. I, 6; *ṛṣṇā*, I, 3, 2, &c.; *ṛṣa-  
yaḥ*, III, 2, 6; *ṛṣibhyaḥ* (dat.), I, 1, 3; *ṛṣi-  
ṇām*, I, 2, 2.

*ekum* (nom. neut.), I, 1, 1; 2, 3; 5, 2; III, 2,  
3; Ś. VIII, 4; *ekā*, II, 2, 2; 3, 3; 4; III,  
2, 4; *ekena*, I, 4, 2; *ekayā*, I, 1, 2; 4, 2;  
*eke*, I, 1, 1; II, 3, 5; *ekeṣām*, I, 2, 3.

*ekatām*, I, 4, 2.

*ekadhā*, I, 2, 3; 5, 2.

*ekapadām*, I, 5, 2.

*ekapṇṇḍarikam*, III, 2, 4; Ś. XI, 4.

*ekaviṇṣatik*, I, 4, 2; 5, 1.

*ekaviṇṣaḥ*, I, 4, 2; 5, 1; *ekaviṇṣam*, II, 3, 4.

*ekaśatam*, I, 2, 2.

*ekaśatatamaḥ*, I, 2, 2.

*ekākṣaradyakṣarāntām*, I, 3, 3.

*ekādaśa* (śatūni), II, 3, 6.

*ekāhaḥkṣāntyaṁ* (or *ekāhaḥ*), I, 1, 3, &c.; *ekā-  
haḥ*, Ś. II, 16.

*etadantam*, I, 5, 3.

*etanmayāni*, II, 3, 1.

*etāntā*, I, 2, 4; *etānti*, II, 3, 4; *etāvantah*,  
II, 3, 2.

*enat* (nom. v.l.), II, 4, 3; *enam*, I, 3, 4; II,  
1, 2; 6; 2, 2; 3, 3; 6; 4, 2; III, 1, 3; 2,  
4; 5; Ś. VII, 8, &c.; *cnām*, I, 4, 2; 5, 1;  
II, 5; *enat*, I, 5, 2; 3, 3; II, 4, 3; 5; *ene*,  
I, 2, 3; *enayoh*, III, 1, 1; *enāḥ*, II, 1, 7.

*ebhyaḥ* (dat.), II, 2, 2; 4, 3; *eṣām* (masc.  
pron.), I, 2, 3; (masc. adj.) I, 1, 2; (neut.  
adj.) I, 3, 8; II, 3, 5; *eṣu* (masc. adj.), I, 2,  
3; 3, 4; II, 3, 7.

*evu*, I, 1, 1, &c.

*evam* (with *veda*, *vidvān*), I, 1, 2, &c.; 2, 4; 3,  
1; II, 1, 6; 5; III, 2, 1, &c.; Ś. VII, 2, &c.

*eṣa* (pron.), I, 2, 3, &c.; *eṣā* (pron.), I, 2, 4;  
(adj.) I, 2, 2, &c.; *etat* (pron.), I, 2, 2, &c.;

(adj.) I, 1, 2, &c.; *etam* (pron.), II, 3, 4,  
&c.; (adj.) I, 1, 1, &c.; *etām* (adj.), I, 3, 2;

II, 1, 7; III, 2, 5; *etat* (pron.), I, 1, 3, &c.;

(adj.) I, 1, 1, &c.; *etena* (masc. adj.), II, 1,  
8; *etayā* (pron.), I, 5, 2; (adj.) I, 3, 8; II,

4, 3; *etenat* (pron.), I, 2, 2; (adj.) I, 2, 2;  
5, 2; II, 2, 3; *etasmāt* (pron.), I, 3, 4; II,

3, 2; (neut. adj.) I, 1, 2; *etasmīn* (neut.  
pron.), II, 3, 3; (neut. adj.) I, 1, 3; 2, 4;

*etasyām* (adj.), III, 1, 6; Ś. VII, 19; *etasya*  
(masc. pron.), I, 2, 4; (neut. adj.) I, 1, 1, &c.;

*etau* (pron.), II, 1, 7; *ete* (acc. neut. pron.),  
I, 5, 2; *etābhyām* (instr. masc. pron.), II, 3,

1; *etayoh* (gen. masc. pron.), II, 1, 7; (gen.  
masc. adj.) I, 4, 1; *ete*, I, 1, 1, &c.; *etāḥ*

(adj.), I, 3, 2; 8; II, 3, 3; *etāni* (adj.), I,  
3, 4; *etān* (adj.), I, 1, 2; 3, 7; *etāḥ* (adj.), I,

3, 2, 8; *eteṣām* (masc. adj.), I, 1, 2; 3, 7;  
II, 1, 7; *etāsu* (pron.), II, 4, 2; Ś. X, 1.

*atkāhikam*, I, 1, 3, &c.; Ś. II, 18, &c.; (loc.)  
Ś. II, 18; *atkahikau*, I, 2, 1; 5, 2.

*aiḥyā* (instr. neut.), III, 2, 3.

*aindram*, I, 2, 1, &c.; Ś. I, 1, &c.; (masc.  
nom.) ib.; (masc. acc.) II, 3, 5; (masc.

abl.) II, 3, 6; (neut. abl.) I, 2, 2; (neut.  
loc.) I, 5, 3.

*aindrāgnau*, I, 5, 1.

*aindrīṇām*, I, 5, 2.

*om*, I, 1, 1; II, 3, 6; 8.

*odatyah*, I, 3, 5 (from Ṛgveda).

*oṣadhayaḥ*, II, 1, 3; 6; *oṣadhīnām*, I, 2; II,  
1, 3; *oṣadhīṣu*, III, 2, 3; Ś. VIII, 4.

*oṣadhīvanaspatayaḥ*, I, 2, 4; II, 3, 1; 2; 4, 1,  
2; (acc.) II, 3, 1; (loc.) II, 3, 2.

*audumbarīm*, I, 2; 4; *audumbarē* nom. du.),  
I, 2, 3; *audumbaram* (nom.), Ś. I, 7.

*auṣṇikam* (nom.), Ś. XI, 7; (acc.) I, 1, 3;  
*auṣṇihī*, I, 4, 3; Ś. II, 5; *auṣṇihīm*, I, 4, 3;

Ś. II, 10.

*kaḥ*, II, 4, 3; 6; *kā*, I, 3, 2; *kim*, II, 3, 5; 4,  
3; *kenu* (neut.), II, 3, 7; *kasmāt* (= why?),



I, 2, 2; the following indefinite pronominal phrases occur: *yad u kiṃca*, II, 1, 2; *yad vai kiṃca*, I, 3, 1; *yad ha kiṃca*, II, 3, 3; *yau ca kiṃca*, II, 3, 2; *yat kiṃcedam*, II, 6; *yad idam kiṃca*, I, 4, 1, &c.; II, 1, 2, &c.; III, 1, 6, &c.; *yad ha kiṃcedam*, II, 1, 2; *yat kaśca*, II, 3, 6; *yat kiṃca*, II, 3, 6; *yasyat kasyai ca*, II, 4, 2; *yasyām kasyāṃścid*, II, 1, 6; *kaścana*, II, 3, 8; *kiṃca kiṃca*, I, 1, 3, &c.; *kiṃcid* (acc.), III, 2, 4; Ś. XI, 4; *kaś cid*, Ś. VII, 8; *yad idam kiṃcid*, Ś. VII, 15; *yat kiṃcid*, Ś. X, 2, &c.

*kukyaśi*, I, 2, 2.

*kataraḥ*, II, 6; *katareṇa*, II, 4, 3.

*katham*, II, 4, 3; *na kathamāna*, Ś. XIII.

*kadūcana*, II, 1, 6.

*kanīnakā*, II, 1, 5.

*kanīyah*, II, 3, 5.

*kanyāke*, III, 2, 4 (*kanīṇike*, Ś. VIII, 7).

*kayāstubhyām*, I, 2, 2; (acc.) I, 2, 2.

*karṇau*, II, 4, 1; (acc.) III, 2, 4; Ś. VIII, 7;

(abl.) II, 4, 1.

*karṇa*, II, 1, 1; 3; (dat.) II, 1, 7; (abl.) II,

1, 6; (dat. plur.) II, 5.

*kalyāṇakīrtiḥ*, II, 3, 5.

*karayāḥ*, II, 3, 8.

*kākaikulīyagandhikam*, III, 2, 4.

*kāmaḥ*, II, 6; (acc.) I, 1, 4; 3, 1; (nom. plur.)

I, 1, 3; Ś. II, 16; (acc. plur.) I, 1, 2; 3;

2, 4; 3, 7; II, 5; 6; Ś. II, 16; (dat. plur.)

II, 3, 6; (gen. plur.) I, 1, 2; 3; 3, 7; *kā-*

*mam* (adv.), I, 1, 1; III, 2, 4.

*kāmayate*, I, 3, 1; 7; II, 1, 6; *kāmayeta* (with

dat.), Ś. XI, 8.

*kālāḥ*, Ś. VII, 6.

*kāle*, II, 3, 6.

*kimarthāḥ*, III, 2, 6; Ś. VIII, 11.

*kīrtiḥ*, I, 5, 2; II, 3, 6; III, 2, 5; Ś. VIII, 9.

*kuṭukāmaḥ*, I, 1, 1.

*kumīraḥ*, I, 3, 2; (acc.) II, 5.

*kumbhā*, II, 3, 6.

*kubāhit*, III, 1, 3; Ś. VII, 8; 9.

✓*kr*: *karoti*, I, 2, 4, &c.; *karomi*, II, 4, 2;

*vyākaraṇoti*, II, 6; *kurute*, I, 5, 2; *saṃskurute*,

I, 1, 2; *kurvāt*, I, 1, 1, &c.; Ś. VIII, 7;

*kurvāta*, III, 2, 3; *kuru*, II, 1, 4; *anekī-*

*kurvan*, III, 1, 5; *kṛtam*, II, 1, 3; III, 2, 4;

*mṣkrtam*, I, 1, 4; *saṃskṛtam*, I, 1, 4; *ak-*

*ṛtā*, I, 2, 4; *vaśatṛtya*, I, 2, 4; *chandaskā-*

*ram*, I, 5, 1; *kriyate*, I, 1, 3; 2, 4; *saṃs-*  
*kriyante*, I, 5, 1. Cf. ✓*jñā* and ✓*vid*.

*kṛtakṛtyāḥ*, II, 5; for *kṛya*, cf. *kṛtyāḥ*, Ś. II, 4.

*kṛtsnaḥ*, II, 3, 5; *kṛtsnam* (masc.), Ś. VIII, 10.

*kṛtsnataram* (acc.), I, 3, 5.

✓*kṛs*: *avīkaraṇ*, III, 1, 5.

*kṛṣṇam*, II, 1, 5; III, 2, 4; Ś. XI, 4; *kṛṣṇām*,

III, 2, 4.

*kṛṣṇadantam*, III, 2, 4; Ś. XI, 4.

*kṛṣṇavatsām*, III, 2, 4.

✓*klp*: *saṃkalpayati*, II, 1, 1; *trcakiptaḥ*, Ś. I, 2.

*klpyai*, I, 3, 8.

*kratuh*, II, 6; *krataroḥ*, I, 3, 4.

✓*kram*: *udakrāmat*, *utkrānuṃ* (Ś. XI, 1),

*utkrānte*, II, 1, 4; *utkranya*, II, 5; 6; *uc-*

*cakramuḥ*, Ś. XI, 1; *utkrāman*, Ś. VIII, 7.

*krūrām*, II, 3, 8 (a Śloka).

*kva*, see *yatra*.

*kvatram*, I, 1, 3; (gen.) I, 1, 3.

✓*ksar*: *ksarati*, II, 2, 2; *atikṣaranti*, II, 2, 2.

*ksudram*, II, 2, 2.

*ksudramiśrāṇi*, II, 6 (*ksudāṇi*, Ś. VII, 21);

*ksudramiśrā* (*zukṛtiḥ*), Ś. VII, 11.

✓*khad*: *khaditvā*, III, 2, 4; *khādayati*, Ś. XI, 4, where is *bhukṣayitvā* for *khaditvā*.

*kharañiḥ*, III, 2, 4.

*khala*, III, 1, 2; Ś. VII, 18.

*khādāḥ*, II, 3, 4.

*khāni*, II, 3, 3.

*khurāḥ*, II, 1, 4.

✓*khyā*: *abhiḥvyāyeta*, III, 2, 4 (*khyāyeta*, Ś.

VIII, 7); *abhiḥvyāyatyat* (?), II, 4, 3; *prati-*

*khyāya*, I, 2, 4; *saṃkhyāyomānūyām*, Ś. II, 17.

*gandham*, II, 1, 7; *gandhān*, II, 6.

✓*gam*: *gacchati*, II, 5; *pragacchati* (with acc.),

I, 5, 1; *ā-gacchati*, I, 1, 4; *āguchanti*, I, 1,

1; 2; *ā-gacchanti*, I, 1, 4; *ā-gacchataḥ*, I,

1, 4; *agamat*, III, 1, 6; Ś. VII, 14; *gatam*

(acc. masc.), II, 5; *āgatam* (nom.), II, 3, 8;

*agataḥ*, III, 2, 4; *adhigamyaṇte*, II, 3, 3;

*gamayati*, Ś. VII, 2; 3; *upagāma*, Ś. I, 6.

*garbhāḥ*, II, 5; (acc.) II, 5; (loc.) II, 5.

✓*gā*: *udgāt*, I, 3, 4; *saṃgāt*, III, 1, 1; Ś.

VII, 2; *saṃgāt*, II, 1, 5; *upāgāt*, II, 2, 3;

*abhiprāgāt*, II, 2, 2.

✓*gā*: *udgāyati*, II, 3, 4.

- gāthā*, II, 3, 6.  
*gām*, II, 4, 2; Ś. XI, 4; *gāvaḥ*, II, 6; *gāh*, III, 1, 6; Ś. VII, 19; *gōḥ* (gen.), Ś. XI, 4.  
*gāyatram*, I, 4, 1; II, 3, 4; Ś. XI, 7; (acc.) I, 1, 3.  
*gāyatṛ*, I, 1, 1, &c.; Ś. II, 7; (acc.) I, 4, 3; 5, 1; Ś. II, 8; *gāyatṛiḥ* (nom. plur.), Ś. II, 10; *gāyatṛyaḥ*, Ś. I, 2; (loc. plur.) I, 4, 1.  
*gīriḥ*, II, 1, 8.  
*guhā*, I, 3, 3.  
 ✓ *gr* : *girati*, II, 1, 8; *apaginati*, III, 2, 4 (*avaginati*, Ś. XI, 4); *grṇiki*, II, 1, 4.  
*grīsoḥ*, II, 2, 1.  
 ✓ *grh* : *grhṇanti*, I, 2, 4; *anudgrhnan*, III, 1, 2; Ś. VII, 3; *agrohāṣyat*, II, 4, 3; *grahī-tum*, II, 4, 3; *grhyate*, II, 4, 2; *ajghrṇat*, II, 4, 3.  
*gṛṇah*, II, 3, 6.  
*gopā*, II, 1, 6.  
*gopayati*, II, 1, 6.  
*grahah*, II, 4, 3; *graham*, Ś. II, 17. Cf. *sagraham*, Ś. II, 17.  
*grivāḥ*, I, 4, 1; *grīvānām*, Ś. II, 3. Cf. *grāivam*, Ś. II, 3, and *mayūmā*.  
  
 ✓ *ghrā* : *ājighrati*, II, 6.  
*ghṛtīcī*, I, 1, 4.  
*ghoṣah*, II, 2, 4; *ghoṣāḥ*, II, 2, 2.  
*ghoṣā*, III, 2, 4; S. VIII, 7, which has *aghu-ṣṭah*.  
  
*cc*, I, 1, 4, &c., see Introd., p. 65. Ś. VII and VIII agree with the Aitareya.  
 ✓ *cakṣ* : *ācakṣat*, I, 4, 1; II, 1, 4; 6; 8; 2, 1; 2; 4, 3; III, 2, 5; S. VII; X, 1, &c.  
*cakṣuḥ*, I, 3, 8, &c.; Ś. VII, 3, &c; (acc.) II, 1, 7; Ś. X, 4; (instr.) II, 1, 7; 4, 3; (abl.) II, 4, 1; (gen.) II, 1, 7; III, 2, 5; (nom. du.) II, 3, 8.  
*cakṣurmayaḥ*, *cakṣurmayaḥ*, III, 2, 1; 2; 3; Ś. VIII, 1; 2.  
*catevārah*, III, 2, 3; Ś. VIII, 3; *catevāri*, I, 1, 2; *catuḥśalam* (acc.), *catuḥśate* (loc.), Ś. II, 10; *caturvīṃśatikṛtvaḥ*, Ś. II, 11.  
*catevāriṇīśat* (*śatūn*), III, 2, 2; Ś. VIII, 2.  
*caturakṣaraṇī*, II, 3, 6; (acc.) Ś. II, 10.  
*caturtham*, III, 2, 1; Ś. VIII, 1.  
  
*catusparvāḥ*, I, 2, 2.  
*catuspādāḥ*, I, 1, 2; 5, 1; °*pātsu*, I, 1, 2; 5, 1.  
*candramāḥ*, II, 1, 5; 7; 4, 1; 2; III, 2, 4; Ś. VIII, 7, &c.; (acc.) Ś. X, 5; XI, 1; (gen.) II, 1, 7; (loc.) III, 2, 3; Ś. VIII, 4, &c.  
 ✓ *car* : *carati*, II, 1, 6; *caranti*, II, 1, 7; *al-hīva* - *caranti* (with acc.), II, 3, 1; *parica-ranti*, II, 1, 7; *paricarataḥ*, II, 1, 7; *car-itoh*, I, 1, 1.  
*carmanā*, III, 2, 5; Ś. VIII, 9.  
*cāturmasīyāni*, II, 3, 3.  
*cānum*, III, 2, 4.  
 ✓ *cī* : *vicinoti*, II, 1, 7; *nivānanti*, II, 1, 8; *cimayāt*, III, 2, 4; Ś. VIII, 6; *nyacayan*, II, 3, 5.  
 ✓ *cīt* : *cnikilset*, III, 2, 6; Ś. VIII, 11.  
*cittam*, II, 3, 2; (gen.) II, 3, 3.  
*cīram*, III, 2, 4; Ś. VIII, 7.  
*chātaram*, I, 1, 2.  
*chāpādāḥ* (proper name), II, 1, 1.  
 ✓ *chya* : *pracyavate*, I, 2, 2; *acyoṣṭhāḥ*, III, 1, 3; Ś. VII, 10.  
 ✓ *chad* : *channah*, II, 1, 6; *chādayanti*, II, 1, 6.  
 ✓ *chand* : *chandati*, I, 1, 3; *avachandayati*, Ś. XI, 3.  
*chandaḥ* (nom.), I, 4, 1; 5, 2; Ś. I, 2; (acc.) I, 1, 2; 3, 8; (loc.) I, 1, 2; (nom. plur.) I, 1, 2; 3, 4; II, 1, 6; 3, 4; Ś. II, 5; (acc. plur.) III, 1, 6; Ś. VII, 18; (instr. plur.) I, 3, 4; II, 1, 6; 3, 5; III, 2, 6; Ś. VIII, 1; (gen. plur.) I, 4, 1; II, 1, 1; 3, 5; Ś. II, 5; (loc. plur.) I, 3, 4; (nom. dual) Ś. I, 2.  
*chandaḥpuruṣaḥ*, III, 2, 3; Ś. VIII, 3.  
*chandaskāraṇī*, I, 5, 1. For the form, cf. *namaskāram*, Ś. I, 5; Macdonell, *Vedic Grammar*, p. 71.  
*chandaskṛtim*, I, 5, 2.  
*chandastah*, II, 3, 4.  
*chandastvam* (acc.), II, 1, 6.  
*chandogāḥ*, III, 2, 3; Ś. VIII, 4.  
*chandomayaḥ*, *chandomoyam*, III, 2, 1; 2; 3; Ś. VIII, 1; 2; *chandomayī*, *chandomayim*, I, 3, 4.  
*chāyām*, III, 2, 4; *chōyā*, Ś. VIII, 7.  
 ✓ *chud* : *uchindiyāt*, *uchidyai*, I, 2, 4.  
*chidrah*, III, 2, 4; Ś. VIII, 7; *chidrām*, III,

2, 4; *chidrā*, Ś. VIII, 7; (nominal) *chidrāṇi*, Ś. VIII, 9.  
*chuvukena*, I, 2, 4.  
*jagati*, I, 3, 4; II, 1, 6; *jagatīśahasram*, II, 3, 5.  
*jaṅgamam*, II, 6.  
 √jan : *jāyate*, I, 1, 2; II, 1, 2; (*adhīva-jāyate*, ā-jāyate) 3, 1; 5; *prajāyate*, I, 2, 4, &c.; *prajāyete*, I, 3, 4; *jāyante*, I, 3, 5; 8; II, 1, 7; *ajāyata*, II, 4, 3; *jāyeta*, II, 3, 6; *jātaḥ*, I, 3, 4; *janayati*, II, 5.  
*janma*, II, 5; (gen.) II, 5.  
 √jap : *jaṣet*, I, 3, 2; III, 2, 4; 5; Ś. I, 4; *japati*, Ś. I, 4.  
*jāgalam* (acc. neut.), I, 1, 3; (nom.) Ś. XI, 7; *jāgatāḥ*, I, 1, 3.  
*jātaṇḍ*, I, 1, 2.  
*jātavedasyām*, I, 5, 3; *vedasyāḥ*, I, 5, 3.  
*jāyā*, III, 1, 6; Ś. VII, 16; (acc.) I, 3, 5; *jāyāi*, Ś. XI, 8.  
*jārujāni*, II, 6.  
 √ji : cf. *abhiḥjatyai*, I, 1, 2, &c.; *apa jiyati*, Ś. XIII.  
*jihme*, III, 2, 4 (*dvijihme* or *ṛve*, Ś. VIII, 7).  
*jihma irasam*, III, 2, 4; Ś. VIII, 7.  
*jihvā*, III, 2, 5.  
 √jiv : *jīvanti*, I, 5, 2; *jīvyati*, III, 2, 4; Ś. VIII, 7; *jīvati*, Ś. XI, 8; *jīvatoh* (gen. masc.), Ś. XII, 8.  
*jīvakṣam* (acc.), II, 3, 8; (instr.) II, 3, 8.  
*jīvāḥ* (acc.), II, 3, 8; (instr.) II, 3, 8.  
*jūtiḥ*, II, 6.  
 √jy : *jūyate*, II, 1, 7.  
 √jñā : *vijñānti*, II, 6; III, 1, 5 (*vijñāp-yati*, Ś. VII, 12); *pratiñānate*, II, 3, 5; *samojānata*, I, 2, 2; *jñāyām*, II, 2, 3; *abhiprajānīhi*, II, 4, 2; *vijñātām* (acc. neut.), II, 3, 2; *avijñātaḥ*, III, 2, 4; Ś. VIII, 7; *vijijñāsam eva cakre*, Ś. I, 6.  
*jyāyām*, I, 4, 2.  
*jyesthaḥ*, III, 1, 1; *jyestham*, I, 3, 4; 7.  
*jyotiḥ*, II, 3, 1; (acc.) II, 1, 7; (nom. plur.) II, 3, 1; II, 6; III, 1, 2; Ś. VII, 3.  
 √jval : *prajāvalataḥ* (gen. masc.), III, 2, 4 (*jvalataḥ*, Ś. VIII, 7); *jvalantīm*, III, 2, 4.  
*nakīrah*, III, 2, 6; Ś. VIII, 11.  
*nakīraśakīrau*, III, 2, 6; Ś. VIII, 11; (acc.) III, 2, 6; Ś. VIII, 11.

*tat* (nom.), I, 1, 1, &c.; *tam*, I, 1, 2, &c.; *tām*, I, 1, 2; II, 3, 6; *tot*, I, 1, 1, &c.; *tena* (masc.), II, 2, 4; *tasya* (neut.), II, 1, 2; *tasyai* (gen.), I, 2, 2; 3, 4; II, 3, 6; *tasmin* (masc.), II, 3, 1; *tau* (nom.), I, 4, 1; 2; II, 1, 4; *te* (nom. neut.), I, 1, 2; *te* (acc. fem.), II, 4, 2; *tayoh* (gen. masc.), II, 3, 6; *te*, I, 1, 1, &c.; *tāḥ*, I, 1, 2, &c.; *tāni*, I, 1, 2; II, 1, 1; *tāḥ* (acc.), I, 3, 5; *tābhyah* (dat.), II, 4, 2; (abl.) II, 4, 3; *tat* (= so, then), I, 1, 1, &c.; *tasmāt* (= therefore), I, 1, 1, &c.; *tena* (= therefore), I, 2, 2; 4; II, 2, 3; *tad yad*, I, 2, 3; 4. See also Introd., VI, p. 58.

*tata*, I, 3, 3.  
*tatamam* (acc. neut.), II, 4, 3.  
*tataḥ*, II, 2, 4.  
*tatavatyā*, I, 3, 3.  
*tatpratiśthāyām*, I, 1, 3, &c.  
*tatra*, II, 3, 6; III, 2, 5.  
*tadanukṛtiḥ*, III, 2, 5; Ś. VIII, 9.  
 √tan : *prātāyi*, *prātāyata*, II, 1, 5; *saṃtatāḥ*, II, 5; *saṃtanoti*, I, 4, 3. Cf. *tatamam*, II, 4, 3.  
*tanīḥ*, II, 1, 6; *tantyā*, II, 1, 6.  
*tanīśambaddhāḥ*, II, 1, 6.  
*tantrayah*, III, 2, 5; Ś. VIII, 9.  
*tanvam*, II, 3, 6; *tanūḥ*, Ś. I, 4.  
 √tap : *tapati*, I, 2, 4; II, 2, 1; 2; *abhyatapat*, II, 4, 1; 3; *tapam*, II, 2, 3; *abhiatapasya*, II, 4, 1; *taptoḥ* (abl.), II, 4, 3.  
*tapasvitamah*, I, 2, 2; *tapasvī*, I, 2, 2.  
*tardmavati*, III, 2, 5; Ś. VIII, 9.  
*tāta*, I, 3, 3.  
*tāvān*, I, 3, 8; II, 1, 7; *tāvanti*, II, 2, 4; 3, 8; (acc.) I, 5, 2.  
*tīrah*, II, 3, 6.  
*tīryaḥ*, I, 2, 4.  
*tu*, I, 1, 1, &c.  
*tūlam*, II, 1, 8.  
*tūṣīm*, III, 1, 6; Ś. VII, 18; *tūṣīmṣaṃsoḥ*, Ś. II, 1.  
*trcam*, I, 1, 1; *trcāḥ*, I, 1, 1; *trcaḥ*, Ś. II, 1; *trcāni*, II, 2.  
*trcāṣṭīḥ*, I, 4, 3; (acc.) I, 4, 3; (nom. plur.) II, 3, 4; (abl. plur.) II, 3, 4.  
*trtiyam*, II, 5; (adv.) II, 2, 3.  
 √trd : *abhi-trṇanti*, I, 3, 1; *abhiṭtrṇati*, I, 3, 1.

- ✓*trp* : *samatrp̄yan*, II, 3, 8; *atrap̄syat*, II, 4, 3; *tr̄pyati tai payati*, Ś. X, 1, &c.; *tr̄ptah*, °ā, °am, °ah (m. and f.), X, 2 sq.  
*tejah*, I, 1, 3; 2, 2; (acc.) II, 5; (loc.) I, 2, 2.  
*tejasvī*, I, 1, 3.  
 ✓*trā* : *atrāyata*, II, 2, 1.  
*trayah*, I, 1, 1, &c.; *tisr. h*, I, 2, 2; II, 1, 1; 3, 4; *trīṇī*, I, 1, 2; 2, 3; II, 3, 3; 4; III, 1, 2; *trīṣu* (neut.), I, 3, 4.  
*trīṣat*, I, 1, 2.  
*trīṣīnyah*, I, 2, 2.  
*trīh*, I, 1, 2, &c.  
*trīṇivikam* (acc. neut.), I, 5, 2.  
*trīvāt*, I, 5, 3.  
*trīvrt*, I, 4, 1; II, 1, 5; (name) II, 3, 4; *trivrtah*, I, 1, 2, &c.  
*trīṣṭup*, I, 1, &c.; Ś. I, 2; (acc.) I, 2, 2, &c.; (nom. plur.) Ś. I, 2.  
*trīṣṭubhagatyah*, I, 5, 2; (gen. plur.) I, 5, 2; (loc. plur.) I, 5, 2.  
*trēdhā*, II, 3, 4; Ś. II, 2.  
*traiṣṭubhah*, I, 2, 2; Ś. I, 2; *traiṣṭubham* (nom.), Ś. XI, 7; (acc.) I, 1, 3; (instr.) Ś. II, 1.  
*tryakṣaram*, I, 3, 4.  
*tvam*, II, 1, 4; 2, 3; *tvām*, II, 2, 3; *tvā*, III, 1, 3; *tvayī*, I, 3, 4.  
*tvak*, I, 4, 1; II, 1, 6; 4, 1; (acc.) II, 4, 2; (instr.) II, 4, 3; (abl.) II, 4, 1.  
*treṣaṇmṇah*, I, 3, 4 (from R̥gveda).  
*dakṣīṇah*, I, 4, 2; II, 3, 4; Ś. II, 5; *dakṣīṇam*, II, 2, 3; *dakṣīṇāh* (em.), I, 2, 3.  
*dakṣīṇāmukhah*, III, 2, 4; Ś. XI, 4.  
 ✓*day* : *dayeta*, II, 3, 6 (with *msu*).  
*darbhah*, I, 2, 3.  
*daśapurṇamāsau*, II, 3, 3.  
*daśa*, I, 1, 2; 3, 4; 7; with *daśatah*, II, 3, 4; *daśatāni*, II, 3, 4.  
*daśatah*, I, 3, 8; II, 3, 4.  
*daśatīnām*, I, 5, 2.  
*daśamah*, I, 3, 7; *daśamīm*, I, 4, 1.  
*daśākṣare* (nom. neut.), I, 3, 7.  
*daśinī*, I, 3, 4; *daśinībhyām* (instr.), I, 4, 2.  
 ✓*dā* : *dadāmi*, II, 2, 3; *dadati*, I, 1, 4; *da-dyāt*, II, 3, 6; Ś. XI, 8; *dadyuḥ*, II, 1, 5, *da-dyāh*, I, 1, 4; *ātām* (nom. neut.), II, 3, 4.  
*dāmāni*, *dāmabhiḥ*, II, 1, 6.  
*dār̄bhyāḥ* (nom. plur. fem.), I, 2, 3.  
*dīr̄vāyatanam*, Ś. VII, 10 (*dīr̄vāyatanam*, A. III, 1, 3).  
*dīr̄vāḥ* (fem.), I, 3, 4.  
*dīṣī*, II, 1, 6; *dīṣah* (nom.), II, 1, 5; 7; 2, 3; 4, 1; 2; Ś. VII, 4; X, 6; (acc.) II, 1, 1; 6; Ś. X, 6; *dīghyah* (abl.), II, 1, 7; *dīṣām*, II, 1, 7.  
 ✓*dīṣ* : *anādīṣṭah*, III, 2, 4; Ś. VIII, 7.  
*dīr̄ghajīvītamah*, I, 2, 2; *dīr̄ghajīvī*, I, 2, 2.  
 ✓*du* : *duṭāḥ*, I, 4, 1. Cf. *J.R.A.S.*, 1909, p. 204.  
 ✓*duh* : *duhe* (3rd sing.), I, 3, 2.  
*dugdhadohāḥ*, III, 2, 4; Ś. VIII, 5.  
 ✓*dr* : *vidārya*, II, 4, 3.  
 ✓*dr* : *ātriyante*, I, 1, 1; and see *ādr̄tyam*.  
 ✓*dr̄s* : *dr̄syate*, II, 3, 2; III, 2, 4; *dr̄syete*, I, 2, 3; *dr̄syante*, III, 2, 4; *dr̄syeyātām*, III, 2, 4 (*dr̄syete*, Ś. VIII, 7); *dr̄sīte*, II, 1, 3; 8; *adar̄sam*, II, 4, 3; *dr̄ṣṭam* (nom. neut.), II, 4, 3; *adr̄ṣṭah*, III, 2, 4; Ś. VIII, 7; *dr̄ṣṭā*, II, 4, 3.  
*dr̄ṣṭīḥ*, II, 6; *dr̄ṣṭīḥ* (acc.), Ś. XI, 3.  
*devam*, II, 3, 4; *devāḥ*, I, 1, 4; II, 1, 2; 4; 5; 8; 2, 1; 2; 3, 8; 6; *devām*, II, 1, 8; *devebhyaḥ* (dat.), I, 1, 4; (abl.) II, 1, 8; *devānām*, I, 4, 3; II, 1, 2; III, 1, 6.  
*devatī*, II, 1, 8; III, 1, 3; *devatām*, III, 1, 3; *devatīyāi* (dat.), II, 4, 2; *devatīḥ* (nom.), I, 3, 2; 8; II, 1, 5; 3, 3; Ś. X, 1; (acc.) II, 2, 4; Ś. XI, 1; *devatīsu*, II, 4, 2.  
*devatāmāyah*, II, 2, 4.  
*devavataḥ*, II, 3, 8; (abl.) Ś. I, 8.  
*devaretaḥ* or *devaretasam* (?), I, 2, 4.  
*devatokam* (acc.), I, 3, 8.  
*devīm*, I, 3, 1; *deryai* (gen.), I, 3, 1 (w. r. for *daryai*).  
*davam*, I, 4, 3; *daivī*, *daivīm*, III, 2, 5; Ś. VIII, 9; *daivyai* (gen., v.1), I, 3, 1.  
*daihekah*, III, 2, 3; Ś. VIII, 3; (acc.) Ś. VIII, 7.  
*doh*, I, 2, 2.  
*dyauḥ*, I, 4, 3; II, 1, 2; 7; 4, 1; III, 1, 1; 2; 2, 4; Ś. VII, 2, &c.; *dīvam*, II, 4, 1; III, 1, 3; 6; Ś. VII, 15, &c.; *dīvi*, Ś. X, 4; *dīvah* (gen.), II, 1, 7; III, 1, 2; 2, 5; Ś. VIII, 8; *dīvi*, III, 1, 2; 3; 2, 3; Ś. VII, 3, &c.  
*dyāvōp̄r̄thivīyau*, III, 1, 2; Ś. VII, 3; (acc.) III, 1, 2; *dyāvōp̄r̄thivī*, I, 3, 8 (from R̥gveda); *dyāvōp̄r̄thivīḥ* (gen.?), Ś. VII, 3.

*dyāvāprthivīyam*, I, 5, 3.

*drasṭā*, III, 2, 4; Ś. VIII, 7.

*drōghīyah*, I, 5, 1.

✓*dru* : *upadravati*, II, 3, 4.

*dean*, I, 1, 2, &c.; *ēve* (nom. neut.), I, 1, 2,

&c.; Ś. I, 2; (acc.) I, 1, 1; *dvābhyām* (fem.),

I, 4, 2; *devayoh* (gen. masc.), I, 4, 2.

*dvādaśa*, I, 3, 4; Ś. I, 2; cf. *dvādaśaram*, Ś. I, 2.

*dvādalakṛtvah*, I, 5, 1.

*dvādatavutthāh*, I, 5, 1.

*dvāh*, *dvarā*, II, 4, 3.

*dvāvimīm*, I, 4, 2; *dvāvimīyoh* (loc.), I, 4, 2.

*dvītiyā*, I, 5, 1; *dvītiyam* (nom.), II, 5; (acc. adv.) II, 2, 3; Ś. I, 6.

*dvīpadū*, II, 3, 4; *dvīpadūh*, I, 4, 2; (acc.) Ś.

II, 12; *dvīpadayoh* (loc.), I, 4, 2.

*dvīpratīthah*, I, 1, 2; 5, 1; (acc.) I, 1, 2; 5, 1.

✓*dvīs* : *dvīvan*, II, 1, 4, &c.; *dvīvantam*, II, 1, 8; *dvīvyāt*, Ś. I, 8.

*dharmena*, II, 1, 7.

✓*dhā* : *dadhāti*, I, 1, 4; 2, 3; 3, 8; 5, 2;

*apī dadhāti*, III, 2, 5; Ś. VIII, 9; *samda-*

*dhāti*, I, 1, 1, &c.; *samdadhāti*, III, 1, 6

(<sup>o</sup>at, Ś. VII, 18); *paridadhāti*, I, 5, 2; *sam-*

*madadhāt*, III, 2, 6; *dadhat*, Ś. VIII, 11;

*paridadhyāt*, I, 5, 2; *samdadhat*, III, 1, 2;

*samdadhatam*, III, 1, 4; *dhatte*, I, 5, 2;

*dadhē*, II, 2, 1; *samadham*, II, 1, 4; *sama-*

*dhatām*, III, 1, 2; Ś. VII, 3; *vihnūh*, II,

3, 1; *samāhītah* and *samāhīlāh*, III, 2; Ś.

VIII, 1; *vīhitam* (nom. neut.), II, 3, 4;

*apīhāt*, III, 2, 5; Ś. VIII, 9; *saṃdhātum*,

III, 1, 4; Ś. VII, 8; *anuvadhīya*, III, 1, 2;

Ś. VII, 3; *apīdhāya*, III, 2, 4; *pratidhīyate*,

II, 5; *saṃdhīyate*, III, 1, 1, &c.; Ś. VII,

2, &c.; *dhīyante*, I, 3, 3; *samadhīṣṣam*,

III, 1, 4; *saṃdhīyamānām*, III, 2, 3; Ś.

VIII, 4; *samadhīṣīh*, Ś. VII, 8; 9; *saṃ-*

*dhīṣitum*, Ś. VII, 8; *samadhāh*, Ś. VII, 8.

*dhāma* (acc.), II, 2, 3; Ś. I, 6.

*dhāyyā*, I, 4, 2; (acc.) I, 4, 2.

✓*dhāv* : *dhīvayanti*, II, 1, 2.

✓*dhi* : *dhinoti*, I, 2, 3; *dhīrvanti*, I, 3, 5.

*dhīyāvāsuh*, I, 1, 4 (from Rgveda).

*dhī-anū*, I, 5, 3.

*dhīh*, I, 1, 4.

*dhūh*, I, 5, 2.

*dhūmāt*, I, 3, 5.

✓*dhr* : *dādharma*, I, 5, 2; *dhānīyati*, III, 2, 4;

Ś. XI, 4.

*dhṛtīh*, II, 6.

*dhenum*, III, 2, 4; Ś. XI, 4; *dhenavah*,

I, 3, 5.

✓*dhyā* : *dhyātam* (nom. neut.), II, 4, 3; *dhyā-*

*tvā*, II, 4, 3.

✓*dhvans* : *pradhvanṣayan*, III, 2, 3.

*na* (=no), II, 3, 6; 8; (negative with indica-

tive) I, 1, 1; 2, 1; 2; 5, 2; II, 1, 1; 5; 6;

7; 8; 2, 2; 3, 2; 5; 8; III, 1, 4; 2, 4;

(no verb) II, 4, 2; (with opt. = imperative)

I, 1, 1; 3, 2; II, 1, 1; 3, 6; 7; III, 1, 3;

(with opt. = potential or indefinite) II, 1, 2;

5; III, 2, 2; 4; 5; (with gerundive) I, 2,

3, &c.; (with subj.) Ś. VIII, 6; *ekayā na*

*trimṣat*, I, 1, 2; *na - cana*, III, 1, 3; Ś.

VII, 8; 9; *na tvā*, III, 2, 4; Ś. VIII, 7.

*nah* (dat.), II, 4, 2; (gen.) II, 1, 4; 2, 1; 2.

*nak-atreṣu*, III, 2, 3; Ś. VIII, 4.

*nakhchbyah*, I, 3, 8; *nakhāni*, S. 1, 4; VIII,

11.

✓*nad* : *saṃnadati*, I, 3, 5; 8; *nadan*, I, 3, 8.

*nadah*, I, 3, 5; 8; *nadena*, I, 3, 5; 8; *nada-*

*syat*, S. II, 1.

✓*nani* : *saṃnamante*, III, 1, 7; *anatah*, III,

2, 4; *vinatam* (nom. neut.), II, 1, 2.

*namah*, III, 1, 3; Ś. VII, 8; <sup>o</sup>*karām*, I, 5.

*naladamālī*, III, 2, 4; Ś. XI, 4.

*nava*, I, 3, 7; 8; 4, 1.

*navakapalam*, I, 4, 1 (*trīṇi va aśya śīrṇah ka-*

*palāni*, Ś. I, 2).

*navatāh*, I, 2, 2.

*navarcam*, I, 3, 8.

*navasrakti*, II, 3, 6 (said to be nom.; I read <sup>o</sup>*trīh*).

*nānāchandasiṃ*, II, 3, 5.

*nānārūpā*, II, 3, 6.

*nāndanam*, II, 4, 3.

*nābhah*, II, 4, 1; *nābhīm*, II, 4, 2; *nābhyaī*

or <sup>o</sup>*āh* (abl.), II, 4, 1 (in Sandhi *nābhyaī*).

*nāma* (by name), II, 4, 3; *nāmā* (adv.), II, 3,

8; *nāmāni*, II, 1, 6; *nāmabūh*, II, 1, 6.

*nāmadheyam* (acc.), II, 2, 4; *nāmadheyāni*, I,

3, 3; II, 6.

*nāmāyutthāh*, II, 3, 8.

*nāvikāyāt* (gen.), II, 1, 2; *nāsike* (nom.), II,

1, 2; 4, 1; (acc.) II, 4, 2; *nāsikābhyām* (abl.), II, 4, 1.  
 ✓*ni*: *ānayat*, II, 4, 2; *prāṇayanta*, II, 1, 5;  
*prāṇītaḥ*, II, 1, 5.  
*nigadaḥ*, II, 3, 6.  
*nidhanam*, II, 3, 4.  
*nirbhujam*, III, 1, 3; Ś. VII, 10; (acc.) III, 1, 3; Ś. VII, 10; (gen.) III, 1, 3; Ś. VII, 10.  
*nirbhujapracādh*, III, 1, 3; Ś. VII, 10.  
*nirbhujavaktrāḥ*, III, 1, 5; Ś. VII, 12.  
*nivṛt*, I, 5, 2; (acc.) I, 5, 2; Ś. I, 3.  
*nivṛddhānam*, I, 2, 2; 5, 3.  
*niṣkevalye*, I, 5, 2.  
*niṣaḥ*, III, 2, 4; Ś. VIII, 7.  
*nu*, II, 4, 1; III, 1, 1; 2.  
 ✓*nu*: *pranāvam*, I, 5, 1; *pranauti*, Ś. II, 1.  
*neḍ*: *ucchidyai*, I, 2, 4; *asaḥ*, I, 5, 2; *dadhām*, Ś. I, 1.  
*naṁ*, I, 2, 4; *nāvam*, I, 2, 4.  
*nyūnam*, I, 4, 2; *nyūne* (loc. neut.), I, 1, 2, &c.  
*nyūnakṛtā*, I, 1, 2; (acc. du. neut.) I, 3, 4.  
*paṣyaḥ*, I, 4, 2; II, 3, 4; *paṣyau* (acc.), Ś. II, 4; *paṣyābhyām*, S. II, 4.  
*paṣyati*, II, 3, 8.  
*paṅktiḥ*, I, 1, 3; 3, 8; 4, 2; II, 1, 6.  
*pañca*, I, 2, 2; 3, 8; II, 6, 1; Ś. VII, 21;  
*pañca catvāriṃśaśatani*, III, 2, 2; Ś. VIII, 2.  
*pañcalakṣṇaḥ*, II, 3, 4.  
*pañcadaśam*, II, 3, 4.  
*pañcapadā*, I, 3, 8.  
*pañcamī*, II, 3, 3; 4.  
*pañcarcam*, I, 3, 8.  
*pañcaviṃśatiḥ*, I, 1, 2, &c.  
*pañcaviṃśaḥ*, I, 1, 2, &c.; Ś. I, 1, &c.; (nom. neut.) I, 1, 2; II, 3, 4; (acc. masc.) I, 1, 2; (nom. plu. neut.) I, 2, 2.  
*pañcaviṃśaḥ*, II, 3, 3; (nom. neut.) II, 3, 1; 4; 6; (acc.) II, 3, 4; 8.  
 ✓*pat*: *patanti*, II, 1, 2; *utpatanti*, I, 4, 2;  
*sampatanti*, III, 2, 4; *paṭsyati*, II, 1, 4;  
*prāpatan*, II, 4, 2.  
*patatri*, II, 6, 1.  
*patiyasi*, I, 3, 5.  
*patreṇa, pattrāṇi*, I, 4, 2.  
 ✓*pad*: *prapadyai*, II, 4, 3; *pratipadyate*, I, 1, 2, &c.; *abhipratipadyate*, I, 3, 3; *abhi-*

*sampadyante*, I, 1, 2; 2, 2; 3, 8; °*padyate*, Ś. VIII, 7; *apadyata*, II, 1, 4; *prāpadyata*, II, 1, 4; 4, 3; *pratipadyeta*, I, 3, 2; *sam-*  
*padyamānā*, II, 3, 6; *sampannāḥ*, II, 3, 2;  
 (nom. neut.) II, 3, 4, &c.; (gen. neut.) II, 3, 4, &c.; *abhipannam*, I, 2, 4; *pratipannam*, I, 3, 4; *prapanne* (loc.), II, 1, 4;  
*abhisampādayet*, II, 3, 5; *pāḍi*, II, 2, 2; *abhisampādāyanti*, III, 2, 2; Ś. VIII, 2.  
*padam*, I, 1, 1; II, 2, 2; *paḍe* (acc.), I, 3, 7;  
*paḍāni* (acc.), Ś. II, 1.  
*paḍānuṅgaṅgāḥ* (fem.), I, 5, 2; (acc. masc. plur.) Ś. II, 16; (mstr.) ib.  
*padvat*, I, 3, 7.  
*panthāḥ*, II, 1, 1; *panthānam*, III, 2, 4; *panthibhiḥ*, II, 1, 6 (from ḥgveda).  
*parāḥ*, III, 1, 3; *parena* (masc.), III, 1, 6; Ś. VII, 14; *pareṇa* (prep. with acc.), II, 4, 1;  
*parasmai*, III, 2, 4; Ś. I, 1; *parasman*, ib.  
*paramaḥ*, II, 3, 6.  
*parasūt* (with gen.), II, 2, 4.  
*parā*, see *bhū*.  
*paran*, II, 1, 8; (1 neut.) 4, 3; *parāḥ*, II, 3, 6.  
*paragṛāmanena*, II, 1, 2, &c.  
*pari* (with acc. and *gacchati*), I, 5, 1.  
*parokṣeṇa*, II, 4, 3.  
*parokṣapṛiṣṭāḥ*, II, 4, 3.  
*parjanyaḥ*, III, 1, 1; Ś. VII, 3, &c.  
*parvastavat*, I, 2, 1.  
*parvati*, III, 2, 2; Ś. VIII, 2; (acc.) I, 4, 1;  
*parvānām*, III, 2, 1; 2; Ś. VIII, 2.  
*parvāḥ*, III, 2, 5.  
 ✓*paś*: *paśyati*, II, 3, 2; 6; *paśyanti*, II, 3, 2; *paśyet*, III, 2, 3 (*vaiśyāt*, S. VIII, 3); 4; Ś. VIII, 7; *paśyeta*, III, 2, 4; *apaśyat*, II, 4, 3; *apaśyan*, II, 1, 4; *apaśyate*, I, 2, 4;  
*paśyate*, I, 2, 4.  
*paśuḥ* (= a sacrilice), II, 3, 3; (= cattle) *paśavaḥ*, I, 1, 2, &c.; Ś. II, 1, &c.; *paśūn*, I, 5, 1; II, 3, 1; Ś. II, 16; *paśubhiḥ*, I, 2, 4, &c.; Ś. VII, 2, &c.; *paśūnām*, I, 1, 2, &c.;  
*paśuyu*, I, 1, 2; 5, 1; Ś. I, 1.  
*paśuman*, I, 1, 3; III, 2, 1; 2; 3; Ś. VIII, 1, &c.  
*paṅktām*, I, 1, 3; Ś. XI, 7.  
*pāḍāḥ*, I, 3, 8.  
*pāḍyāḥ*, I, 1, 2.  
*pānam*, II, 3, 4.  
*pāpat*, II, 1, 6.

- pāptkā*, II, 3, 6.  
*pāpmā*, II, 1, 4; (acc.) I, 1, 2; 2, 2; 3, 4; II, 1, 8; 3, 8; (abl.) II, 2, 1; (gen.) I, 2, 3; cf. *apahatapāpmā*.  
*pāyasam* (acc.), III, 2, 4; Ś. XI, 4.  
*pāyuh*, III, 2, 4; Ś. VIII, 7.  
*pitā*, II, 1, 7; III, 1, 6; Ś. VII, 15; *pitarām*, II, 1, 7; *pitrē*, III, 2, 6; Ś. I, 1; *pituh*, II, 1, 7; III, 1, 1; Ś. VII, 2.  
*pīṭikābhyah* (abl.), I, 3, 8; II, 1, 6.  
✓*pīb* : *piban*, II, 1, 4; *pibati pīyayati*, Ś. X, 1, &c.  
*pumāmsam*, II, 3, 8; *pumśah*, I, 4, 2.  
*pucham*, I, 4, 2; II, 3, 4; (instr.) I, 4, 2.  
*punḍarikam*, see *eka*<sup>o</sup>.  
*punyam*, II, 1, 7; (dat. neut.) II, 1, 7; (dat. plur. neut.) II, 5.  
*putrah*, III, 1, 1; 5; 6; Ś. VII, 2, &c.; (instr.) III, 1, 1; Ś. VII, 2; (gen.) II, 1, 7; III, 1, 1; Ś. VII, 2.  
*putrī*, III, 2, 1; 2; 3; Ś. VIII, 1, &c.  
*punaḥ*, II, 1, 4; 5, 1; *punaḥ punaḥ*, Ś. XI, 8; *punaḥ*, Ś. XI, 1; *punarmṛtyum*, XIII.  
*purastāt*, I, 2, 4; 3, 2; 5, 3.  
*purā* (adv.), III, 2, 5; (with abl.) II, 3, 5; Ś. XI, 3 (*sapṛvatsarāt*).  
*puruṣah*, I, 1, 2; 3, 5; 4, 1; 2; II, 1, 2; 3; 4, 2; III, 1, 2; Ś. VII, 3; (acc.) I, 3, 8; 4, 1; II, 1, 4; 4, 1; 2; III, 2, 3; Ś. XI, 1; (gen.) II, 1, 7; 3, 1; (loc.) II, 3, 2; 7; Ś. X, 1; (nom. plur.) II, 6; III, 2, 3; Ś. VIII, 3.  
*puruṣarūpam*, I, 4, 2; (instr.) II, 2, 1.  
*puruṣīyuh* (gen.), II, 2, 1; 3, 8, <sup>o</sup>*sāni*, Ś. II, 17.  
*puṣṭih*, I, 1, 1.  
*puṣṭikāmah*, I, 1, 1.  
*puṣṭimān*, I, 1, 1.  
*pusam*, II, 3, 6; (acc.) II, 3, 6.  
✓*pū* : *pavate*, I, 2, 3; *abhyuparavayata*, II, 2, 2; *pavamānah*, III, 1, 6; Ś. VII, 14; (instr.) III, 1, 6; Ś. VII, 19.  
✓*pūy* : *pūyēt*, III, 2, 2; Ś. VIII, 2.  
*pūrve*, II, 1, 1; *pūrvam* (acc.), Ś. II, 1.  
*pūrvapakṣāparapakṣau*, II, 1, 7.  
*pūrvavarūpam*, III, 1, 1, &c.; Ś. VII, 2, &c.  
*pūrvavāṇpottararūpe* (acc.), III, 1, 5; Ś. VII, 12.  
✓*pr* : *pūrnam*, II, 3, 6.  
*prathiṇi*, II, 1, 2; 7; 3, 1; II, 6; III, 1, 2; Ś. VII, 2, &c.; (acc.) III, 1, 3; Ś. X, 2, &c.; *prthivya*, Ś. X, 2; *prthivyāḥ* (gen.), II, 1, 7; III, 1, 2; Ś. VIII, 8; *prthivyaṁ*, III, 1, 2; Ś. VII, 3.  
*prthivyāyatanaṁ*, III, 1, 3; Ś. VII, 10.  
*prsthānām*, I, 2, 1; *prsthām*, Ś. II, 1.  
*praugam* (acc.), I, 1, 3; (nom.) Ś. I, 2, &c.; (gen. plur.) I, 2, 1.  
*prakāṣam* (acc.), II, 1, 7.  
*pragāthān*, I, 2, 1; *pragāthebhyah* (abl.), Ś. II, 10.  
*prajananam*, III, 1, 6; Ś. VII, 16.  
*prayā*, I, 3, 4; Ś. VII, 15; (acc.) I, 3, 4, &c.; (instr.) I, 2, 4, &c.; Ś. VII, 2, &c.; (nom. plur.) II, 1, 1; 2; (acc. plur.) I, 2, 3; III, 2, 6; (gen. plur.) II, 1, 2.  
*prajātim*, I, 4, 1; *prajātyai*, I, 2, 4; 3, 1; 4; 4, 1.  
*prajānī*, I, 4, 2.  
*Prajāpatih*, I, 1, 4; 2, 2; 3, 3; 5; II, 1, 2; 6, 1; III, 2, 6; Ś. I, 1; II, 17; VIII, 11, &c.; XI, 7; (gen.) I, 2, 2; II, 1, 2; (loc.) Ś. I, 2.  
*Prajāpativamhitā*, III, 1, 6; Ś. VII, 16.  
*prajāpāśukāmāḥ*, I, 1, 1.  
*prayāñā*, III, 2, 4.  
*prayāñāma*, III, 2, 3; Ś. VIII, 3; *prayāñātmānam*, Ś. VIII, 7; *prayāñātmāna*, II, 6.  
*prayāñanam*, II, 6; (instr.) II, 3, 2; (gen.) II, 6; (loc.) II, 6.  
*prayāñānetrah*, II, 6; (nom. neut.) II, 6.  
*prayāñāmayah*, II, 2, 9.  
*prati* (with acc.), III, 2, 3; 4.  
*pratīpat*, I, 3, 1; 5, 3; Ś. I, 3; II, 17, followed in both cases by *anucaraḥ*.  
*pratīpadamucarau*, I, 2, 1; 5, 2.  
*pratiṣṭhā*, I, 1, 3, &c.; Ś. II, 18; *pratiṣṭhāyai* (dat.), I, 1, 2; *pratiṣṭhāyai* (abl.), I, 2, 4; (loc.) Ś. I, 7; *pratiṣṭhe* (nom.), I, 5, 1; *pratiṣṭhayoh* (gen.), I, 4, 2.  
*pratiṣṭhātyau*, I, 4, 2; Ś. II, 18.  
*pratrīṇam*, III, 1, 3; Ś. VII, 10; (acc.) III, 1, 3; Ś. VII, 10; (gen.) III, 1, 3; Ś. VII, 10.  
*pratyakṣāt*, I, 3, 2; 5, 2.  
*pratyakṣadarśanāni*, III, 2, 4; Ś. XI, 3.  
*pratyah*, I, 2, 4; *pratyāñam*, I, 2, 4; *pratyāñci*, I, 4, 2.  
*prathamam* (nom. neut.), I, 3, 3; 8; II, 5; (acc. masc.) I, 1, 1; (acc. fem.) I, 3, 3; (instr. fem.) I, 1, 2, &c.; (acc. du. neut.) I, 3, 7.  
*prathamavādī*, I, 3, 3.

*pradīnāt*, II, 1, 2.  
*pradeśamātre*, I, 2, 4.  
*prapade*, II, 1, 4; (instr.) II, 1, 4.  
*prabhavaḥ*, III, 2, 6; Ś. VIII, 11.  
*praśamsā*, I, 2, 2.  
*prastāvāṇaḥ*, III, 1, 1; Ś. VII, 2.  
*prahitūm*, II, 1, 5.  
*prāk* (with abl.), II, 3, 3; 4.  
*prāñ*, *prāk*, I, 2, 4.  
*prājapatyam*, I, 2, 2; Ś. I, 1.  
*prāṇaḥ*, I, 3, 7; 8; II, 1, 4; 3, 6; III, 1, 1; 4; 6; 2, 6; Ś. VII, 8, &c.; (= smell) II, 4, 1; 2; (acc.) II, 1, 7; III, 1, 6; 2, 6; Ś. VII, 8, &c.; (*amḍam*) II, 3, 5; (instr.) I, 4, 1, &c.; II, 1, 6, &c.; III, 1, 6; (abl.) II, 4, 1; (*aindrāt*) II, 3, 6; III, 2, 2; Ś. VIII, 2; (gen.) II, 1, 7; III, 2, 5; Ś. VIII, 8; (loc.) II, 1, 4; III, 1, 6; 2, 6; Ś. VIII, 11; (nom. plur.) I, 1, 2; 2, 4; 3, 7; 8; II, 1, 2; (acc.) I, 5, 2; (instr.) I, 5, 2; (gen.) I, 3, 8.  
*prāṇabhṛt* (nom. neut.), II, 3, 2; *prāṇabhṛtaḥ* (nom. plur.), II, 3, 1; (loc. plur.) II, 3, 2.  
*prāñāpāyoh* (loc.), II, 3, 3.  
*prāñi*, I, 3, 4.  
*prātar*, II, 1, 5.  
*prādurbhavanti*, III, 2, 4; Ś. VIII, 7.  
*prīyaḥ* (with gen.), I, 2, 2; (neut.) III, 2, 3; *prīyaya*, *prīyāyai*, Ś. XI, 8.  
*preṅkhaḥ*, I, 2, 3; (acc.) I, 2, 4; (gen.) I, 2, 3.  
*preṅkhatvam*, I, 2, 3.  
✓ *plu* : *poṭlūyante*, I, 3, 5.  
*phalakam*, *phalake*, *phalakāni*, I, 2, 3.  
*phalam*, II, 3, 6; (acc.) I, 2, 4; II, 3, 6.  
✓ *pañḥ* : *saṃbāḥṭatamāḥ* (fem.), I, 4, 1.  
*pañṭarakāñi*, III, 2, 4 (*vañṭakāñ*, Ś. VIII, 7; XI, 3).  
*bandhunā*, II, 2, 4.  
*balam*, III, 2, 6; Ś. XI, 2; *bale*, Ś. XI, 1.  
*balavat*, III, 1, 2; Ś. VII, 3.  
*balim*, II, 1, 5.  
*bahu*, I, 2, 3; *bahvī*, II, 3, 6.  
*bahurūpam*, I, 5, 3.  
*bahvrcaḥ*, III, 2, 3; Ś. VIII, 4.  
✓ *bādh* : *bibhatseta*, II, 3, 7.  
*bārhatam* (nom.), Ś. II, 5; XI, 7; (acc.) I, 1, 3; *bārhatī*, *bārhatim*, I, 4, 3; Ś. II, 7; 9; *bārhatyai* (abl.), Ś. II, 10; *bārhatāḥ*, Ś. II, 17.

*bāhū*, I, 1, 2; *bāhubhyām*, I, 2, 4.  
*bidale*, III, 1, 2; Ś. VII, 3; *vidalah*, Ś. II, 3.  
*bibhradevājāḥ*, II, 2, 2.  
*bisāni* (acc.), III, 2, 4; Ś. XI, 4.  
*bīṇāni*, II, 6.  
*bṛhat* (nom.), I, 2, 1, &c.; II, 3, 4; *bṛhataḥ* (gen.), III, 1, 6; Ś. VIII, 19; VII, 8.  
*bṛhatī*, I, 1, 3; II, 1, 6; 3, 5; (acc.) I, 1, 2; 3, 8; II, 3, 5; (instr.) II, 1, 6; *bṛhatyai* (abl.), II, 3, 6; (acc. plur.) III, 2, 2; Ś. VIII, 2; (instr. plur.) Ś. II, 9.  
*bṛhatīsaṃpannūnām* (fem.), I, 5, 2; *saṃpannām* (nom.), Ś. II, 17.  
*bṛhatīśahasram*, II, 2, 4, &c.; Ś. II, 17; (acc.) II, 2, 3; (gen.) II, 2, 4, &c.; Ś. II, 17.  
*bṛhadrathantarayoh* (gen.), III, 1, 6; *enaḥ*, Ś. VII, 19.  
*bradhnaśya*, II, 1, 2.  
*brahma*, I, 1, 1; 3; 2, 2; 3, 8; II, 1, 1; 3, 8; Ś. I, 5, &c.; (acc.) II, 4, 3; Ś. I, 5; XI, 1; (instr.) I, 1, 1; 3; 2, 1; III, 1, 6; Ś. I, 5; (- spell) II, 3, 8; (gen.) I, 3, 1; II, 1, 3; *brahmety upāsate*, III, 2, 3; Ś. VIII, 4.  
*brahmā*, III, 2, 3 (probably the masc. here denotes 'a Brahman priest'; Ś. VIII, 3 has *brahmā*); *brahmāṇam*, III, 2, 3 (certainly = priest); Ś. VIII, 3. Cf. p. 304.  
*brahmagirih*, II, 1, 8.  
*brahmanyā*, I, 5, 2.  
*brahmanayāḥ*, II, 2, 4.  
*brahmanavareṣam* (acc.), I, 1, 3; (instr.) III, 1, 1, &c.; Ś. VIII, 2, &c.  
*brahmanavārasvī*, I, 1, 3.  
*brahmīṣṭham*, III, 2, 3; Ś. VIII, 3.  
*brāhmanam*, III, 1, 3; 4; Ś. VII, 8; 9; *brāhmanān*, III, 2, 4; *brāhmaṇebhyaḥ* (dat.), III, 1, 3; Ś. VII, 8, &c.; *brāhmaṇī*, Ś. I, 6.  
*brāhmanyam* (acc. neut.), Ś. VIII, 10; (nom.) Ś. I, 3; II, 4; XI, 8, &c.; and see *vāgrbrāhmaṇa*, VIII, 11.  
✓ *brū* : *brūmaḥ*, III, 1, 5; Ś. VII, 12; *prabṛūmaḥ*, III, 2, 6; *abravīt*, II, 1, 4; 2, 2; 4, 2; *abruvan*, II, 1, 4; 2, 1; 2; 4, 2; *abrūtām*, II, 4, 2; *brūyāt*, II, 3, 6; III, 1, 3; 4; 2, 6; Ś. VII, 8; 9; VIII, 11; *prabṛūyāt*, III, 2, 6; Ś. IX, 7; *brūyāma*, II, 3, 5; *bravūnt*, III, 2, 6; *bruvān*, II, 3, 8; III, 1, 3; Ś. VII, 8; 9; *bruvāntam*, III, 1, 3; Ś. VII, 9.



- ✓*bhaks*: *bhaksayati*, III, 2, 4 (*khādayati*, Ś. XI, 4).  
*bhaksanu* (acc.), I, 2, 4.  
 ✓*bhāj*: *ābhajāmi*, II, 4, 2; *vibhajate*, III, 1, 5 (*vibhajati*, Ś. VII, 12).  
*bhadram* (neut.), II, 3, 4.  
*bhāgah*, III, 2, 4.  
*bhāgīnyau* (acc.), II, 4, 2.  
*bhāvayitrī*, II, 5.  
 ✓*bhāy*: *bhāyate*, III, 1, 6; Ś. VII, 18; *bhāyante*, III, 2, 5; *bhāyamāṇah*, III, 2, 5; (gen. masc.) Ś. VIII, 11.  
 ✓*bhād*: *nirabhiḍyate*, *nirabhiḍyetaṁ*, II, 4, 1.  
 ✓*bhī*: *bībhāya*, I, 3, 4.  
 ✓*bhū*: *bhavati*, I, 1, 1, &c.; *adhi* - *bhavati*, II, 3, 1; *anubhavati* (with acc.), II, 3, 5; *ābharati* (with acc.), II, 3, 7; *sambhavati*, II, 1, 8; *abhisambhavati* (with acc.), I, 3, 8; II, 3, 7; *parābharati*, II, 1, 4, &c.; *bharvataḥ*, I, 1, 2; 3, 7; II, 4, 2; III, 1, 2; *abhisambharvataḥ* (with acc.), II, 3, 7; *bharvanti*, I, 1, 1, &c.; S. VII, 21; *abharat*, I, 1, 1; II, 1, 4; 2, 2; *sambharat*, II, 5, 6; *abharatāṁ*, II, 1, 4; *abharan*, II, 2, 2; *sambharat*, III, 2, 2; *bhūtāni* (creatures), I, 3, 4; 8; II, 1, 2; 5; 6; 2, 3; (acc.) II, 2, 2; 4, 3; III, 1, 6; 2, 3; (dat.) II, 1, 3; 8; 2, 2; (gen.) II, 3, 7; III, 2, 4; Ś. I, 1; VIII, 7; (loc.) III, 2, 3; Ś. VII, 22; *sambhūtam* (acc. masc.), II, 5; *bhavīḥ*, II, 3, 5; *bhūt-rū*, II, 3, 7; 4, 2; *sambhūya*, II, 2, 4; *bhavayati*, II, 1, 4; III, 1, 6; Ś. VII, 15; *babhūva*, II, 2, 4; *babhūvuh*, II, 1, 8; *parābabhūvuh*, II, 1, 8; *bhāvayati*, *adhibhāvayati*, II, 5; *bhāvayan*, III, 2, 3; *bhāvayit-aryā*, II, 5.  
 ✓*bhuj*: *bhujayitvā*, III, 2, 4.  
*bhuvah* (interj.), I, 3, 2.  
*bhuvaneṣu*, I, 3, 4.  
*bhūh* (interj.), I, 3, 2; *bhūr bhūh*, II, 1, 8.  
*bhūtiḥ*, II, 1, 8.  
*bhūmih*, I, 2, 4.  
*bhūmiprā*, III, 2, 5; Ś. VIII, 9.  
*bhūyan*, I, 4, 2; II, 3, 6; *bhūyasā* (neut.), II, 3, 6.  
 ✓*bhr*: *bibharti*, II, 2, 2; 5; *udbhr̥te*, I, 2, 3; *sambhrtāḥ*, II, 1, 8.  
*bhr̥tīcyah*, II, 1, 4, &c.
- majjā*, II, 1, 6; III, 2, 2; Ś. VIII, 2; *majjānaḥ*, III, 2, 1; 2; Ś. VIII, 1; 2; *majjānam*, III, 2, 1; 2; Ś. VIII, 2.  
*mañjīśhā*, III, 2, 4; Ś. VIII, 7.  
*matih*, II, 6.  
 ✓*mad*: *anumadati*, I, 3, 8; *anumadanti*, I, 3, 8; *pramāḍyēt*, II, 1, 1; *parimattam*, Ś. I, 4.  
*madah*, II, 2, 1.  
*madhu*, I, 1, 3; 3, 4; (acc.) I, 1, 3; 3, 4; III, 2, 4.  
*madhyutah*, I, 2, 3; II, 2, 1.  
*madhyandīnaḥ*, I, 2, 2.  
*madhyamah*, III, 1, 8; Ś. VII, 2.  
*madhyam*, II, 3, 5.  
 ✓*man*: *manyate*, I, 3, 5; *manye*, III, 1, 5; 2, 3; Ś. VII, 13; *manyeta* (with *ati*), II, 3, 3; III, 1, 4; 2, 4; Ś. VII, 8; 9; VIII, 7; *mene*, III, 1, 1; Ś. VII, 2; *amataḥ*, III, 2, 4; Ś. VIII, 7; *mīmāṇsante*, III, 2, 3.  
*manah*, I, 3, 2; 8; 4, 2; II, 1, 3; 4; 5; 3, 8; 4, 1; 2; 6; III, 1, 1; Ś. VII, 2, &c.; (instr.) I, 3, 2; II, 1, 7; 4, 3; III, 1, 1; Ś. VII, 2; (dat.) II, 3, 5; (abl.) II, 4, 1; (gen.) II, 1, 3; 7; Ś. VIII, 8; (loc.) I, 3, 2; Ś. X, 1; (nom. plur.) I, 3, 4.  
*manīṣā*, II, 6.  
*manomayah*, III, 2, 1; 2; 3; Ś. VIII, 1; 2; (acc.) III, 2, 1; 2; 3; Ś. VIII, 1; 2.  
*manovākprāṇasamhataḥ*, III, 1, 1; Ś. VII, 2, which has *manovākprāṇas* in VII, 2; 3, for *prāṇas* only.  
*mayūragr̥ivāḥ* (?), III, 2, 6; *mayūragr̥ivā*, Ś. VIII, 7.  
*marah*, II, 4, 1; (acc.) II, 4, 1.  
*marīcayah*, II, 4, 1; *marīcīḥ*, II, 4, 1; III, 2, 4; Ś. VIII, 7.  
*Marutah*, I, 2, 2.  
*Marutvatīyam*, I, 2, 2; (acc.) I, 2, 2; (gen.) I, 2, 1; Ś. I, 3.  
*markataḥ*, III, 2, 4; Ś. XI, 4.  
*mar̥tyena* (neut.), II, 3, 2; *mar̥tyāni*, II, 1, 8.  
 ✓*mah*: *mahayati*, I, 3, 8.  
*machān*, I, 1, 1; II, 1, 2; Ś. XI, 1; *mahat*, I, 2, 1, &c.; II, 2, 2; *mahati* (loc.), II, 4, 2; III, 2, 3.  
*mahadvat*, I, 2, 1, &c.; Ś. I, 2, &c.; *mahad-vatyā*, I, 5, 2.  
*mahah*, I, 4, 3.  
*mahāpuruṣah*, III, 2, 3; Ś. VIII, 3.  
*mahābhūtāni*, II, 6; Ś. VII, 21.

- mahāmeghe*, III, 2, 4; *ah* or °*āh* (†), Ś. VII, 3; °, Ś. VIII, 7.
- mahāvratam*, I, 1, 1; Ś. I, 1; (instr.) III, 2, 4; Ś. VIII, 6; (gen.) I, 1, 1; (loc.) III, 2, 3; Ś. VIII, 4.
- mahāvratatvam*, I, 1, 1.
- ✓*mā* : *saṃnirmimīle*, II, 3, 6; *mitam*, II, 3, 6; *saṃmitāh*, I, 2, 4.
- māṇṣam*, II, 1, 6; III, 2, 1; Ś. VIII, 1.
- māṭā*, III, 1, 6; Ś. VII, 15.
- mātrā*, III, 1, 5; Ś. VII, 13; *mātrāyām*, III, 1, 6; Ś. VII, 18; *mātrām*, Ś. XII, 8.
- mātrāmātrām*, III, 1, 5; Ś. VIII, 12.
- mānuṣī*, III, 2, 5; Ś. VIII, 9; (acc.) I, 3, 1; *mānuṣyai* (gen.), I, 3, 1.
- mām*, II, 1, 8; III, 2, 5; *mā*, III, 1, 4; *me* (dat.), II, 1, 4; III, 1, 1; *māhyam*, II, 1, 5; *mad*, II, 1, 8; III, 4, 3; *me* (gen.), I, 4, 3; 5, 1; 2; II, 2, 3.
- mārutam*, I, 5, 3.
- mālī*, see *nalada*°.
- mitram*, I, 2, 2; II, 2, 1; 3; *mitrāṇi* (acc.), III, 1, 6; Ś. VII, 18.
- mīthunam*, I, 2, 4, &c.; (acc.) I, 2, 4, &c.; (instr.) I, 3, 4; (abl.) II, 3, 6; *mīthunau*, I, 3, 4.
- mīthunīkaratī*, II, 3, 6.
- mukham*, II, 1, 2; (acc.) II, 4, 2; (abl.) II, 4, 1.
- mukhatah*, I, 1, 2.
- mukhyāh* (fem.), I, 3, 5.
- mūṣṭimātre*, I, 2, 4.
- ✓*murch* : *amūrchayat*, II, 4, 1.
- mūrtih*, II, 4, 3.
- mūlam*, II, 1, 8; 3, 6.
- mṛtyuh*, II, 1, 8; 4, 1; 2; *mṛtyave*, Ś. XI, 8; *ṣṇarmṛtyum*, Ś. XIII.
- mṛṣā*, II, 1, 5.
- meghe*, III, 2, 4.
- yāh*, I, 1, 1, &c.; *yā* 'yam, I, 2, 3, &c.; *yā*, *eva*, I, 2, 4; II, 2, 1; *yā*, I, 1, 2; *yāt*, I, 1, 4, &c.; *yām*, II, 1, 5; *yām*, I, 2, 4; *yāt*, I, 1, 4, &c.; *yasmāt* (neut.), II, 3, 1; *yāyāt* (gen.), II, 3, 6; *yasmin* (masc.), II, 1, 4; 3, 8; *yāyām*, III, 2, 5; *yosmin* (neut.), II, 9, 2.
- yē*, II, 1, 1; *yāh*, I, 3, 5; II, 1, 1; *yāni*, I, 3, 4; II, 2, 4; *yāh* (acc.), I, 3, 5; *yēām* (masc.), I, 1, 3, &c.; (indef. icl.) *yāt yād* (acc.), I, 3, 7, and see *kūh*.
- ✓*yaj* : *yakṣyāmahe*, III, 2, 6; Ś. VIII, 11; *yajamānah*, I, 1, 2; 2, 2; (acc.) I, 1, 2; 5, 1; (dat.) I, 1, 4.
- yajuh*, II, 3, 6; (instr.) I, 3, 2; (abl.) I, 3, 2.
- yajñah*, II, 3, 3; (acc.) I, 1, 4; (gen.) III, 2, 3; Ś. VIII, 3; (loc.) II, 3, 4; (gen. plur.) II, 3, 3; (loc. plur.) II, 2, 4.
- ✓*yāt* : *āyattah*, III, 1, 2; Ś. VII, 3; cf. *nā-māyattāh*.
- yatah*, II, 1, 8.
- yatkāmah*, I, 1, 4.
- yatra-tatra*, II, 3, 8; Ś. VIII, 9; *yatra ha kva ca*, I, 3, 8; 5, 2; II, 1, 8; *yatra kva ca*, III, 2, 5; *tat - yatra*, I, 5, 2; *yatra - tat*, I, 3, 8.
- yathā vai - evam*, I, 3, 1; *yathāyatanam*, II, 4, 2; *yathā* (no verb), II, 4, 1; III, 2, 4; Ś. VIII, 7; *yathā - evam*, II, 1, 6; 3, 5; III, 1, 2; 2, 1; 8; *yathā - tathā*, II, 1, 2; 5; *yathā tu kathā ca*, III, 1, 3; 4; Ś. VII, 8; 9; *yathā - evam haiva*, Ś. XI, 1; 2.
- yathāchandasaṃ*, I, 4, 1.
- yathāprayñam*, II, 3, 2.
- yathāvarnam*, III, 1, 5.
- yathopapādam*, I, 5, 1.
- yāt* (adv.) - *tat* (time), I, 1, 1, &c.; (causal) I, 3, 1, &c.; *yāt* (causal), II, 1, 2, &c.; (condit.) II, 3, 6, &c.; after *abhyāsam eva* (with *yāt*), III, 1, 3; 4; Ś. VII, 8; 9.
- yadā* (time), III, 2, 4; Ś. VIII, 7. (The temporal sense is really practically conditional)
- yadī*, I, 1, 1, &c.; Ś. VII, 10, &c.
- ✓*yam* : *saṃprayachati*, II, 1, 7; 3, 7; *udāyachan*, I, 2, 1.
- yatah*, I, 4, 3; II, 3, 7; (dat.) I, 4, 2; (instr.) III, 1, 1, &c.; Ś. VII, 2, &c.
- yasasvī*, II, 3, 5.
- ✓*yā* : *yātu*, III, 2, 4; *āyāhi*, I, 1, 4.
- yāvat - tāvān - tāvat*, II, 1, 7; *yāvati* (with *dyāvāpṛthivī* nom. du. as if sing.), I, 3, 8; *yāvatiḥ*, I, 5, 2.
- ✓*yu* : *vyūyā*, II, 3, 8; *joyuvatyah*, I, 3, 5 (from Rgveda).
- ✓*yuj* : *anu - yuyate*, II, 3, 8; *yuktam* (nom.), II, 3, 8; *yuktah*, Ś. I, 8; *yukte* (du.), II, 3, 8; *yuktāh*, II, 3, 8; *yuktāh* (masc.), III, 2, 4; *yujñānah* (v. l. *yujñāh*), Ś. XI, 8.
- yujah* (plur.), II, 3, 8.
- ✓*yudh* : *abhiyudhyati*, I, 3, 4.
- yocā*, I, 2, 4, &c.; *yoṣām*, I, 4, 2; *yoṣātas* (dub.), ibid.

- ✓*raks*: *raksyate*, III, 1, 6; Ś. VII, 19.  
*rajjavah*, I, 2, 3.  
*rathasya*, III, 2, 4; Ś. VIII, 7; XI, 3.  
*rathanābhīh*, III, 2, 4; Ś. VIII, 7.  
*rathantaram*, I, 4, 2; II, 3, 4; (gen.) III, 1, 6; Ś. II, 4; VII, 19; VIII, 8.  
*raśmayah*, III, 2, 4; Ś. VIII, 7.  
*rasah*, II, 3, 2; III, 2, 3; Ś. VIII, 3; *rasam*, Ś. II, 1.  
 ✓*rāp*: *rājati*, II, 3, 7.  
*rājanam* (*sāma*), II, 3, 4; Ś. II, 1.  
*rātrih*, II, 1, 5; *rātrayah*, III, 2, 2; Ś. VIII, 2; *rātrih*, II, 2, 4.  
*rātrivāktena*, III, 2, 4.  
*rāddhikāmah*, I, 1, 1.  
*rāntimat*, I, 2, 1.  
 ✓*ric*: *ricyate*, II, 3, 6; *riñyāt*, II, 3, 6; *riktam*, II, 3, 6; *atiriktam*, I, 9, 2.  
 ✓*riy*: *riyati*, III, 1, 3; Ś. VII, 9; 10.  
 ✓*rih*: *reṣṭi reṣṭah*, III, 1, 6 (borrowed from a RV. passage); Ś. VII, 18.  
 ✓*ruc*: *rumuṣeta* (v.l. *rumuṣeta*), III, 2, 5.  
 ✓*rudh*: *avarundhe*, I, 1, 2; 3; 3, 7; *avaru-  
ddhyai*, I, 1, 2; 3; 4; 2, 4; 3, 7; *avaruna-  
dhai*, I, 4, 3.  
 ✓*ruh*: *adhirohati*, *adhirohanti*, *adhirohet*, I, 2, 4; *avvadhirohatah*, I, 2, 4; *avvirohet*, I, 2, 4; *sammadhirohanti*, I, 2, 4; *samirohanti*, Ś. II, 9; 10.  
*rūpam*, I, 2, 1, &c.; Ś. VII, 10, &c.; (instr.) I, 2, 3; 4; II, 2, 3; 3, 7; Ś. VII, 19; (abl.) I, 2, 2.  
*rūpasamrddham*, I, 1, 3, &c.; *ṛddhaya*, I, 5, 2; *ṛddhau*, I, 5, 2.  
*retah*, I, 1, 2; 4, 2; II, 1, 3; 3, 3; 7; 4, 1; 2; 5; III, 1, 2; 2, 2; Ś. VII, 3; X, 7; (acc.) Ś. X, 7; (abl.) II, 4, 1; (gen.) II, 1, 2; Ś. VIII, 2; (loc.) Ś. X, 1, &c.  
*retasam* (?), see *devaretasam*.  
 ✓*labh*: *lebhe*, II, 2, 4; *alabhamānāh*, Ś. XI, 1.  
*lātām*, II, 1, 2.  
*lokah*, I, 4, 2; 3; II, 1, 3; 6, 6; III, 1, 6; Ś. VII, 14; (acc.) I, 4, 3; II, 1, 2; 2, 1; 3, 3; 7; 8; (instr.) III, 1, 1, &c.; Ś. VII, 2, &c.; (abl.) II, 3, 7; 6; (loc.) I, 4, 3; II, 1, 3; 8; 5; 6; Ś. XI, 4; (nom. plur.) I, 1, 2; 2, 3; 4; II, 4, 1; 3; 5; (acc.) II, 4, 1; Ś. I, 5; (gen.) I, 1, 2; 2, 5; (loc.) II, 3, 7; (nom. du.) I, 2, 3.  
*lokapālāh*, III, 2, 3; (acc.) II, 4, 1.  
*lokālokan* (acc.), II, 3, 2.  
*lomāni*, II, 1, 6; 4, 1; Ś. I, 4 (*romāni*, Ś. VIII, 11); (acc.) II, 4, 2; (abl.) I, 3, 8; II, 4, 1.  
*lomākena* (neut.), III, 2, 5; (*romaśena*) Ś. VIII, 9.  
*lohitam*, II, 3, 3; 7; III, 2, 1; Ś. VIII, 1.  
*lohini*, III, 2, 4; Ś. VIII, 7.  
*vamṣah*, III, 1, 4; 2, 1; Ś. VII, 8; 9; VIII, 1; (acc.) III, 1, 4; Ś. VII, 8, 9; (nom. plur.) III, 2, 1; Ś. VIII, 1.  
*vamṣāvagadhāh* (? proper name), II, 1, 1.  
 ✓*vuc*: *avocāma*, III, 2, 2; 3; Ś. VIII, 2; *avocata*, II, 2, 2; *avocam*, Ś. I, 6; *uvāca*, II, 2, 3; Ś. I, 6; *ūce*, Ś. I, 6; *uktam*, I, 3, 2, &c.; *amruktah*, I, 2, 2; Ś. II, 1; (acc.) I, 2, 2; *anūkte*, III, 2, 4; Ś. VIII, 5; *anūcanah*, I, 2, 2; *abhyanuktam*, Ś. VII, 15.  
*vata*, II, 2, 2; 4, 2.  
 ✓*vad*: *vadati*, II, 1, 5; 3, 2; 6; 8; Ś. VII, 2; *vadate*, Ś. I, 8; *vadanti*, I, 3, 2; II, 1, 2; 3, 2; *abhiavadati*, II, 1, 6; *vadam*, I, 3, 5; II, 3, 8; *avadan*, II, 1, 4; *vadet* (?), Ś. XIII; *upavadet*, III, 1, 3; 4; Ś. VII, 8; 9; *udyate*, I, 5, 2; *udyante*, I, 3, 7; *uditam*, II, 1, 5; *vadayet*, III, 2, 5; *abhyadutam*, Ś. VII, 15, &c.; *vig vadati*, Ś. VIII, 9.  
*vanaspatiyu*, II, 2, 3.  
 ✓*vap*: *āvapante*, I, 5, 2; *santopyate*, II, 3, 1.  
*vayam*, II, 1, 4; 6; III, 1, 5; 2, 6; Ś. VIII, 11; *vām* (acc.), II, 4, 2.  
*vayāmsi*, I, 2, 4; 4, 2; (? proper name) II, 1, 1; *vayasām*, I, 2, 4; 4, 2.  
*vayogatah*, II, 5.  
*varam* (acc.), II, 2, 3; Ś. I, 6.  
*varahah*, III, 2, 4; (instr.) III, 2, 4.  
*varunah*, II, 1, 7; (gen.) II, 1, 7.  
*varṣam*, II, 1, 2; (gen.) II, 1, 2; (nom. plur.) I, 5, 2; II, 2, 1; (acc.) II, 2, 1; Ś. XI, 8.  
*vaśah*, I, 5, 2; II, 6; Ś. II, 11; (acc.) I, 5, 1; Ś. II, 10; 11; (loc.) I, 3, 4 (?); 5, 1; Ś. II, 11.  
*vasatkṛtya*, I, 2, 4.  
 ✓*vas*: *uṣoya*, III, 2, 4; Ś. XI, 4.  
 ✓*vas*: *vaste*, II, 1, 6.  
 ✓*vah*: *āvahati*, II, 1, 7; *pravahati*, III, 2, 4;

- vahanti*, II, 1, 6; *samvahanī*, II, 3, 8; *abhisamvahanī*, II, 3, 8; *vahatu*, I, 1, 4.  
*vā* (=indeed), I, 2, 2; 4; 3, 8; II, 6; (=or) I, 4, 1; II, 1, 2; 8; III, 2, 6; Ś. VIII, 7, &c.; *vā-vā*, III, 1; 6; Ś. VII, 14.  
*√vā*: *vāyati*, III, 2, 4.  
*vāk*, I, 1, 1; 4; 3, 2; 8; 4, 2, &c.; Ś. VII, 2, &c.; (acc.) I, 1, 1; 4; 3, 1; 8; II, 1, 6; III, 1, 6; 2, 6; Ś. VIII, 8, &c.; (instr.) I, 3, 2; II, 1, 6; 7; 3, 5; 8; III, 1, 1; 6; Ś. VII, 2, &c.; (gen.) I, 3, 1, &c.; Ś. VIII, 8; (loc.) II, 3, 5; III, 1, 6; 2, 6; Ś. VII, 18, &c.; (acc. plur.) III, 2, 5.  
*vāgbrāhmaṇam*, III, 2, 6; *brāhmaṇam*, Ś. VIII, 10.  
*vāgrāśah*, III, 2, 5.  
*vānmayah*, III, 2, 1; 2; 3; Ś. VIII, 1; 2; (acc.) III, 2, 1; 2; 3; Ś. VIII, 1; 2.  
*vājimat*, I, 2, 1.  
*vāhanam*, III, 2, 5; Ś. VIII, 9.  
*vamah*, II, 2, 1.  
*vāyuh*, I, 2, 3; II, 2, 1; 2; 7; 3, 1; 4, 1; III, 2, 4; Ś. VII, 3, &c.; (acc.) Ś. XI, 1; (gen.) II, 1, 7; III, 2, 5; (loc.) III, 2, 3; Ś. VIII, 4.  
*vānam*, I, 1, 3, &c.  
*vātraghnam*, I, 2, 1.  
*Vālakhyāḥ*, I, 5, 2.  
*vāva*, I, 3, 4; 5; II, 2, 1; 4, 2.  
*vamśatīśatāni* (*śatā*), III, 2, 1; Ś. VIII, 1.  
*vākārah*, II, 3, 6.  
*vaktayah*, I, 5, 1.  
*viksudram*, I, 5, 1.  
*vichandāsah*, I, 5, 1.  
*vajarah*, I, 4, 1 (nom. sing. or nom. plur.?).  
*vajñānam*, II, 6; (gen.) III, 2, 5.  
*√vid*: *veda*, I, 1, 2, &c.; Ś. VII, 14, &c.; (1st pers.) II, 1, 5; 8; *vidah*, II, 3, 2; Ś. VIII, 9; *vidyāt*, I, 5, 2; II, 1, 5; III, 1, 4; Ś. VII, 8; *vidhāt*, I, 1, 3, &c.; Ś. VIII, 11, &c.; *viduṣah* (gen.), I, 3, 4; Ś. I, 8; (acc. pl.) Ś. VII, 14; *vidvāmsah*, Ś. VIII, 11; *viduam*, III, 1, 6; *vedayam cakre*, III, 1, 1; Ś. VII, 2.  
*vid*, I, 3, 8.  
*√vid*: *anvavandan*, II, 3, 8; *vittvā*, I, 3, 5.  
*vidyut*, III, 1, 2; Ś. VII, 3; (acc.) III, 2, 4; Ś. VIII, 7; (nom. pl.) Ś. XI, 2; (acc.) Ś. XI, 1.  
*vidhā*, II, 3, 3; 4; *vidhām* (v. l. *anuvudhāḥ*), II, 3, 1; *vidhāḥ*, II, 3, 3; 4.  
*vibhūtim*, *vibhūṭayah*, II, 1, 7.  
*virāt*, I, 1, 2; 3, 4; 4, 1; (acc.) I, 1, 2; (loc.) I, 3, 4; (instr. du.) I, 4, 2; (nom. plur.) I, 4, 1; 5, 2; (acc.) I, 5, 2.  
*virāṭcatuṣṭhāni*, I, 3, 4.  
*√vī*: *samvīśati*, II, 1, 6; *abhinivīśate*, I, 2, 4; *prāvīśat*, II, 1, 4; 4, 2; *prāvīśāma*, II, 4, 2; *prāvīśata*, II, 4, 2; *prāvīśāma*, II, 1, 4; *viśṭah*, I, 3, 8; *āvīśṭah*, II, 1, 1; *nivīśam* (acc. masc.), II, 1, 5; *viśṭāḥ* (fem.), I, 3, 8; *nivīśṭah* (fem.), II, 1, 1; *āvīśayāt*, Ś. XI, 1; *āvīśva* °*vaśuk*, Ś. XI, 2; *pratyāvīśuḥ*, Ś. XI, 1.  
*vīśah*, I, 1, 1.  
*viśvam*, I, 2, 2 (in an etymology); II, 2, 1; *viśve devāḥ*, I, 1, 4; III, 1, 6; Ś. VII, 14; *viśvair devāḥ*, III, 1, 6; Ś. VII, 14; *viśva-bhūtam*, Ś. VII, 15.  
*viśvāḥ* (acc.), II, 1, 6 (from Rgveda).  
*viśvānam*, II, 1, 2.  
*viśvasā*, II, 3, 7.  
*√viś*: *āvīśat*, II, 4, 3 (Monier-Williams' *Dict.*, but not Whitney. *Roots*, *Exc.*, and *√av* is much more probable).  
*vīṇā*, *vīṇam*, *vīṇāḥ* (acc.), III, 2, 5; Ś. VIII, 9; *vīṇiyat* (gen.), Ś. VIII, 10.  
*vīṇavat*, I, 2, 1.  
*vīryam*, I, 1, 3; 2, 2; 4, 1; (acc.) I, 5, 1; 2; (loc.) I, 2, 2; (nom. plur.) I, 4, 2.  
*viśvānam*, I, 1, 3; *viśvāvat*, I, 3, 7.  
*viśvavattamah*, I, 2, 4.  
*√vir*: *parivṛtāḥ*, II, 3, 5; *parivṛtā*, II, 3, 5; III, 2, 5; *āvṛtam* (nom.), II, 1, 6.  
*virāḥ*, II, 3, 6; Ś. XI, 1; 2; (acc.) I, 2, 4.  
*√vir*: *udvartate*, II, 3, 6; *virvartayati* (*yaṇti*, Ś. VII, 10), II, 1, 3; 5; *vyāvartayati*, I, 3, 1; *āvavartate*, II, 1, 6.  
*Virtram*, I, 1, 1.  
*virthā*, II, 3, 6.  
*√vir*: *varṣati*, II, 1, 2; Ś. VII, 3.  
*viśā*, I, 2, 4; 3, 1.  
*virśaveat*, I, 2, 1.  
*virṣṭāḥ*, III, 1, 2; Ś. VII, 2; *viśṭam varṣati* (*varṣanti* B), Ś. VII, 3.  
*viśāḥ* (acc.), I, 2, 4; better read *biśāḥ*.  
*vedah*, I, 3, 2; II, 2, 2; III, 1, 6; 2, 4; Ś. VII, 18; (acc.) III, 2, 3; Ś. VIII, 3; (gen. plur.) Ś. II, 1.  
*vedapūṇyah*, III, 2, 3; Ś. VIII, 3.  
*vat*, I, 1, 1, &c.; Ś. VII, 2, &c.

*vaṁśavadanam*, I, 5, 3.

✓*vyac* : *viśyācē*, I, 2, 2.

*vyāṅjanāni*, II, 2, 4; Ś. VIII, 11.

*vyānāḥ*, II, 3, 3; Ś. VIII, 8; X, 8, &c.

*vyāvṛttih*, I, 3, 1.

*vyāhrtih*, II, 2, 2; (nom. plur.) I, 3, 2; (acc.) I, 3, 2; Ś. I, 6.

✓*vray* : *vrājayati*, III, 2, 4; Ś. XI, 4.

✓*śams* : *śamsati*, I, 1, 3, &c.; Ś. II, 1, &c.; VIII, 5, &c.; *anulamsati*, I, 5, 2; *pariśamsati* (with acc. and instr.), I, 4, 2; *śamset*, III, 2, 4; *śamsa*, II, 2, 3; *śamsavyantam*, II, 2, 3; *°yate*, Ś. I, 5; *śastvā*, I, 5, 1; *śalamisa*, II, 2, 3; *anulavyante*, II, 3, 4; *śastam*, Ś. I, 1.

✓*śak* : *śaknoṣi*, III, 1, 4; Ś. VII, 8, &c.; *śaknot*, II, 4, 3; *śaknuvan*, *śaknuvantam*, III, 1, 4; Ś. VII, 8; 9; *śakāḥ*, III, 1, 4; Ś. VII, 8; *śaknuvan*, Ś. VII, 8; *śaknuvantam*, Ś. VII, 9. *śatam*, I, 2, 2; 4, 2; II, 2, 1; 3, 4; (acc.) II, 2, 1; Ś. XI, 8; *śatam* (*ekādśa*), II, 3, 6; (*saṅgā*), III, 2, 1; Ś. VIII, 2.

*śataramaḥ*, II, 2, 1.

*śatasamvatsarasya*, II, 2, 4; Ś. II, 17.

*śaphāḥ*, II, 1, 4.

*śabdavati*, III, 2, 5; Ś. VIII, 9.

*śarīram*, II, 1, 4; 2, 4; III, 2, 1; (acc.) II, 1, 4; (abl.) II, 1, 4; Ś. XI, 1; (gen.) II, 1, 4; (loc.) Ś. XI, 1; (nom. plur.) II, 1, 8; (acc.) II, 1, 8; (instr.) II, 3, 5.

*śarīratvam* (acc.), II, 1, 4.

*śarīrapuruṣaḥ*, III, 2, 3; Ś. VIII, 3.

*śarīrabhedāt*, II, 5; 6.

*śarīryai* (gen.), I, 3, 4; *śarīryām*, I, 3, 4.

*śasvat*, III, 1, 6.

*śastrānām*, I, 2, 1; *śastrena*, Ś. I, 6.

*śāntih*, I, 1, 3, &c.; *śāntyai* (dat.), I, 1, 3, &c.; Ś. I, 4, &c.; *śāntyām* (or *ekāhikā*), I, 1, 3, &c.

*śālāvamśe*, III, 2, 1; Ś. VIII, 1.

*śāḥ*, I, 4, 1; II, 3, 4; III, 2, 5; Ś. VIII, 9; (gen.) II, 1, 4; Ś. II, 2; (loc.) III, 1, 2; Ś. VII, 3.

*śrāstvām*, II, 1, 4; (acc.) II, 1, 4.

*śṛnam*, II, 4, 1; (acc.) II, 4, 2; (instr.) II, 4, 3; (abl.) I, 3, 5; II, 4, 1.

*śi* : *aśyat*, II, 1, 4; *śayānāḥ*, II, 5; *adhīśete*, Ś. II, 4.

*śiṣan*, I, 5, 2; II, 1, 4.

*śiṣṇyāḥ*, I, 5, 1.

*śukāḥ*, I, 2, 4.

*śuklam*, II, 1, 5.

*śuddhe* (acc. du.), III, 1, 3; Ś. VII, 10.

✓*śu* : *śusyati*, II, 3, 6.

✓*śy* : *aśvī*, II, 1, 4; *śryate*, II, 1, 4; *aśryata*, II, 1, 4.

✓*śy* : *śrapayitvā*, III, 2, 4; Ś. XI, 4; *°yati*, Ś. II, 11.

*śradddham*, II, 1, 7.

✓*śri* : *śrayante*, I, 3, 2; *aśrayata*, II, 1, 4; *śritāḥ*, I, 3, 2; (fem.) II, 1, 4.

*śrīh*, I, 1, 3; 2, 4; *śriyam*, I, 2, 4; *śriyai* (dat.), I, 4, 2; *śriyah* (nom.), II, 1, 4.

*śrīman*, I, 1, 3.

✓*śru* : *viśrnoti*, II, 1, 7; *śṛnoti*, II, 6; *śruvanti*, II, 1, 7; *aśṛgvan*, II, 1, 4; *śrūnyat*, III, 2, 4; Ś. VIII, 7; *upāśrūnyat*, III, 2, 4 (*upāśrūta*, Ś. VIII, 7); *aśrūtaḥ*, III, 2, 4; Ś. VIII, 7; *śrūṣāṅte*, Ś. VIII, 9; *śrutam* (nom.), II, 4, 3; *śrute*, II, 3, 8; *śrutvā*, II, 4, 3.

*śrutavadanaḥ*, III, 2, 5; Ś. VIII, 9.

*śreṣṭham*, I, 3, 3.

*śreṣṭhātām*, I, 1, 1.

*śrota*, III, 2, 4; Ś. VIII, 7.

*śrotam*, I, 3, 8; II, 1, 4; 4, 1; 2; Ś. VII, 4, &c.; (acc.) II, 1, 7; Ś. X, 6; (instr.) II, 1, 7; 4, 3; (abl.) II, 4, 1; (gen.) II, 1, 7; III, 2, 5; (loc.) Ś. X, 1; (nom. du.) II, 3, 8.

*śrotamayāḥ*, III, 2, 1; 2; 3; Ś. VIII, 1; 2; (acc.) III, 2, 1; 2; 3; Ś. VIII, 1; 2.

*śleṣmā*, II, 3, 3; *śleṣma*, Ś. II, 1.

*ślokāḥ*, II, 3, 8.

✓*śvas* : *prāśvasīte*, II, 1, 8.

*śvastanam* (acc. neut.), II, 3, 2.

*sat*, I, 3, 8; 4, 2; III, 2, 4.

*satthimśatam* *śahasraṇi*, II, 2, 4; 3, 8; *sat-trimśat* - *śahasraṇi*, Ś. II, 17.

*satpadāḥ*, I, 5, 1.

*śatīcam*, I, 3, 8.

*saṁśatāni* (*trīṇi*), III, 2, 1; Ś. VIII, 1.

*sa*, I, 1, 1, &c.; *sā*, I, 2, 2, &c.

*sāmyogah*, II, 1, 5.

*samvatsarah*, III, 2, 6; Ś. I, 1; X, 5; (acc.) III, 1, 6; Ś. X, 5; (adv.) I, 1, 1; (gen.) III, 2, 1; Ś. VIII, 1; XI, 3; (instr.) Ś. X, 5; (nom. plur.) Ś. VII, 20.

*samvatsarasammānāḥ*, III, 2, 3; Ś. VIII, 1; (acc.) III, 2, 3; Ś. VIII, 1.

- saṃsādi*, III, 2, 5.  
*samskr̥t̥h*, I, 3, 7.  
*saṃhitā*, III, 1, 1, &c.; Ś. VII, 2, &c.; (acc.) III, 2, 3; 6; *saṃhitāyai* (gen.), III, 1, 1; 2, 6; Ś. VII, 2; *saṃhitāḥ* (acc.), III, 2, 6; Ś. VIII, 11.  
*sakrt*, I, 2, 2.  
*samkalpaḥ*, II, 6.  
*saṃgrahitā*, II, 3, 8.  
✓*śaj*: *anuvajati*, I, 5, 2; *anuvaktā*, *anuvakṭā*, I, 5, 2.  
*śaṇiṇyam*, I, 5, 2; Ś. II, 16.  
*saṃjñātyai*, I, 2, 2.  
*saṃjñānam*, I, 2, 2; II, 6.  
*śaṅkārām*, III, 2, 6; Ś. VIII, 11.  
*satlyam*, II, 1, 5; (gen.) II, 1, 5.  
*satlyatvam*, II, 1, 5.  
*satyam*, I, 2, 2; II, 1, 1; 3, 6; 8; Ś. VII, 17; (acc.) II, 3, 6; (gen.) II, 3, 8; *satyaavat*, I, 2, 2.  
*satyasamhitā*, Ś. VII, 17.  
*satyāvr̥te*, II, 3, 6; (acc.) II, 3, 6.  
✓*śad*: *upanīṣasūda*, II, 2, 3.  
*satyah*, I, 3, 4.  
*śadhu īh* (acc.), II, 1, 6 (from Ṛgveda).  
*saṃtatyaḥ*, II, 5.  
*saṃtanu*, I, 2, 2 (—Aitareya Brāhmaṇa, V, 16, 14).  
*saṃdhātā*, III, 1, 2; Ś. VIII, 3.  
*saṃdhānam*, III, 1, 6; Ś. VII, 17.  
*saṃdhīḥ*, III, 1, 2; Ś. VII, 3, &c.; (acc.) III, 1, 3; 5; (nom. plur.) III, 2, 2; (acc.) III, 2, 2; (gen.) III, 2, 2; Ś. VIII, 1; 2.  
*saṃdhīvijñāpani*, III, 1, 5; Ś. VII, 13.  
*saṃpta*, I, 5, 1; 2; III, 2, 4; with *vimsatīśatām*, III, 2, 1; Ś. II, 10; VIII, 1; *saṃptadaśam*, II, 3, 4.  
*saṃptanavatiḥ*, I, 2, 2.  
*saṃtapadā*, I, 5, 1.  
*śaḥlām*, III, 2, 6.  
*śaḥrahmakāḥ*, I, 2, 4.  
*śamam* (nom. neut.), I, 1, 2; (instr.) I, 1, 2.  
*śamānaḥ* (a *prāna*), II, 3, 3.  
*śamānaḥ*: *śamānānam* (masc.), II, 3, 1; *śamānam*, II, 1, 2; III, 1, 1; *śamāne* (du.), III, 1, 1.  
*śamānāyatanaḥ*, I, 5, 2.  
*śamānodarkam*, I, 5, 3.  
*śamudraḥ*, II, 3, 3.  
*śaṃpat*, I, 1, 2; (instr.) I, 3, 8.  
*śaṃpānatamaḥ*, II, 3, 2; 3.  
*śaṃpātāḥ*, I, 4, 2.  
*śaṃpratiprāṇaḥ*, III, 2, 2; Ś. VIII, 2.  
*śaṃpratīvīt*, II, 3, 1; 6.  
*śaṃbhavāḥ*, II, 3, 2.  
*śayoni*, II, 1, 8.  
*śarūpatām*, III, 2, 1; Ś. VIII, 1; 2.  
*śarvāḥ*, I, 3, 5, &c.; Ś. VIII, 1, &c.; *śarvā*, II, 3, 6; Ś. VII, 22; *śarvam*, I, 1, 3, &c.; Ś. VII, 3; *śarvam* (acc. neut.), I, 3, 5; II, 2, 1, &c.; Ś. VII, 2, &c.; *śarvayai* (gen.), III, 2, 5; *śarve*, I, 1, 3, &c.; Ś. VIII, 1, &c.; *śarvāḥ*, II, 2, 2; *śarvāni*, I, 3, 4; II, 1, 2; 6; *śarvān*, I, 1, 3, &c.; *śarvāḥ*, II, 2, 3; *śarvāni*, II, 2, 2; *śarvāḥ* (neut.), I, 3, 4; *śarvebhyāḥ* (dat. neut.), II, 1, 3; 8; 2, 2; (abl. neut.) II, 5; *śarvām* (masc.), I, 1, 3; II, 2, 1; 2; (prot. neut.) III, 2, 4; Ś. VIII, 7; *śarveṣu* (neut.), III, 2, 3; Ś. VII, 22; *śarvīsu*, Ś. X, 1.  
*śarvataḥ*, II, 3, 5; Ś. VII, 3.  
*śarvayujāḥ*, II, 3, 8.  
*śarvalokam* (acc.), III, 1, 2.  
*śarvaśaḥ*, I, 2, 4.  
*śalokataḥ*, III, 2, 1; 2; Ś. VIII, 1; 2.  
*śaṇanāni*, II, 3, 3; (abl.) II, 3, 3; (gen.) I, 2, 1.  
*śaryāḥ* (fem.), I, 2, 3.  
*śarvakāram*, III, 2, 6; Ś. VIII, 11.  
*śahasram*, II, 3, 4; (nom. plur.) II, 2, 4; 3, 8.  
*śaṅgaḥ*, I, 3, 8.  
*śaṃtyasya*, I, 2, 2.  
*śama*, III, 1, 5; 3, 6; Ś. II, 1; VII, 13; (acc.) III, 1, 5; Ś. VII, 13; (instr.) I, 3, 2; Ś. II, 1; (abl.) I, 3, 2; *śamaḥ*, Ś. I, 4.  
*śāmataḥ*, II, 3, 4.  
*śūyam*, II, 1, 5.  
*śūyujyam* (acc.), III, 2, 1; 2.  
*śāntram*, I, 5, 2.  
✓*śi*: *śitam*, II, 1, 6.  
✓*śic*: *śīcatī*, II, 5; *śīktam*, I, 4, 2; *śīcyate*, I, 1, 2; III, 2, 2; *śīcyeta*, III, 2, 2; (*śīcyet* (?) Ś. VIII, 2.  
*śīmānam*, II, 4, 3.  
✓*śu*: *śutam*, I, 1, 4.  
*śukrtam*, II, 4, 2; (gen.) III, 2, 4.  
*śuparṇarūpam*, I, 4, 2.  
*śuparṇasya*, I, 4, 2.  
*śūktam*, I, 2, 2, II, 2, 2, (acc.) II, 2, 2;

- (instr.) I, 2, 2; (gen.) I, 5, 3; (nom. du.) I, 5, 2; (gen. plur.) I, 3, 8.  
*śūdalohāḥ*, I, 4, 1, &c.; Ś. II, 1; (instr.) I, 4, 2; (acc.) Ś. II, 1.  
 √*sr* : *upasrtaḥ*, III, 1, 6 (*upasrstaḥ*, Ś. VII, 14).  
 √*srj* : *samsrjati*, I, 3, 4; *utsrjati*, I, 5, 1; *asrjata*, II, 4, 1; *upasrjai*, Ś. XI, 1; *upa-*(*sr*)*srje*, Ś. XI, 1; *srjai*, II, 4, 1; 3; Ś. XI, 1; *srjāḥ*, II, 1, 2; *utsrstaṁ* (nom.), II, 4, 3; *srstau*, II, 1, 7; *srjāḥ* (masc.), II, 1, 7; (fem.) II, 4, 2; *upasrstaḥ* (fem.), Ś. XI, 1; *srstam*, II, 4, 3; *srsteva*, III, 2, 6; *visrjya*, II, 4, 3; *prasrjyante*, I, 3, 5.  
 √*srp* : *udasarjate*, II, 1, 4; *sarisrpyante*, I, 3, 5; *samutsrpya*, I, 2, 4.  
*somah*, II, 3, 3.  
 √*skand* : *āskandayati*, III, 2, 4 (not in Ś. VIII, 7).  
 √*stan* : *stanayati*, I, 2, 1.  
*stanyau*, I, 5, 1.  
 √*stabh* : *stabhamānam* (acc.), I, 4, 1; *vistab-**dhah*, *vistabdhāni*, II, 1, 6.  
 √*stu* : *prastauti*, II, 3, 4; *stuvāṭu*, III, 2, 4 (*stiyāt*, Ś. VIII, 6); *stuviran*, *stuvate*, Ś. I, 4.  
*stobhasahasrāni*, II, 3, 8.  
*stomah*, I, 4, 1; (gen. plur.) I, 4, 2; 5, 1.  
*stomachandasoḥ* (gen.), I, 4, 1.  
*stomataḥ*, II, 3, 4.  
*stomāḥśamsanāyai* (dat.), I, 4, 1.  
*striyam*, II, 3, 8; Ś. XI, 4; *striyām*, II, 3, 7; 5; *striyai* (gen.), I, 4, 2; II, 5.  
*sthavīryah*, I, 5, 1.  
 √*sthā* : *utsthati*, II, 1, 1; 3, 1; *pratisthati*, I, 1, 1, &c.; *adhististhati*, II, 3, 8; *prati-**sthanti*, I, 1, 1, &c.; *anūpatisthante*, I, 5, 1; *ulastisthat*, II, 1, 4; *utthīsyati*, II, 1, 4; *sthitam* (nom.), I, 1, 1, *pratiṣṭitah*, I, 2, 2; *pratiṣṭhitā*, I, 3, 4; *pratiṣṭhitam*, I, 1, 2; 6; *pratiṣṭitāḥ*, II, 4, 2; Ś. X, 1; *pratiṣṭhaya*, I, 4, 2; *pratiṣṭhīpayati*, I, 1, 2; *tiṣṭhet*, Ś. XI, 1; 2; *tasthau*, Ś. XI, 1; 2.  
*sthimābhyām* (abl.), III, 1, 3; Ś. VII, 10.  
*sthūlipākam*, III, 2, 4; Ś. XI, 6.  
*sthavaram*, II, 6; (gen.) Ś. XI, 5; (loc.) Ś. XI, 5.  
*snāyāni*, II, 1, 6.  
*spṛśāḥ*, III, 2, 5; Ś. VIII, 8.  
*spṛśarūpam*, III, 2, 1; Ś. VIII, 1.  
*spṛśasmabhīḥ*, II, 3, 6.  
 √*spṛś* : *upasprśet*, I, 2, 4; *spṛstā*, II, 3, 6; *spṛstaṁ* (nom.), II, 4, 3; *spṛstā*, II, 4, 3.  
*sma*, I, 1, 1, &c., in the form *u ha sma*, or *ha sma*, II, 1, 3, &c.; *atha ha sma*, Ś. VII, 2 (om. *sma*, A. III, 1, 1).  
*smṛtiḥ*, II, 6.  
 √*sram* : *vyasramsata*, III, 2, 6; Ś. VIII, 11.  
*svam*, II, 5; *svena* (masc.), III, 1, 6; Ś. VII, 14; (neut.) Ś. II, 1.  
 √*svad* : *svadayati*, II, 1, 7.  
 √*svap* : *svapīti*, III, 1, 6; Ś. VII, 18; *suptah*, II, 1, 8.  
*svapnāḥ*, II, 4, 3; III, 2, 4; Ś. XI, 4.  
*svayam*, III, 2, 4.  
*svay*, I, 3, 2.  
*svirah*, II, 3, 6; *svarāḥ*, III, 2, 5; Ś. VIII, 8; 9; *svarah*, II, 2, 4.  
*svavarūpam*, III, 2, 1; Ś. VIII, 1.  
*svarāśvaram*, III, 1, 5; (*svarāt svaram*), Ś. VII, 12.  
*svargah*, III, 1, 6; (acc.) II, 3, 8; (instr.) III, 1, 1; Ś. VIII, 2, &c.; (nom. plur.) I, 2, 4; (loc.) II, 5, 6 (always with *lokaḥ*).  
*svargakamah*, III, 1, 3; Ś. VII, 10.  
*svastitūyai*, I, 5, 2; 3.  
*svastyayanam*, I, 5, 2; 3; (acc.) I, 5, 2; 3; Ś. I, 4.  
*svēdu*, I, 3, 4; (acc.) II, 6.  
 √*svēd* : *svēdate*, I, 3, 5.  
*ha*, I, 1, 1, &c.; Ś. VII, 2, &c.  
 √*han* : *hanti*, III, 2, 4; *apaghñate*, I, 1, 2; *apāhata*, I, 2, 2; 3, 4; *hanyat*, II, 3, 6; *hatva*, I, 1, 1; *apahatya*, II, 3, 8; *atyaji-**ghāmsat*, II, 4, 3.  
*hantu* (with subj.), II, 1, 4; Ś. XI, 1.  
*havam* (acc.), I, 1, 4.  
*havah*, II, 4, 2.  
*hastinah*, II, 6; (gen. sing.) Ś. XII, 8.  
*hastyāḥ*, I, 1, 2.  
 √*ha* : *hāsyati*, III, 1, 4; Ś. VII, 8; 9; *vihā-**ryete*, III, 2, 4 (*vipradrīṣyete*, Ś. VIII, 7); *vajā-**hāti*, Ś. VIII, 7.  
*hi*, I, 1, 2, &c.  
 √*hims* : *hīnasti*, II, 5; *ahimsanta*, II, 1, 4.  
*hīmkārāḥ*, I, 3, 1; (instr.) I, 3, 1.  
*hīṃkṛtya*, I, 3, 1.

*kīraṇmāyāḥ*, II, 1, 3.  
 ✓*hu* : *jukumoh*, III, 2, 6; Ś. VIII, 11; *kutvā*, III, 2, 4; *jukoti*, Ś. XI, 4; *hutani*, Ś. X, 1; *jukuyāt*, Ś. XII, 8.  
 ✓*hu* : *hūyate*, II, 2, 4.  
 ✓*hr* : *vīharati*, I, 3, 5; 7; 8; *vyāharati*, I, 3, 3; III, 1, 1; *abhiṣyāharati*, III, 1, 3; Ś. VII, 10; *upodīharati*, III, 2, 6; (*udā*?) Ś. VIII, 10; *pratīharati*, II, 3, 4; *vyaharat*, I, 3, 3; *abhiṣyaharat*, III, 1, 6; Ś. VII, 14;

*°haranti*, II, 1, 5; *āharata*, II, 1, 7; *abhiṣyā-hāṣan* (?), III, 1, 6 (*°haran*, Ś. VII, 14); *parihrtah*, III, 1, 1; Ś. VII, 2; *avīparihrtah*, III, 1, 1 (*parihrtah*, Ś. VII, 2); *abhiṣyā-hrtya*, II, 2, 3; 4, 3; *samudhrtya*, II, 4, 1.  
*hrdayam*, II, 1, 3; 4, 1; 6; Ś. VII, 3, &c.; (acc.) II, 4, 2; (abl.) II, 4, 1; (gen.) II, 1, 3.  
*hotā*, I, 1, 3, &c.  
*hotrakah*, I, 2, 4.  
*hrasiyāḥ*, I, 5, 1.

WORDS IN ŚĀṆKHIĀYANA ĀRAṆYAKA VII AND VIII WHICH ARE NOT FOUND IN THE PARALLEL PASSAGES IN AITAREYA ĀRAṆYAKA III.

*akuśalena* (masc.), VIII, 10.  
*akṣarasamānāyāḥ*, VIII, 4.  
*anūgūṇinīgrahāḥ*, VIII, 9.  
*apṛavaktre*, VIII, 11.  
*abrahmacariṇe*, VIII, 11.  
*abhiśaḥ*, VIII, 5.  
*abhiṣyāhārtatham*, VII, 14.  
*abho*, VIII, 7.  
*aridhamāsāḥ*, VII, 20.  
*avedavīde*, VIII, 11.  
*itihāsapuraṇam*, VIII, 11.  
*thate*, VIII, 9.  
*upastaraṇāni*, VIII, 9.  
*ṛtvijam*, VIII, 3.  
*kalāḥ*, VII, 20.  
*kāmacārī*, VII, 22 (bis : ? *kāmacāri* in first case).  
*kāmarūṇī*, VII, 22 (bis : ? *kāmarūṇi* in first case).  
*kāṣṭhāḥ*, VII, 20.  
*kīrtayati*, VII, 2.  
*kṛtyā*, VIII, 11.  
*kṣaṇāḥ*, VII, 20.  
*gatiḥ*, VII, 20.  
*gatiṣṭhitīnīṣṭhitibhūḥ*, VII, 20; *°ih*, ibid.  
*tvīṣṭh*, VIII, 10.  
*daṇḍāḥ*, VIII, 9.  
*dirghāḥ*, VII, 2.

*dhṛaṇṣayaḥ*, VII, 20.  
*nimesāḥ*, VII, 20.  
*nivṛttih*, VII, 20, and see *gati*'.  
*patih*, VII, 15.  
*parśatsu*, VIII, 9.  
*brāhmī* (?), VIII, 11.  
*bharat*, VII, 20.  
*bharasyat*, VII, 20.  
*bhūtam*, VII, 20.  
*mithah* (*samhitāni*), VII, 21.  
*mukhanāsika*, VIII, 9.  
*yakātaravakāratu* (acc.), VII, 11.  
 ✓*rabh* : *ārabdhā*, VIII, 10.  
*vaktṛā*, VIII, 10.  
*vacah*, VIII, 10.  
*vatsah*, VII, 18.  
*vadyayitrā*, VIII, 10.  
*vīkṛtāḥ*, VIII, 11.  
*vīdyā*, VII, 7.  
*śraddhā*, VII, 17.  
*sabbhakṣatām*, VIII, 1, &c.  
*sarvabhūdasamhitā*, VII, 21.  
*sādhyati*, VIII, 10.  
*śulthah*, VIII, 2.  
*sthitih*, VII, 20, and see *gati*'.



WORDS IN ŚĀṆKHĪYANA ĀRAṆYAKA IX, X, XI, XII, 8, AND XIII, WHICH  
ARE NOT FOUND IN AITAREYA ĀRAṆYAKA I-III. (ĀRAṆYAKA IX  
IS MAINLY A REPETITION OF CHĀNDOGYA UPANIṢAD.)

- aṅgārāḥ*, X, 8; (acc.) X, 8.  
✓*añc*: *udañkat*, XI, 1; *ācya*, XI, 4; XII, 8;  
cf. IX, 8.  
*adhyañmīkām*, X, 1.  
*anvāhāryapaśanaḥ*, X, 1.  
*aparam* (nom. neut.: not in Bṛhadāraṇyaka),  
XIII.  
*amṛtakumbhaḥ*, II, 5, 19; XI, 1.  
*ayas*, XI, 7.  
*arvāntaradīśaḥ* (nom.), X, 6; (acc.) X, 6;  
(instr.) X, 6.  
✓*aś*: *prāśya*, IX, 8.  
*aśma*, XI, 7.  
*ājyāvaśeṣam* (acc.), XI, 5.  
*ājyāhutīḥ* (acc.), XI, 4.  
*ātichandasam*, XI, 7.  
*āntaram*, X, 1.  
*ārdre*, XI, 2.  
✓*ās*: *āsinaḥ*, XII, 8.  
*Īśanaḥ*, XI, 2; (acc.) XI, 1.  
*ucchiṣṭam* (acc.), XI, 8.  
*uttaram* (adv.), XII, 8.  
*uttarataḥ* (with abl.), XII, 8.  
*udāham* (?), XII, 8, n. 8.  
*uṣṭiārohaṇam*, XI, 4.  
*ṛṣabhaṣṭrṅgūgramaṇim* (?), XII, 8.  
*ekām*, *ekayā*, XII, 8.  
*eraṇḍamaṇim*, XII, 8.  
*kamṣe*, XII, 8.  
*kāmṣyam*, IX, 8.  
*kalīm*, XI, 4.  
*kumbhaḥ*, see *amṛta*°.  
*krśṇāyāḥ* (gen.), XI, 4.  
*kauṣumbhaparīdhānam*, XI, 4.  
*lśamam* (?) (with dat.), XI, 1.  
*khadirasāramaṇim*, XII, 4.  
*garhapatyāḥ*, X, 8.  
*gītani* (acc.), XI, 4.  
*ghṛtaudane*, XII, 8.  
*cataśṛbhīḥ*, XII, 8.  
*caturthīm*, IX, 8.  
*carmaṇi*, XII, 8.  
*jānu* (acc.), XI, 4; XII, 8; cf. IX, 8.  
*tādṛk*, X, 8.  
*tīlandane*, XII, 8.  
*tr̥ptīḥ*, XI, 7.  
*tailābhyāṅgam*, XI, 4.  
*trirātram* (adv.), XII, 8.  
*dakṣiṇam* (acc. neut.), XI, 4; XII, 8.  
*dantāḥ*, X, 8; *dantām*, XII, 8.  
*daśavīdham*, X, 8.  
✓*dhā*: *upasamādhāya*, XI, 4; XII, 8.  
*dhūmaḥ*, X, 8.  
*nadyāḥ*, *nadīm*, X, 7.  
*nūkam*, XI, 7.  
✓*nī*: *samavaninīya*, XI, 5; 6; 8.  
*pañcabhīḥ*, XII, 8.  
*payāḥ*, X, 8; (loc.) XI, 4.  
*pariṣuṣiram* (v. l. °suṣ°), XI, 1.  
*pāṇḍuradavśanām*, XI, 4.  
*pīpiṣṭham*, IX, 2.  
*pīrvamānaḥ*, XI, 1.  
*pratodīgramaṇim*, XII, 8.  
*pratyrcam*, XII, 8.  
✓*badh*: *badhniyāt*, XII, 8.  
*Bṛhaspatiḥ*, XI, 7.  
*bailvam*, XII, 8.  
*brahmayajñaniṣṭhaḥ*, XIII, 1.  
*bhasmani*, X, 8.  
*bhūtikāmaḥ*, XII, 8.  
*maṇim*, XII, 8.  
*madhusarpiṣoḥ*, XII, 8.  
*manyuḥ*, X, 8; (loc.) XI, 1.  
*mahāvārohasya* (°rāk° B), XII, 8.  
*māṇṣaudane*, XII, 8.

- māsāh*, *māsān*, X, 5.  
*muktakeśam*, XI, 4.  
*munḍām*, XI, 4.  
*muḍgaundane*, XII, 8.  
*mukālagraṇam*, XII, 8.  
*mūkāh*, IX, 3.  
*mūrdhani*, XI, 1.  
*randrāya*, XI, 1.  
*ramati*, XI, 3.  
*√vas* : *vāsayitva*, XII, 8.  
*√vah* : *apohya*, X, 8; *parisamuhya*, XI, 4; XII, 8; *udoham* (?), XII, 8.  
*vedaśirah* (acc. ?), XIII.  
*vaiyāghre*, XII, 8.  
*vairāgyasamskṛte*, XIII, 1.  
*vairājam*, X, 8.  
*vairājam* (possibly °*jam* with B to balance *svārājam*), XI, 7.  
*śradhdhā*, X, 8.  
*śaḍbhiḥ*, XII, 8.  
*śaḍaśabhiḥ*, XII, 8.  
*samit*, X, 8.  
*samudrah*, X, 7; (acc.) X, 7; (instr.) X, 7.  
*sarūpavatsūyūh* (gen.), XI, 4.  
*sarvatsām*, XI, 4.  
*Sīvitri* (?), XI, 7.  
*sīsam*, XI, 7.  
*sukham* (acc. neut.), XI, 1.  
*√stṛ* : *paristūya*, XI, 4; XII, 8.  
*sthātipākāvaśam*, XI, 6.  
*sruveṇa*, XI, 4.  
*svārājam*, XI, 7.  
*√han* : *upaghātam*, XI, 5.  
*hṛdayaśālagraṇam*, XII, 8.

RARE WORDS IN ŚĀNKHĀYANA ĀRAṆYAKA I, II.<sup>1</sup>

- akṣitim*, II, 17.  
*anantaryam* (acc.), II, 11.  
*argaleṣṭke* (acc.), II, 16.  
*avatarāḥ*, I, 8.  
*aṣṭiḥ* (acc.), I, 4.  
*udubrahmiṇyasya*, II, 6.  
*upasarjanyām*, II, 17.  
*√rdh* : *samardhayati*, I, 1, &c.  
*kadvān*, I, 2.  
*kāmapram*, I, 7.  
*√dih* : *digdhena* (masc.), I, 8.  
*devachandūmsi*, I, 5.  
*√dhr̥ṣ* : *pradharṣayati*, *pradharsya*, I, 8.  
*nakṣatriyām*, II, 16.  
*parārdhyam*, I, 7.  
*paricarmanyam*, II, 1.  
*parimādaḥ*, I, 4; *parimādāñjapān*, I, 4.  
*bahirdhā*, II, 11.  
*bhūtechādāṇi sāma*, I, 4.  
*√mad* : *parimattam*, I, 4.  
*yūtaūtiyam*, II, 16.  
*Vikvakarmā*, II, 17.  
*√vye* : *parivayet*, II, 16.  
*vraje*, II, 16.  
*vratacaryayā*, I, 6.  
*saṁśleṣaṇam*, II, 1; *saṁśleṣaṇī*, II, 1.  
*√sidh* : *saṁsiddhena*, II, 11; *saṁsiddhābhiḥ*, II, 10.  
*Ilairanyastūpīyam*, II, 16.

<sup>1</sup> For Āraṇyaka III-VI see Jacob's *Concordance*. Buhler, *Z. D. M. G.*, XLVIII, 63, compares with *paraśvān*, III, 2, Pāli *palasate* (Aśoka's Pillar Edict, V) and *palāsūda* (Jāt., V, 406, v. 267), 'rhinoceros.' For *vijarā nadi*, III, 3, cf. Hopkins, *J. A. O. S.*, XXVI, 56; on III, 1 sq., see Windisch, *Sachs. Ber.*, 1907, pp. 111 sq., *Buddha's Geburt*, pp. 63 sq., 71 sq.

## INDEX VI

### WORDS OCCURRING IN ĀRAṆYAKA V, AND IN THE PARALLEL PASSAGES OF ŚĀṆKHIĀYANA ĀRAṆYAKA I AND II, OTHER THAN THOSE OCCURRING IN QUOTATIONS.

(When the case or gender is ambiguous, it is nom. or masc. unless otherwise specified. The words noted as occurring in quotations might also be classed in Index IV, but are of a slightly different type.)

- Agnih*, 1, 1; (acc.) 1, 2; (gen.) 1, 2.  
*agnipucham*, 1, 2.  
*agnistomah*, 3, 2; Ś. II, 18.  
*agrena*, 1, 2.  
*ankam*, 3, 2.  
*√aj* : *akṛvā*, 3, 3; *abhyajya*, 3, 3.  
*apahayā*, 1, 4.  
*atah*, 1, 1.  
*atigrāhyān*, 3, 2.  
*atra*, 1, 1; 2; 6.  
*atha*, 1, 4, &c.; *atha ha*, 2, 4.  
*athātah*, 3, 3.  
*adikṣitah*, 3, 2; (loc.) 1, 5.  
*adhah*, 3, 3.  
*adhyāyena*, 3, 3.  
*adhvaryuh*, 3, 2; (acc.) 3, 2; (nom. plur.) 1, 5.  
*√an* : *vyavanya*, 3, 2; *abhyanya*, Ś. I, 6;  
*abhyavānita*, Ś. I, 6.  
*anagnau*, 3, 3.  
*anantevāsine*, 3, 2.  
*anantviam*, 1, 1.  
*anūrāṣamseṣu*, 3, 3.  
*anudamvādā*, 3, 3.  
*anuparikramanam*, 1, 4.  
*anurūpah*, 1, 1; 3, 2.  
*anuvayatkaroṭi*, 3, 2; cf. *ananuvayatkroṭe*, Ś. II, 17.  
*anustupkāram*, 3, 1.  
*ankena*, 1, 5.  
*antarena* (with acc.), 3, 1.  
*antarvedī* (in quot.), 1, 1.  
*annam*, 2, 5; (acc.) 1, 5.  
*anyam*, 3, 3; *anyat*, 3, 2; 3; (acc.) 3, 3;  
*anyasmāt* (neut.), 3, 3; *anyebhyaḥ* (dat. masc.), 1, 4; *anyāsu*, 1, 6; 2, 1.  
*aparēṇa*, 1, 2.  
*aparāhne*, 3, 3.  
*apartau*, 3, 3.  
*api*, 1, 4; 6; 3, 3; *punar api*, 1, 4.  
*apṛakampī* (acc.), 1, 3.  
*abrahmacārīne*, 3, 3.  
*abhītaḥ* (with acc.), 1, 3.  
*abhyātman* (acc.), 1, 4.  
*aratnī* (acc.), 1, 4.  
*aratham*, 1, 4.  
*ardhatṛtīyasu*, 1, 5.  
*ardhatrayodaśāsu*, 1, 5.  
*ardharcam*, 3, 1; (instr.) 3, 1; (abl.) 3, 1;  
 (acc. plur.) 3, 1.  
*ardharayam*, 2, 1; *ardharayāḥ* (fem.), 2, 5  
 (reading doubtful).  
*alam*, 3, 3.  
*arabhytham* (acc.), 3, 2.  
*aramāḥ* (acc. or perhaps nom.), 1, 1.  
*avasyakarmāṇe*, 1, 4 (v. l. *karmanē*).  
*avasāne*, 1, 6.  
*avatyam* (acc. neut.?), 3, 3.  
*atītyah*, 2, 5; *°it*, Ś. II, 7.  
*akṣam*, 1, 6.  
*aṣṭau*, 2, 2.  
*aṣṭamim*, 2, 2.  
*√as* : *syāl*, 1, 3; 5; 3, 3; *syātām*, 1, 3; *satīḥ*, 2, 2.  
*√as* : *paryasya*, 1, 3.  
*asamvatsare*, 3, 3.  
*asamvatsaravāsine*, 3, 3.

- asabrahmacūiṇe*, 3, 3.  
*asamamūṭiḥ* (fem.), 2, 2; (loc. plur.), 1, 6; 2, 1.  
*asmāt* (neut.), 3, 3; *asya*, 1, 4; 5; 2, 4; 3, 2;  
 3; *asmin* (masc.), 3, 3.  
*asvāhākāraḥ*, 1, 1.  
*✓ah* : *āha*, 3, 3.  
*ahah*, 1, 4; 3, 2; (acc.) 3, 3; *ahani*, 1, 5; 3, 3.  
*aha*, 1, 6.  
*ahih*, 1, 4.  
*āgnādhrīye*, 1, 1.  
*ācūryiya*, 3, 3; Ś. 1, 1.  
*ājyaṇṇaṇṇe*, 1, 1.  
*ājyahutiḥ* (acc.), 1, 1; Ś. 1, 4.  
*ātānah*, 1, 1; cf. *ekāhātānah*, Ś. 1, 4.  
*ātmānam*, 1, 2; (dat.) 3, 3; (abl.) 1, 6; (gen.)  
 3, 3; *ātman*, 1, 6.  
*ādityam*, 1, 1.  
*āmustubham* (nom.), 3, 1.  
*ānobhādīyam*, 3, 2.  
*✓ap* : *samapayet*, 3, 3; *anabhiprāptīya*, 3, 3.  
*ābhīplāṇkat*, 3, 2.  
*āyatānam* (acc.), 3, 2.  
*ayusaḥ* (abl.), 3, 1.  
*ārdraya*, 1, 4.  
*āvapaṇam*, 3, 1.  
*✓ās* : *uparyāsīnah*, 3, 3; (dat.) 3, 3; *āsīnah*,  
 3, 2.  
*āsīndīm*, 1, 4.  
*āsyasaṇṇimitam* (acc.), 1, 3.  
*āhavam*, 1, 3; (nom. plur.) 1, 5.  
*✓i* : *antariyāt*, 3, 3; *adhīyāt*, *adhīyāta*, 3, 3;  
*anadhīyam*, 3, 3; *atirīṭah*, 3, 3; *itam*, 1, 2; 3;  
*adhīṭat* (neut.), 3, 3; *upa* – *apīte* (loc. neut.),  
 3, 3; *pratyetya*, 1, 2.  
*ītarah*, 1, 4; *ītarām* (acc. masc.), 1, 4; *ītare*  
 (acc. du. neut.), 1, 6.  
*itī*, 1, 1, &c.; *enum*, 1, 3.  
*īdam*, 3, 2; (acc.) 3, 2.  
*īdamud*, 3, 3.  
*īmam* (in quot.), 1, 1; *īmah* (acc.), 1, 6.  
*īva*, 3, 2 (= *eva* in sense).  
*īyūmītrah*, 1, 3.  
*īho eva*, *īhāiva*, 1, 6.  
*ījyāyāt*, 3, 2.  
*īlādam* (acc.), 3, 2.  
*✓ī* : *samprastah*, 3, 2.  
*ukthe*, 3, 1.  
*ukthadōhah*, 3, 1.  
*ukthapūtram* (acc.), 3, 2.  
*ukthavīryasya*, 3, 1; *ukthavīryāni*, 1, 5; *uk*  
*thavīryam* (acc.), Ś. 11, 16.  
*ukthasampadam*, 3, 1.  
*uttarah*, 2, 2; (acc. masc.) 1, 2; 3, 1; (acc.  
 fem.) 2, 3; 4; (instr. masc.) 3, 1; (gen.  
 neut.) 2, 5; 3, 1; *uttarasūh* (gen.), 3, 1;  
*uttare* (loc.), 1, 1.  
*uttarena* (with acc.), 1, 3.  
*uttaratah*, 1, 1; 3, 4.  
*uttamāni*, 1, 1; 2, 1; 5; 3, 1; *uttamāt* (neut.),  
 3, 2; *uttamīyoh* (abl.), 3, 1; *uttami* (acc.  
 du. fem.), 2, 5; *uttamāḥ* (acc.), 1, 1; 2,  
 3; 5.  
*udakumbham* (in quot.), 1, 1.  
*udagagrah*, 1, 3.  
*udagdvāre*, 1, 1.  
*udammukhah*, 1, 2.  
*udaram*, 2, 5.  
*udāhīṭatarah*, 1, 3.  
*udgātā*, 1, 4.  
*unmadmam*, 3, 3.  
*upāmsu*, 1, 1.  
*upottamīya*, 3, 1; *upottamīyāḥ* (abl.), 1, 1.  
*ubhau* (acc.), 1, 4; *ubhābhyām*, 1, 4.  
*ubhayatah*, 1, 3.  
*ubhayasamsthānavīparyayah* (?), 2, 1.  
*uṣṇihah*, 2, 5.  
*ūrū*, 3, 1; *ūrūn*, 1, 1 (in quot.).  
*ūrūhvam*, 1, 3; 4; (with abl.) 3, 1.  
*ūrūdhvagrānthīm*, 1, 3.  
*ūrūdhvajñūḥ*, 3, 3.  
*✓uṣ* : *paryavanti*, 1, 3.  
*ṛabhah*, 1, 1; Ś. 1, 1.  
*ekah*, 3, 3; *ekā*, 2, 2; 3; *ekaya*, 2, 4; *ekasmin*,  
 3, 3; *eke*, 1, 6.  
*ekavāṭavīṇīśatam*, 3, 2.  
*ekapadā*, 2, 5; 3, 1.  
*ekavīṇīśatau*, 1, 1.  
*ekāśatam*, 2, 2.  
*ekādāśa*, 2, 4.  
*ekakam* (acc.), 1, 6.  
*etatprabhytinam*, 2, 3.  
*etadantah*, 2, 5.  
*etadādīḥ*, 1, 6; *etadādī*, 1, 6.

enam, 1, 4.

eva, 1, 2; 4; 3, 2.

evam, 1, 4; 6; 3, 3.

ēṣa, 1, 3; etad, 1, 3; 2, 1; 3, 1; etam, 2, 4; 3, 2; 3; etām, 1, 6; 2, 3; etad, 3, 2; 3;

etayā, 1, 6; etasya (neut.), 2, 4; 3, 1; 2; 3;

etasmīn (neut.), 1, 5; ete (acc. neut.), 1, 6;

etayoh (gen. neut.), 1, 6; etāḥ (nom. fem.),

2, 5; etān, 1, 6; etāni (acc.), 1, 6; etaiḥ, 1, 1.

aikāhtkau, 3, 2.

aandriṇām, 3, 1.

audumbaram (acc. masc.), 1, 4; (instr.) 1, 1;

audumbarāṇi, 1, 3.

audumbarīm, audumbariyā, 1, 4.

auṣṇhi, 2, 4; Ś. II, 7.

kasmai cid (yadi, 1, 4.

kakṣodake, 3, 3.

kathām, 3, 3.

kartuh, 1, 3.

kūṃḍavīṇah (acc.), 1, 5.

kāmam (adv.), 3, 3.

kāmebhyah (dat.), 1, 4.

kāṣṭhām, 1, 3.

kīrtayīcet, 3, 3 (prob. cikīrtayīcet).

kuṣṭhāsu, 1, 3.

kūrcān, 1, 4.

✓kr : karoti, 2, 2; kuryāt, 1, 4; upākṛte (loc.),

1, 2; kṛtvā, 3, 3; °karam, 1, 6; 3, 1; kūrta-

yanti, 1, 5; kūrtyatvā, 3, 3.

✓kṛp : upakṛptaḥ, 1, 2; kṛptachandasah, Ś. I, 2.

✓kram : atikramya, 1, 2; anukramya, 1, 4;

ākramya, 3, 3; niṣkramya, 1, 1; 2.

✓ksal : prakṣālya, 1, 3.

✓khan : nikhāya, 1, 3.

khala, 1, 6.

✓khyā : vyākhyāsyamāḥ, 3, 3; pratyakhyāya,

3, 2.

gatūsum, 3, 3.

✓gam : upagamya, 3, 3; jigamīcet, 1, 4; Ś. II, 11.

gayatram, 2, 1.

gayatri, 2, 3; Ś. II, 7; gayatryah, 2, 4.

gayatrikāram, 3, 1.

✓gr : āgṛya, 3, 2.

✓grh : udgrhṇīyāt, 1, 4; parigrhya, 1, 4.

goh, 1, 6.

grīvoh, 2, 1.

ca, 1, 1; 2; 3; 4; 5; 6; 3, 2; caiva, 1, 1;

na - cana, 3, 3; ca - ca, 2, 4; 4.

catasrah, 1, 1; (acc.) 2, 2; 3, 1.

caturangulena, 1, 3.

caturuttarah (neut.), 1, 4; caturuttarāṇi, Ś.

II, 6.

caturgrhītam (acc.), 1, 1.

caturvīṃśat, 1, 1.

camasān, 3, 2.

✓car : caritvā, 1, 4.

carma (acc.), 1, 5.

cet, 1, 6; 2, 1; 3, 2.

cyaveta, 3, 2.

chandāṃsi (acc.), 1, 4; chandobhūḥ, 1, 4.

chandogebhyah (dat.), 1, 4.

chāyāsu, 3, 3.

chidraṇi, 1, 3.

churukena, 1, 4.

✓jap : japati, 1, 4; 5; Ś. I, 4, &c.; japema,

3, 2.

jagaritah, 1, 1.

✓jīv : jīviyēt, 3, 1; jīva, Ś. II, 17.

✓takṣ : taṣṭāni, 1, 3.

taṭra, 1, 6; 3, 3.

✓tan : upasamtatya, 3, 1.

tam, 1, 4; tat (nom.), 3, 3; (acc.) 3, 3; tena

(masc.), 1, 2; tasya (neut.), 3, 1; 2; tasmin

(masc.), 1, 1; te (acc. du. neut.), 3, 1; tah

(acc.), 1, 6; tāsām, 2, 3.

tāvatyah, 1, 3; tavatiḥ, 1, 6; 3, 2; tāvanti

(acc.), 3, 1.

tīryah, 1, 3; tīryaṇam, 1, 4.

tiśrah, 1, 6; 2, 2; 3, 5; (acc.) 1, 1; 2, 3; 5;

tiśṣu, 1, 5; trayah, 1, 5; 2, 5; trīni, 1, 1;

3; 2, 2; 5.

tīrthana, 1, 3.

tu, 1, 4; 3, 3; na tu, 1, 5.

tvāḥ, 2, 5; tvakṛptaḥ, Ś. I, 2.

tvacītiḥ, 2, 3; 4; 5; (nom. plur.) 2, 5; (abl.)

3, 3.

trītiye, 'third period of life,' 3, 3.

trītyavarjam, 1, 6.

trītyasāvanam, 3, 2.

trayam, 2, 1.

trīṃśat (ekayā na), 2, 4.

triguṇe (nom. du. fem.), 1, 3.

- trirāttram*, 3, 3.  
*triśubhagatīnam*, 3, 1.  
*trih*, 1, 3; 4; 6.  
*traudham*, 1, 2.  
*dakṣiṇah*, 2, 2; (acc. masc.) 1, 2; 4; Ś. I, 7;  
 (acc. neut.) 1, 4; (instr. fem.) 1, 3; (loc.) 1, 1;  
 (acc. plur. masc. in quot.) 1, 1; (instr. in quot.)  
 1, 1.  
*dakṣinataḥ*, 1, 2; 3.  
*dakṣinottare* (acc.), 1, 3; cf. *dakṣinottariṇam*  
*upastham kṛtvā*, Ś. I, 7.  
*daśa*, 1, 1; *daśabhūh*, 1, 4.  
*daśataḥ*, 3, 1.  
*daśatinām*, 3, 1.  
*√dah* : *samdaheyaḥ*, 3, 2.  
*√dā* : *dadyāt*, 1, 5.  
*√dā* : *avadiya*, 1, 1.  
*dābhyye* (nom. du. fem.), 1, 3.  
*√dāś* : *samuddhīet*, 3, 3; *ādīya*, 1, 4.  
*dikṣite* (loc.), 1, 5.  
*√drś* : *dr̥ṣṭvā*, 3, 2.  
*deśam*, 3, 3; (loc.) 3, 3.  
*dve*, 1, 3; *dwayoh* (gen.), 1, 4.  
*dwayi*, 3, 3.  
*dvānī*, 1, 3.  
*dvipada*, 2, 5; (acc.) 2, 4; (loc. plur.) 2, 2;  
 (gen. plur.) Ś. II, 1.  
*dvīpatam*, 2, 2.  
*√dhā* : *upadadhātī*, 1, 6; *atyādadhātī*, 1, 3;  
*paridadhātī*, 3, 1; *pratyavadhātī*, 1, 6; 2,  
 3; 4; *dhātī*, 1, 6; *parihate* (loc. neut.), 3,  
 1; *upamdhāya*, 1, 1; Ś. I, 6.  
*dhūṣyā*, 2, 2.  
*dhūṣnyam* (acc. in quot.), 1, 1; (abl.) 1, 3;  
 (gen.) 1, 4; (acc. plur.) 1, 3.  
*na* (no verb), 1, 5; 3, 3; (with opt.) 1, 4; 5;  
 3, 2; (with fut. and *iti* after *yathā*) 3, 2; *ekayā*  
*na tṛṣṇat*, 2, 4; *na vai*, 3, 1; *na - cana*,  
 V, 3, 3 (ex conj.).  
*nadavanti* (acc.), 1, 6.  
*nava*, 2, 2; 4.  
*√nah* : *apinahya*, 3, 3.  
*nānāpāṇbhyaṃ* (instr.), 1, 4  
*nāptena*, 3, 3.  
*nāma*, 3, 3; (acc.) 3, 3.  
*nītyayā*, 3, 2.  
*nīdarśanāya*, 1, 6.  
*nimustakāḥ*, 1, 3.  
*nivīdāḥ*, 1, 5. Cf. *Ind. Stud.*, XVIII, 96, n. 1.  
*nivīddhānam*, 3, 1; (abl.) 3, 2.  
*niṣkevalyāya*, 1, 5.  
*niṣṭarkyam* (acc. masc.), 1, 3.  
*√nī* : *pranayati*, 1, 4; *nīmayātha* (in quot.), 1, 2.  
*no eva*, 3, 3.  
*pakṣaḥ*, 2, 2; (acc.) 1, 2; (dat. du.) 1, 6.  
*pakṣapade*, 1, 6.  
*panktīḥ*, 2, 2.  
*pañca*, 2, 2.  
*pañcadaśa*, 2, 2; 4.  
*pañcadaśastomah*, 2, 2.  
*pañcatvīṃśasya*, 1, 5.  
*pañcatvīṃśatim*, 1, 1.  
*pañcatvīṃśāme* (nom. du.), 1, 3.  
*patanāya*, 1, 6.  
*patnyāḥ*, 1, 5.  
*√pad* : *pratipadyate*, 1, 5; *abhipadyeta*, 1, 4;  
*sampannam* (neut.), 3, 2; *prapādyu*, 1, 3.  
*pade* (acc.), 1, 6.  
*padamātre*, 1, 3.  
*parasmai*, 3, 3; Ś. I, 1.  
*paradhāniyāyāḥ*, 1, 5.  
*paścāl*, 1, 2; (with gen.) 4.  
*paścāndhe*, 1, 4.  
*pānī* (acc.), 1, 4; *pānībhūḥ* (in quot.), 1, 1.  
*pādam* (acc.), 1, 4; *pādām*, 1, 6; 3, 1; *pādauḥ*,  
 1, 6; 3, 1; *padeṣu*, 1, 6.  
*pāḥm*, 1, 4.  
*palāṇi*, 1, 3.  
*pañham*, 1, 2; 2, 2; (gen.) 1, 2.  
*pañar apt*, 1, 4.  
*pañastād*, 1, 1; 3; (with gen.) Ś. II, 1.  
*pañāṇe*, 3, 3.  
*pañuṣākṣarāṇi* (acc.), 1, 6.  
*pāṇmakumbhāḥ* (acc. or perhaps nom. as part  
 of quot.), 1, 1.  
*pāṇvam* (acc. masc.), 1, 4; 3, 1; *pāṇvasmāt*  
 (masc.), 3, 1; *pāṇvayā*, 1, 3.  
*pāṇvam* (adv.), 1, 1.  
*pāṇvāḥne*, 3, 3.  
*prakṛtyā*, 3, 1.  
*pragātham*, 2, 2; *pragāthau*, 2, 2.  
*pratigaḥ*, 1, 6.  
*pratipadanucarau*, 3, 2.  
*prathāram*, 1, 5.  
*pratyāñcam*, 3, 2.  
*pratyāñmukhāḥ*, 1, 2.

- prathamam*, 1, 5; *prathamāyāḥ* (gen.), 3, 1;  
*prathamāyām*, 1, 6.  
*pradākṣiṇam* (adv.) (in quot.), 1, 1; 2; 3.  
*prabhūtam* (acc. neut.), 1, 5.  
*prastotāram*, 1, 5.  
*prān*, 1, 2; 4; 3, 2; *prāñcam*, 1, 4.  
*prānmukhoḥ*, 1, 2; 3.  
*prāk* (with abl.), 1, 1; 6; 3, 1; 3.  
*prāgagrabhyām* (instr.), 1, 3.  
*prāgsudagdvāre*, 1, 1.  
*prāgsdvāre*, 1, 1.  
*prātahsacanc*, 1, 1; (nom.) Ś. I, 2.  
*pratyah*, 1, 5.  
*prekhalah*, 1, 3; (acc.) 1, 4; 3, 2; Ś. II, 17;  
 (abl.) 3, 2; (gen.) 1, 3; 3, 2; (loc.) 1, 4.  
*preyyāḥ* (acc.), 1, 1.  
*prayah*, 3, 3.  
*phalakam* (acc.), 1, 4; (loc.) 1, 4; (nom. plur.)  
 1, 3; cf. *prekhaphalakam* (acc.), Ś. I, 6;  
 II, 17.  
 ✓ *badh* : *badhṃtī*, 1, 3; *avabodhnanti*, 3, 2.  
*bahu* (acc.), 3, 3.  
*bāhataḥ*, 2, 2; Ś. II, 5; *bārhatī*, 2, 4; Ś.  
 II, 7.  
*bīhataḥ*, 2, 2.  
*bīhutīḥ* (acc.), 2, 2.  
*bīhatikāram*, 1, 6.  
*brhatīsampanmānām*, 3, 1.  
*brāhmā*, 1, 4 (= priest).  
*brahma* (neut. nom.), 3, 3.  
*brahmacaripumścalyoh* (gen.), 1, 5.  
 ✓ *bru* : *brūyāt*, 1, 4; 5; *prubrūyāt*, 3, 2; *pra-*  
*brūtāt*, 1, 5.  
*brāhmanācchamsī*, 1, 1.  
 ✓ *bhaks* : *bhaksayati*, 3, 2; *bhaksayisyantam*, 3, 2.  
*bhakṣam*, 3, 2.  
*bhāḍam*, 2, 2.  
 ✓ *bhud* : *sambhinnāsu*, 3, 2.  
 ✓ *bhuy* : *bhuyīta*, 3, 3; *bhuktvā*, 3, 2.  
 ✓ *bhū* : *bhazati*, 1, 1; 3; 3, 2; 3; *bharanti*,  
 1, 3; *bhūtasya* (neut.), 3, 3; *bhūtām*, 1, 5.  
*bhūmudundubhim*, 1, 5.  
*bhūyah*, 3, 3; *bhūyasīṣu*, 3, 2.  
 ✓ *mad* : *pramūyēt*, 3, 3.  
*madhyandine*, 1, 1.  
*madhyamam* (acc. neut.), 1, 4.  
*ma utvatiyam*, 1, 1; (gen.) 1, 1; (loc.) 1, 1.  
*mahataḥ* (gen. neut.), 3, 3.  
*mahāvratam*, 3, 2; (acc.) 3, 3; (gen.) 1, 1.  
*māmsam*, 3, 2.  
*mādhyandine*, 1, 1.  
*mārjālīyah*, 1, 1; (loc.) 1, 1; 2.  
*mīśrāṇi*, 1, 3; *mīśrīsu*, 2, 1.  
*mustimātrena*, 1, 3.  
*mūlādēṣena*, 1, 4.  
*meghe*, 3, 3.  
*maithunam*, 1, 5.  
*yah*, 1, 5; 3, 3; *yat*, 3, 3.  
 ✓ *yaj* : *yajati*, 3, 2.  
*yajamāna'ablah*, 1, 5.  
*yajñayajñīyam*, 3, 2.  
*yatra*, 3, 3.  
*yathā* (with verb), 1, 2; 3; (with noun) *yathā*  
*vīyām*, 1, 4; *yathākāhīḥ*, 1, 4; *yathā na* (with  
 fut.) *itī*, 3, 2.  
*yathākālam*, 3, 2.  
*yathāsthānam*, 1, 6.  
*yadī*, 1, 4.  
*yadi*, 3, 2; *yadī kasmā* *cid*, 1, 4; *yady api*,  
 3, 3.  
 ✓ *yam* : *prayachati*, 1, 4.  
*yavatīḥ* (acc.), 3, 1.  
*yūṣam*, 1, 2.  
*rajpū*, 1, 3; *rajpubhyām*, 1, 3.  
*rāthantarasya*, 2, 2.  
*rājannena*, 1, 6.  
*rājanastotriyena*, 1, 5.  
*rājaputrena*, 1, 5.  
*rāthantarah*, 2, 2; Ś. II, 5; *rāthantavam*,  
 2, 2.  
 ✓ *roh* : *avaroḥati*, 3, 2; *upāvaroḥati*. Ś. II, 17;  
*samāroḥati*, 1, 4; *samāroḥanti*, 1, 4; *ārohet*  
 (or *rohet*), 1, 4; *avarukya*, 1, 4.  
 ✓ *labh* : *upālambhanīyah*, 1, 1; \**lambhyau*, Ś.  
 I, 1.  
 ✓ *likh* : *ullikhāmi*, 1, 4; *ullikhati*, 1, 4; *ava-*  
*likhya*, 3, 3; *ullikhya*, 3, 3.  
 ✓ *lip* : *anulipyā*, 3, 3.  
*lohitam* (acc.), 3, 2.  
 ✓ *vac* : *uktam*, 3, 2; *prokte* (loc. abs.), 1, 5;  
*vācayati*, 3, 2; *prāvācayata*, 1, 5.  
*vatsē*, 'in youth', 3, 3.  
 ✓ *vad* : *vadatyah*, 1, 1.  
 ✓ *vap* : *āvafeta*, 1, 1; *āvaperan*, 3, 1.

- varṇakena*, 3, 3.  
*varṣe*, 3, 3; *varṣāṇi* (acc.), 3, 1.  
*vāśah*, 2, 5.  
*vaśatkaroti* (anu.), 3, 2.  
*vasatkāṇḍamantrāṇam*, 3, 2.  
*✓vāh*: *adhyātṣe*, 3, 3; *✓ah*, Ś. II, 3; *upohate*, 1, 4.  
*vā*, 1, 3; 4; 5; 2, 1; 3, 3; — *vā*, 1, 3; *vā*:  
*vā*, 3, 3; *vā*: *vā*: *vā*, 1, 1; *na vā*, 3, 1.  
*✓vā*: *udvayati*, 1, 3; *sanutah*, 1, 3.  
*vānam* (acc.), 1, 4.  
*Vālakṣyaṇām*, 2, 4.  
*vāṁśah*, 3, 4.  
*vijavah*, 2, 1.  
*✓vud* *veda*, 3, 3.  
*vibhūmah*, 1, 3; *vibhūman* (acc.), 1, 4.  
*vr̥vap̥tah* (abl.), 1, 1.  
*visamsthitasamjagatena*, 1, 1.  
*vishanāṇaprabhrti*, 1, 1.  
*vīṇam*, 1, 4.  
*vivādah*, 1, 3; (acc.) 1, 3; (loc.) 1, 3.  
*✓vr̥*: *parivṛte* (loc.), 1, 1.  
*✓vrt*: *pratyāvṛtte* (loc. masc.); *āvṛtṭya*, 1, 1.  
*vṛtā* (instr.), 1, 4 (? *āvṛtā*).  
*vṛśh*, 3, 2; *vṛśhāḥ*, 1, 3; better *hṛśh*.  
*vṛt*, 3, 3.  
*vaidikena* (masc.), 3, 3.  
*vaisradavat*, 3, 2; (gen.) 3, 2.  
*✓vyadh*: *vyadhayan*, 1, 5.  
*✓vraj*: *parivrajatha* (in quot.), 1, 1; *pari-*  
*vrajya*, 1, 3; *vayan*, *vrajate*, 3, 2.  
*✓śams*: *śamsel*, 1, 6; 3, 3; *śastam*, 3, 3;  
*śastvā*, 3, 1.  
*śamsitāram*, 3, 2.  
*śatatantum*, 1, 4.  
*śabdan*, 1, 5.  
*✓śam*: *śamayamāṇah*, 3, 3.  
*śastram*, 1, 6.  
*śastrādih*, 1, 5.  
*śakhyā*, 1, 4; *śākābhāḥ*, 1, 3.  
*✓śās*: *samśāsti*, 1, 1; 5.  
*✓śi*: *śayānah*, 3, 3; (dat.) 3, 3.  
*✓śis*: *parivṛtṣu*, 1, 5.  
*śrah*, 2, 1; (acc.) 1, 2.  
*śvāh*, 2, 3; 4; 3, 1; (acc.) 1, 2.  
*✓śram*: *krāmyet*, 1, 4.  
*✓śri*: *anapaśnitah*, 3, 2.  
*śriyam*, 1, 6.  
*śaḥ*, 1, 1 (perhaps nom.); 2, 2; 4; 5; 3, 1; 2.  
*śa*, 1, 6.  
*śamvatsarāt*, 3, 1.  
*śamsthānaviparyayah*, 2, 1.  
*śakṛdgadanāt*, 3, 3.  
*śakthi* (acc.), 1, 4.  
*✓śaj*: *vyati*, *ajati*, 1, 6; 3, 1; Ś. II, 4.  
*śalah* (acc.), 1, 2.  
*sadhāmādi*, 3, 3.  
*sanārāṣaṁseṣu*, 3, 3.  
*sandham*, 1, 4.  
*sapāṭakayā*, 1, 4.  
*saṭpa*, 2, 5; *saṭabhāḥ*, 1, 4.  
*saṭtadāśastomah*, 2, 2.  
*saṭtamam*, 2, 4.  
*sam* (with dative, w.r. for *sam*?), 1, 6.  
*samah*, 1, 3.  
*samāmnātus*, 1, 6; 2, 1; *samāmnātavya*,  
1, 6.  
*sampadāt*, 2, 5.  
*sampātah*, 2, 2.  
*sampravādah*, 1, 5.  
*sarvam* (nom. neut.), 2, 1; *sarvāḥ* (fem.), 2, 5;  
*sarvān*, 1, 3.  
*salilasya*, 3, 2; Ś. II, 18 (name of hymn).  
*sarvām* (acc. neut.), 1, 4; *sarvaya*, 1, 3.  
*sarvadakṣiṇe* (nom. du.), 1, 3.  
*śaśikham* (acc. masc.), 1, 4.  
*śāḍa*, 3, 3.  
*sāmnā*, 1, 5; 6.  
*samidhanyath*, 1, 1.  
*sākte* (du.), 2, 3; 4, 5; *sūktasya*, 2, 1; *sūk-*  
*tām*, 2, 2; 4.  
*sūcyah*, 1, 3; *sūcibhyam*, 1, 3.  
*sudādohāḥ*, 1, 6; 2, 1; 2; 3; 4; 5; (abl.)  
1, 6.  
*✓sṛj*: *upasiṣṭena*, 3, 2; cf. *upasiṣṭam*, Ś. II, 1.  
*✓sṛp*: *prasap̥tati*, 1, 2; *sṛapsyan*, 1, 4; *sama-*  
*dhisiṣya*, Ś. I, 7.  
*✓stabh*: *avastabdhah*, 3, 3; *pratiṣṭabdhah*, 3, 3.  
*✓stu*: *stucate*, 1, 5; Ś. I, 4; *stuciran*, 1, 6;  
2, 1; 3, 2; Ś. I, 4.  
*stotre*, 1, 1.  
*stotriyah*, 1, 1; Ś. II, 1; (acc. pl.) Ś. II, 7.  
*stotriyānūṇpau*, 2, 2; 3, 2.  
*stomasya*, 1, 5.  
*striyam*, 3, 3.  
*✓stha*: *upatv̥thate*, 1, 1; 2; Ś. I, 5; *sam-*  
*tiṣṭhate*, 3, 2; Ś. II, 18; *my̥thite* (loc. masc.),  
1, 4; *samsthite* (loc. neut.), 1, 1; *ty̥than*, 1,



- 1; 2; 3, 2; *tiṣṭhate*, 3, 2; *pratiṣṭhāpayati*,  
 1, 4.  
*sthāne*, 1, 6; 3, 1; 2; *sthāmāni* (acc.), 1, 4;  
*sthānānām*, 1, 4.  
*sthāne*, 1, 3; (acc. du.) 1, 3.  
 ✓ *spṛś* · *upaṣpṛśet*, 1, 4.  
*srajam*, 3, 3.  
*sraveṇa*, 1, 1.  
*svasya* (neut.), 1, 4.  
*svādhyāyadharmam*, 3, 3.  
  
*ha* : *atra ha*, 1, 6; *atha ha*, 2, 4; *harva*, 3, 3;  
*ha sma*, 3, 3.  
  
 ✓ *han* : *āghnanti*, 1, 5; *upahaniṣyasi*, 3, 2.  
 ✓ *hu* : *juhoti*, 1, 1.  
 ✓ *hū* : *āhūya*, 1, 5.  
 ✓ *hy* : *āharati*, 3, 2; *udharati*, 2, 3; 4; 5;  
*viharati*, 1, 6; *atiharati*, 1, 4; *hareyuh*, 3,  
 2; *udāharisyāmaḥ*, 1, 6; *udhṛtya*, 1, 6; 2,  
 3; 4; *avihṛtaḥ*, 1, 6; *atiharau*, Ś. 1, 7;  
*upāvahṛtya*, Ś. 1, 7.  
*hotū*, 1, 1; 4; 3, 2.  
*hotṛśastreṇu*, 3, 3.  
*hotṛśadanam* (acc. v.l. °a), 1, 3.  
*hotṛāḥ*, 1, 1.  
*hotṛakāḥ*, 1, 4; (gen.) 3, 3.

## INDEX VII

### BEGINNINGS OF KHANḌAS OF ĀRAṆYAKAS.

- Agnim nava didhitiḥ* aranyor iti annādya-  
kāmah, I, 1, 2.  
*atha Kauṭharavyah*, III, 2, 2; Ś. VIII, 2.  
*atha khalv āhur nṛbhujavaktrah*, III, 1, 5;  
Ś. VII, 11. Cf. *athato nṛbhujapravādah*, Ś.  
VII, 10, and *atha vā vayam brūmo nṛbhuj-  
avaktirāh*, Ś. VII, 12.  
*atha khalv iyam sarvasya vāca upaniṣat*, III,  
2, 5.  
*atha nṛbhujapravādah*, III, 1, 3. Cf. Ś.  
VII, 10.  
*atha mahātmanam*, I, 1, 1.  
*atha Śakalyaya*, III, 1, 2; Ś. VII, 3.  
*atha vāladāhah*, I, 4, 1.  
*atha hasma etat Kṛṣṇaharitam*, III, 2, 6.  
*athatāh samhitāyā upaniṣat*, III, 1, 1; Ś. VII, 2.  
*athāto dakṣṇah pakṣah*, I, 4, 2.  
*athāto 'nuryyāhārāh*, III, 1, 4; Ś. VII, 8.  
*athāto retasah so śiṣh*, II, 1, 3.  
*aratnumātra upa i bhūmeh*, I, 2, 4.  
*asat su me janitah*, I, 2, 2.  
  
*ātmā vā idam*, I, 4, 1.  
*ā tvā iatham yathotaye*, I, 2, 1; Ś. I, 3.  
*āpā 3 ity āpa iti*, II, 1, 8.  
  
*uktham uktham iti praja vidanti*, II, 1, 2.  
*upākyte stotre traidham*, V, 1, 2.  
  
*ū ū Indrāgnī*, V, 3, 1.  
  
*eṣa imam lokam abhyārcat*, II, 2, 1.  
*eṣa u eva bibhṛatvajah*, II, 2, 2.  
*eṣa pantha etat karma*, II, 1, 1.  
  
*auspīhī tvāśiṣh*, V, 2, 5.  
  
*ko 'yam atmelt vayam upismahe*, II, 6.  
  
*gūyatrām pragaṇi kuṣyād ity āhuh*, I, 1, 3.  
*gayatrī tī caśiṣh*, V, 2, 3.  
*gayatrīm tī caśiṣh samsati*, I, 4, 3.  
*grīvā yasyedam*, V, 2, 1.  
  
*catvārāh puruṣā iti Bādhrah*, III, 2, 3.  
(*Pats(y ahi)* Ś. VIII, 3.  
  
*tatrate ślokāh*, II, 3, 8.  
*tat Saritū cṛṇmahe*, I, 5, 3; Ś. IX, 1; II, 18.  
*tad āhuh kim prēkhasya prēkhatvam*, I,  
2, 3.  
*tad āhuh kartavyānah pratiṣad iti*, I, 3, 2.  
*tad iti pratiṣadyate*, I, 3, 3; 6.  
*tad id āsa bhuvaneṣu jyeṣṭham iti pratiṣadyata*  
*etat vā*, I, 3, 4.  
*tad id āsa bhuvaneṣu jyeṣṭham iti pratiṣadyate*  
*yad aṣ*, I, 3, 7.  
*tad id āsa bhuvaneṣu jyeṣṭham tāpi su te kṛtā*,  
V, 1, 6.  
*tad vā idam brhatīśahasram sampannam tad*  
*yaśah*, II, 3, 7.  
*tad vā idam brhatīśahasram sampannam tad*  
*kantat*, II, 3, 5.  
*tad vā idam brhatīśahasram sampannam tasya*  
*yām*, II, 2, 4.  
*tad vā idam brhatīśahasraṇi sampannam tasya*  
*vā etasya*, II, 3, 6.  
*tam devā prānayanata*, II, 2, 5.  
*tam prapadābhyām prapadyata*, II, 1, 4.  
*tasya ya ātmānam*, II, 3, 2.  
*tasya vāk tantīh*, II, 2, 6.  
*tasya vāc o stau*, II, 2, 7.  
*tā cha devatah*, II, 4, 2.  
*tā nadena vīharati puruṣo vā nadah*, I, 3, 5.  
*tā nadena vīharati prāṇo vā nalah*, I, 3, 8.

*dugdhadhohi asya vedā bhavanti*, III, 2, 4.

*nādikṣito mahāratam śamsat*, V, 3, 3.

*mīṣṭhite preṅke hotā vāṇam audumbaram*, V, 1, 4.

*puṇse ha tvā ayam ādīto garbhah*, II, 5, 1.

*pra vo mahe mandamūnyāindhasah*, I, 5, 2.

*prastotāram samṣāsti*, V, 1, 5.

*prāṇo vamaḥ iti Śihaviraḥ Śākalyah*, III, 2, 1; Ś. VIII, 1.

*bṛhatī tvālitih*, V, 2, 4.

*bṛhadhrathantaro rūpeṇa*, III, 1, 6; *bṛhadhrathantareṇa rūpeṇa*, Ś. VII, 19.

*mahāvrataṣya pañcaviṃśatiṇi sāmīdhenyah*, V, 1, 1.

*mūrdhā lokānām asi*, V, 3, 2.

*yathetam sadoh prasarfati*, V, 1, 3.

*yo ha tvā itmānam*, II, 3, 1.

*yo ha vai yajñe*, II, 3, 4.

*rāthantaro dakṣiṇah pakṣah*, V, 2, 2.

*vaśaṇi śamsati*, I, 5, 1; *atha vaśaṇi śamsati*, Ś. II, 11.

*vān me manasī*, II, 7, 1.

*vāyav ā yūhi*, I, 1, 4.

*vīdā maghavan*, IV, 1, 1.

*Vīśvāmitraṇi hy etad ahaḥ*, II, 2, 3.

*sa iṣṭateme nu lokāḥ*, II, 4, 3.

*sā eṣa puruṣah samudrah*, II, 3, 3.

*hnikāreṇaitad ahaḥ*, I, 3, 1.

## PRATĪKAS IN ŚĀNKHĪYANA ĀRANYAKA I, II, VII-XV.

*agnih pūrvarūpam*, VII, 5.

*atha khalv iyaṁ daivī vīṇā*, VIII, 9.

*atha yadi mahaj jīgamiṣet*, IX, 8.

*atha svapnāḥ*, VIII, 4.

*atha ha smāsyā putrah*, VII, 13.

*athātas Tāṇḍavīndasya vacah*, VIII, 10.

*athāto 'dhyātṛmīkam*, X, 1.

*athāto Vāltikkhīyaner vacah*, VII, 21.

*athāto vairāgyasamīte te śarīre*, XIII.

*athāyam puruṣah*, XI, 3.

*athaitam graivam*, II, 3.

*athaitad āvapanam*, II, 14.

*athaitad āindrūgam*, II, 13.

*athaitaṇi tṛyupchatam*, II, 11.

*athaitaṇi prahastakam*, II, 5.

*athaitam ānuṣṭubham*, II, 15.

*athait i ālitih*, II, 7.

*athaita ājyāhūtih*, I, 4.

*athaitā dvupadah*, II, 12.

*athaitāni caturuttarāni*, II, 6.

*athaitāni tṛyanyām*, II, 2.

*athaitām akṣām*, II, 4.

*asṁa jagataḥ*, XI, 7.

*asṁerā sthāvo vāsāni*, XI, 8.

*Indrāḥ sūteṣu comeṣu*, II, 10.

*ud vayanī tamasaḥ pari*, VIII, 5.

*rcāṇi mūrdhānam*, XIV.

*gatiḥ pūrvarūpam*, VII, 20.

*Guṇākhyāc Chāṅkhāyanād asmābhir adhitam*, XV.

*cakṣur hoccakrāma*, VIII, 4.

*candramā tvāditayah*, VIII, 7.

*citraṇi devānām*, VIII, 4.

*jāyā pūrvarūpam*, VII, 16.

*tad etad sakrechestānyām*, II, 17.

*tad vā audumbaram bhavati*, I, 7.

*tasya viśo viśo vo atithim*, I, 2.

*tani vā etāni*, I, 5.

*prthivī pūrvarūpam dyaur uttararūpam kālāḥ samhitā*, VII, 6.

*prthivī pūrvarūpam dyaur uttararūpam vāyuh samhitā*, VII, 4.

*prthivyā rūpam śpaśāḥ*, VIII, 8.

*Prajāpatih prajāḥ sṛstvā*, VIII, 11.

*Prajāpatir vā imam puṇyam udaicit*, XI, 1.

*Prajāpatir vai samvatsarah*, I, 1.

*prajā pūrvarūpam*, VII, 17.  
*prāṇo hoccakrāma*, IX, 7.

*mano hoccakrāma*, IX, 6.  
*mahān Indrah*, II, 8.  
*mātā pūrvarūpam*, VII, 15.

*yas tityāja sacivudam*, VIII, 6.  
*yū Indra bhujah*, II, 9.  
*yo ha vai jyeṣṭham ca*, IX, 1.

*vāk pūrvarūpam*, VII, 7.  
*vāk prāṇena samdhīyate*, VII, 14.  
*vāk samhitā*, VII, 18.  
*vān mamiśā*, XI, 2.  
*vāc me 'gnih pratiṣṭhitah svāhā*, XI, 5.  
*vāc me 'gnih pratiṣṭhito vāg hrdaye*, XI, 6.

*Viśvāmitro ha vā*, I, 6.

*śrotam hoccakrāma*, IX, 5.

*saṃ vāk prāṇena*, I, 8.  
*sa trptah prāṇam tarpayati*, X, 3.  
*sa trptaś cakṣur tarpayati*, X, 4.  
*sa trptas śrotam tarpayati*, X, 6.  
*sa trptas tad etad*, X, 8.  
*sa trpto manas tarpayati*, X, 5.  
*sa trpto retas tarpayati*, X, 7.  
*sa trpto vācam tarpayati*, X, 2.  
*sa yadī prāṇam*, VII, 9.  
*sarva vāg brahmetī*, VII, 22.  
*sū ha vāk*, VIII, 3.

*hastivarcasam prathatām*, XII.  
*hṃkāreṇa pratipadyate*, II, 1.

## VIII. INDEX TO INTRODUCTION AND NOTES

(Only the more important points are here referred to. References to the Introduction are to pages, to the Notes to the Āraṇyakas.)

- Abuse, employment of, in ritual, V, 1, 5, n. 17.  
 Āgnimāruta Śāstra, 28.  
 Agniṣṭoma, 27, 33.  
 Aitareya Āraṇyaka, MSS. of, 1-11; commentaries on, 11-15; divisions of, 15-26, the Mahāvratā in, 26-39; the Upaniṣads of, 36-52; style and grammar, 51-71; relation of I and V, I, 2, 3, n. 5; date of III, III, 1, 1, n. 2.  
 Aitareya Brāhmaṇa, 16 sq.; relation to Kauṣītaki Brāhmaṇa, 30-33; style and grammar, 52, 66, 67.  
 Ānandātīrtha, *ṭīkā* on Śaṅkara's *bhāṣya*, 11, 12; *bhāṣya*, 12.  
 Āpastamba, knows Vedānta (?), 26.  
 Āraṇyaka, meaning of, 15; III, 2, 6, n. 11.  
 Āśvalāyana, 'author' of Āraṇyaka IV (?), 8, 19; Śrauta Sūtra quoted in Āraṇyaka, V, 3, 2, n. 14; relation to Śaunaka, *ibid.*  
 Atharvaśiras Upaniṣad, known to Gautama, 26.  
 Ātman, doctrine of, 40 sq.  
 Bahvṛca Brāhmaṇa Upaniṣad, 38.  
 Bṛhadāraṇyaka Upaniṣad, relation to Aitareya Āraṇyaka II, III, 41, 44-46.  
 Bṛhaddevatā, comparison of grammar of, with Aitareya Āraṇyaka, 72.  
 Buddhism, relation to Aitareya Āraṇyaka II, III, 47-49.  
 Chāndogya Upaniṣad, relation to Aitareya Āraṇyaka II, III, 41, 44-46.  
 Chariots (*triakṣa*), I, 5, 3, n. 6.  
 Deussen, discussion of theory of significance of Upaniṣads, 41 sq.  
 Epic, date of, 50; I, 5, 2, n. 19.  
 Fire, significance of use of, in ritual, V, 3, 1, n. 21.  
 Fire altar, bird form of, 50 sq.; V, 1, 2, notes 2 and 5.  
 Gantama, knows Atharvaśiras Upaniṣad, 26.  
 Gavāmāyana, 17, 26.  
 Gopatha Brāhmaṇa, date of, 25, 26; cf. *I.O.J.*, XVIII, 191 sq.  
 Grammar (including Accidence, Syntax, and Vocabulary<sup>1</sup>).  
 a. ENGLISH INDEX.  
*Cases*, 58, 59, 68, 69; Accus. with  $\sqrt{man}$  alternating with nom., III, 1, 4, n. 3; with *bhū* (two accus.), III, 1, 3, n. 6, *J.A.O.S.*, XXVIII, 378 sq., 398 sq.; Instr. with *antar* +  $\sqrt{i}$ , V, 3, 3, n. 21; with causative of  $\sqrt{bhuj}$ , III, 2, 4, n. 16; Dat. with *sam*, V, 1, 6, n. 3; Gen. predicative, I, 2, 2, n. 8; 3, 4, n. 10; II, 1, 4, n. 7; V, 3, 3, n. 2; partitive, with positive adj., I, 2, 3, n. 6; with verb (*yajā*), V, 3, 3, n. 3; absolutely, II, 3, 1, n. 6; defining, IV, 1, n. 3; V, 1, 6, n. 3; construction of whole and part, V, 1, 4, n. 5; nom., II, 3, 8, n. 11.

<sup>1</sup> What is given in the Introduction is not repeated in the Index.

- Compounds*, disjunctive adjectival Dvandva, I, 3, 3, n. 4.
- Concord*, attraction of predicate, V, 1, 1, n. 14; plural for dual (?), I, 1, 2, n. 7; V, 2, 2, n. 12; superlative agrees with subject, I, 2, 4, n. 6; masc. after masc. and neut., II, 1, 7, n. 1; neut. adj. pred., III, 1, 2, n. 4.
- Metrical lengthening of vowels*, II, 3, 8, n. 9; V, 2, 2, n. 12; in prose, III, 1, 2, n. 2.
- Moods*, 62-63; Conditional, III, 1, 4, n. 3; Imperative in -āt, V, 1, 5, n. 1; Optative of characteristic, II, 1, 2, n. 2; III, 2, 3, n. 3; indefinite, III, 2, 1, n. 1; V, 3, 3, n. 11; *J. R. A. S.*, 1909, p. 152; Injunctive, I, 5, 2, n. 8.
- Numerals*, use of acc. for nom., II, 2, 4, 3, 8; V, 1, 1, n. 2.
- Particles*, 65, 66; use of *iva*, I, 1, 2, n. 3; use of *no*, V, 3, 3, n. 12; use of *cana*, III, 1, 3, n. 6; use of *yat*, II, 1, 2, n. 10, 5, n. 5.
- Prepositions*, 59; *adhi* with acc., II, 3, 1, n. 6; *abhi* with acc., I, 4, 2, n. 7; *api* with acc., II, 2, 5, n. 8; *abhitah* with acc., V, 3, 1, n. 6; *uttarena* with acc., V, 3, 1, n. 6; *pari* with acc., I, 5, 1, n. 13; *paśāt* with gen., V, 1, 4, n. 15.
- Pronouns*, 58; *enam*, III, 1, 4, n. 3.
- Sandhi*, 55; irregular contraction of vowels, III, 1, 3, n. 2; 2, 4, n. 11; V, 3, 2, n. 9; of *om*, V, 1, 6, n. 4.
- Tenses*, 59-62; Perfect and Imperfect, I, 2, 2, n. 6; cf. *J. R. A. S.*, 1909, p. 150; Perfect, original force of, II, 1, 8, n. 8.
- Verbal Nouns and Participles*, 64, 65; infin. in *toḥ*, I, 1, 1, n. 4; gerund and partic. with *√man*, III, 1, 4, n. 3; 2, 4, n. 7; gerund (time of), I, 3, 1, n. 1.
- Voice*, use of middle as passive in perfect forms, III, 1, 1, n. 3; in present and imperfect, V, 2, 2, n. 14; in participle, I, 2, 2, n. 5.
- b. SANSKRIT INDEX.
- aṁśaphalakam*, I, 2, 2, n. 11.
- akṣah*, I, 2, 2, n. 11; V, 1, 6,
- atithi*, I, 1, 1, n. 6.
- annatam̐m*, I, 4, 1, n. 11.
- anyo 'nyam*, III, 1, 6, n. 7.
- abhiyāśhārṣan* (?), III, 1, 6, n. 5.
- āvīr edhi*, II, 7, n. 1.
- aikyā bhāvayan*, III, 2, 3, n. 4.
- kakṣasī*, I, 2, 2, n. 11.
- kakṣodake*, V, 3, 3, n. 17.
- cikīrtayisē*, V, 3, 3, n. 22.
- duṭah*, I, 4, 1, n. 9.
- nakulī* (?), III, 2, 5.
- nānā*, V, 1, 4, n. 11.
- parān*, II, 4, 3, n. 3. Cf. *Ind. Stud.*, XVII, 190.
- brahma*, III, 2, 3; 304, 367.
- rāthantarāya*, V, 1, 2, n. 3.
- līpti*, 23.
- zvaṇa*, V, 1, 4, n. 3.
- vydthir*, V, 2, 1, n. 2.
- sambāḥṭhamāh*, I, 4, 1, n. 10.
- smīn* (?), III, 1, 2, n. 4.
- Jaiminīya Upaniṣad Brāhmaṇa, 46; V, 3, 2, n. 3.
- Kātyāyana, grammarian, date of, 22, 24.
- Kātyāyana, author of Sarvānukramaṇī, 21, 24.
- Kauṣītaki Brāhmaṇa, relation to Aitareya Brāhmaṇa, 31-33, 39.
- Kauṣītaki Upaniṣad, relation to Aitareya Āraṇyaka II, III, 4, n. 2; 46.
- Kṣatryas, interest in philosophy, 50; III, 2, 6, n. 11; *J. R. A. S.*, 1908, pp. 868 sq.
- Magīc rites, I, 2, 3, n. 1; V, 1, 5, notes 13, 14, 15, and 17.
- Mahaduktha, 28.
- Mahaitareya, Rṣi, 39.
- Mahaitareya Upaniṣad, 39.
- Mahānāmni, 18; IV, n. 1.
- Mahāvratā, 26-39; see my *Sāṅkhyaṇa Āraṇyaka*, pp. 73-85.
- Mahidāsa Aitareya, 16, 17; I, 1, 1, n. 4; II, 3, 5, n. 4; III, 2, 6, n. 13.
- Mantras, style of, V, 1, 5, n. 7; V, 3, 2, n. 17.
- Manuscripts, description of, 2-8; value of, 8, 15.
- Marutvatiya Śāstra, 28.
- Metre, II, 3, 8, n. 1.
- Nirbhujā, 17.
- Niṣkevalya Śāstra, 28.

- Palaeography, confusion of *kṣ* and *khy*, 59; II, 4, 3, n. 11; of *s* (ś) and *sy* (ṣ), III, 1, 6, n. 5; omission of *m*, V, 2, 1, n. 5; of *visarga*, V, 3, 6, n. 2; V, 1, 1, n. 18; V, 2, 1, n. 6; interchange of *m* and *n* (ñ), II, 1, 5, n. 5; 3, n. 2; III, 1, 4, n. 3; of *t* and *s*, II, 7, 1, n. 3; of *d* and *ḍ*, III, 2, 6, n. 1; of *a* and *ā*, 3; of *a* and *i*, 3; of *a* and *e*, 3; of *r* and *ṛ*, 3; of *r* and *rr*, II, 3, 6, n. 2. Cf. also p. 305.
- Pāṇini, date of, 21-24.
- Pāṇinīyās, V, 1, 1, n. 23.
- Patañjali, date of, 21, 22.
- Prāna, 41 sq.; I, 3, 7, n. 6; 4, 1, n. 5; 5, 1, n. 6; 2, n. 13.
- Pratīna, 17.
- Purīṣapadaś, 18, IV, 1.
- Puruṣa, 40 sq.
- Religion in India, 47.
- Śakalya, date of, 73; III, 1, 2, n. 1.
- Śakvārī, see Mahānāmni.
- Śaṅkara, *bhāṣya*, 13, 14.
- Sāṅkhāyana Āranyaka, relation to Aitareya Āranyaka I, 34-36; I, 1, 3, n. 2; to Aitareya Āranyaka II, III, 29, 30; grammar, 67, 68.
- Sāṅkhāyana Śrauta Sūtra, XVII, XVIII, 70, 71.
- Śānti verses, I, 1, 1, crit. note; II, 7.
- Satapatha Brāhmaṇa, relation to Aitareya Brāhmaṇa, 32; to Aitareya Āranyaka, 36-39.
- Śaunaka, author of Āranyaka V, 18, 19; relation to Āśvalāyana, V, 3, 2, n. 14.
- Sacrifice, only Brahmins can perform, V, 3, 3, n. 1.
- Samhitā Upaniṣad, 40.
- Samhitopaniṣad Brāhmaṇa, relation to Aitareya Āranyaka III, 52.
- Sāṃkhya philosophy, derivation of Buddhism from, 50.
- Sāyaṇa, *bhāṣya*, 13, 14; probably author of part of *bhāṣya* on Taittirīya Āranyaka III, 2, 4, n. 1; 2, 3, n. 5.
- Style of Āranyaka, 52-54.
- Svādhyāya, rules of, V, 3, 3.
- Taittirīya Āranyaka, relation to Aitareya Brāhmaṇa, 33.
- Taittirīya Samhitā VI, relation to Aitareya Brāhmaṇa, 33.
- Taittirīya Upaniṣad, relation to Aitareya Āranyaka II, III, 41, 46, 52.
- Tapas, 46; Ś. I, 6.
- Ubhayamantareṇa, 17.
- Uktha, 41.
- Ukthadoha, V, 3, 1, n. 9.
- Ukthasampad, V, 3, 1, n. 9.
- Ukthavīrya, V, 1, 5, n. 6.
- Upaniṣads, interpretation of, 40, 45; dates of, 49; meaning of name, III, 1, 1, n. 8.
- Vaiśvadeva Śāstra, 28.
- Vernacular, use of, I, 3, 1, n. 5; 5, 2, n. 19.
- Viśvant, 27, 34.
- Viśveśvaratīrtha, super-commentary on Ānanda-tīrtha's *bhāṣya*, 12, 13.
- Yāska, date of, 24, 25.
- Yavanāni, 23, 24. See also Bühler, *S. B. E.*, II, lxi; *Indian Studies*, III, 26, n. 1.

OXFORD  
PRINTED AT THE CLARENDON PRESS  
BY HORACE HART, M.A.  
PRINTER TO THE UNIVERSITY













